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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

JUST BEYOND.

When out of the body the soul is sent,
As a bird speeds forth from the opened tent,
As the smoke flies out when it finds a vent,
To lose itself in the spending—

Does it travel wide? does it travel far,
To find the place where all spirits are;
Does it measure long leagues from star to star,
And feel its travel unending?

And caught by each baffling, blowing wind,
Storm-tossed and beaten, before, behind,
Till the courage fails, and the sight is blind,
Must it go in search of its heaven?

I do not think that it can be so,
For weary is life as all men know,
And battling and struggling to and fro
Man goes from his morn to his even.

And surely this is enough to bear,
The long day's work in the sun's hot glare,
The doubt and the loss which breed despair,
The anguish of baffled hoping.

And when the end of it all has come,
And the soul has won the right to its home,
I do not believe it must wander and roam
Through the infinite spaces groping.

Not wild may the storm be, and dark the day,
And the shuddering soul may clasp its clay,
Afraid to go and unwilling to stay,
But when it girds it for going,

With a rapture of sudden consciousness,
I think it awakes to a knowledge of this,
That heaven earth's closest neighbor is,
And only waits for our knowing;

That 'tis but a step from dark to day,
From the worn-out tent and burial clay,
To the rapture of youth renewed for aye,
And the smile of the saints uprising;

And that just where the soul, perplexed and
awed,
Begins its journey, it meets the Lord,
And finds, that heaven and the great reward,
Lay just outside of its prison!

—SUSAN COOLIDGE, in *Congregationalist*

Letter From Bishop Taylor.

KIMPOKA, August 24th.

Mr. Thos. Critchlow.—My Dear Brother:—Your favor of May 31st reached me this P. M. I am still of the same mind in regard to the John Brown, viz., that if she can be repaired and put into good running order, she will be very serviceable to us on the Lower Congo, especially for our transport from Banana to Matadie, 75 miles. I hope to find a good field for a mission N. W. of Banana Point, where we may get a snug harbor for the John Brown. Her captain can be a missionary. When a steamer arrives with a consignment for us, our steamer can come along side and receive our freight and passengers, and without any delay convey them to Matadie. Not a foot of land can be obtained in Banana, being a narrow swampy sand spit; and N. W. on the ocean shore, it would be more healthy than in Banana.

We were detained a month and a day at Banana. Dear Charlie Peters was taken ill there and died at Matadie July 8th, about 9 days after I left. Charlie was a most promising young man, wholly consecrated to God, and is now in heaven without a doubt. Our remaining party left Matadie July 23d. Three of them have arrived here, Bros. Walker, Cameron and Shoreland. I appointed Bro. John Newth, from London, transport agent, till our stuff can be carried 260 miles to this place, or 240 miles to Leopoldville. His headquarters are at Lukungu, 120 miles up. Bro. and Sister Elkins and Dr. Harrison were also at Lukungu when we last heard from them, but we are expecting them to join us daily. We are in good health and good cheer, abiding in Jesus.

Kimpoko is a delightful spot, on the east bank of Stanley Pool. I cannot conceive of a more healthy spot. The climate is unsurpassed anywhere. I work with spade, axe or hoe 7 to 10

hours a day, 6 days a week. During my ministry of 44 years, I had no time nor occasion for any such work, but never wrought harder nor with less fatigue in my youthful days. God gives me strength of muscle and of mind according to my need. The soil here is light sand loam, and with a good ditch for irrigation, having an 18ft. water fall about 70 yards from our door, coming direct from the mountains, we are independent of drought, and can grow food enough for a dozen mission stations if need be.

On our way up we met Dr. Wolf just returning from the Upper Kassai. He showed us his new map delineating his steam explorations of the Sankura across the continent to within 80 miles of Nyangwee, on the Luabala river.

Rev. G. Grenfel, of the English Baptist mission, has been up the Kassai river and says that the country along its banks is greatly superior to that of the Congo; indeed hundreds of miles along the Congo no land can be seen except a few spots, a few inches above water level, on which are located the huts of the natives. The Kassai and Sankura open to us grand countries for our occupancy. I had a long talk with Mr. Grenfel and others about the means of transport. He says the Kassai cannot be navigated by a schooner, the river is so crooked, that a favoring wind on one reach would be dead ahead on the next, and the river flows with such rapidity as to prevent a schooner from making the bends from one reach to another. We discussed the subject of a schooner tug, but the conclusion reached is that we cannot plant missions up those rivers without a steamer of our own. On the Upper Congo the English Baptist mission have their steamer, the Peace. The American Baptist mission have the Henry Reid, which has been chartered by the Congo State for 6 months. We had a partial promise to take 2 of us up the Kassai next month, but we learn since that she is not going up. We applied for a passage on the steamer Peace, offering to pay any price, but did not succeed. So here we are. The captain of the Henry Reid will give us a 13-year old boy from the Tushelange country; so that we may learn to speak the language of the Upper Kassai while waiting here, and meantime we unite in developing the agricultural resources of this station. Our most pressing need is a steamer about the size of the Henry Reid, 80 ft. long, 12 ft. wide, 5 ft. depth of hold, a stem wheeler drawing 2 ft. water. The chief at Leopoldville told me that the steamer Stanley came up in sections on wagons at a great cost, but if such a boat could be sent up in sheets and small cargoes, that it would not cost more than one third, and be much less trouble. The cargoes should be about 60 lbs. each. A few pieces not to exceed a four man load of 200 lbs. could be managed. If our friends shall by the will of God give us a steamer, she ought to reach Banana by the first of May, 1887, and at the same time 8 or 10 single men or half a dozen men with missionary wives, and among them several men competent to put the steamer together. But I trust the committee will see to providing competent men for the John Brown and also for the new steamer. Bro. Teter would be willing to engineer either, but had better go on now, with direct missionary work. I ought to go to bed now. The mail leaves early

to-morrow morning. Love to all the committee. Glory to God our King.
From your loving Brother,
WM. TAYLOR.

An African Annual Conference.

The Annual Conference of Bishop Wm. Taylor's Self-supporting Missions in Angola, South Central Africa, held at Nhanguepepo, commencing Aug 13th, was opened by a love feast led by Supt. A. E. Withey and participated in by the brethren and sisters and children. Hymns No. 797 and 798 of the hymnal were sung, followed by the reading of the 98th Psalm. Bro. A. E. Withey led in prayer. The Holy Spirit was manifestly present and poured out love in our hearts, and it was evidently a time of blessing to all present. Members present: A. E. Withey, Wm. P. Dodson, Sam'l J. Mead, Chas. W. Gordon. On motion C. W. Gordon was chosen Secretary of the Conference. Conference adjourned to meet at 2 P. M.

Conference met 2 o'clock. In addition to those present in the forenoon, W. H. Mead arrived. Devotional exercises consisted of singing, "There is a fountain filled with blood," in Portuguese, reading of the 18th chapter of St. Luke in Phonetics and prayer by A. E. Withey and S. J. Mead. On motion by W. H. Mead, A. E. Withey and Joseph Wilkes were appointed a committee on examination of candidates for admission to traveling connection, and committee on examination of candidates for orders. W. P. Dodson and C. W. Gordon were appointed a committee on religious and literary exercises. The committee recommended that Bro. W. P. Dodson be invited to present to the Conference an account of his observations in the Libolo country, and that Bro. W. H. Mead be invited to give an account of his experiences during a trip to the Ambaca district in Angola. Conference adjourned to meet at 7.30 A. M., Saturday.

After devotional exercises, the question of appointments and how to dispose of the available force now in Angola, so as best to meet the needs of the different stations, and the desire of all concerned, was then considered. Conference adjourned to meet at 1 P. M.

Aug. 14th, P. M., after the singing of Portuguese hymns and prayer, Bro. W. H. Mead gave a talk on his trip to Ambaca in company with Bro. A. E. Withey and S. J. Mead. Bro. Mead reported a beautiful country through which they passed, with a good opening for a mission in the town of Ambaca. He said they were very hospitably entertained by the Portuguese, wherever they went. At the conclusion of Bro. Mead's remarks, Bro. Dodson spoke of his observations in the Libola country.

The Conference met at 6.30 in the evening when Bro. W. P. Dodson made a verbal report in behalf of the publishing committee. He said that the paper, which the Bishop had designed to be published at Nhangue-a-pepo, had not yet been issued, although some preparations had been made to that end. It was not brought to completion however, principally because of press of work in other lines. The Superintendent then read his report for the past year. The committee on religious exercises presented the following for the Sabbath, Aug. 15th. Class meeting at 9 A. M., Preaching at 2.30 P. M., by Rev. A. E. Withey.

The Superintendent then read the following appointments; Loanda, Chas. A. Ratcliffe, Heli Chatelain; Dondo, Clarence L. Davenport, Mary R. Myers Davenport, Andrew Myers and wife, Chas. M. McLean, with the privilege of remaining at Pungo Andongo until Jan. 1887. Nhangue-a-pepo, A. E. Withey and family, W. H. Mead and family, W. P. Dodson, C. W. Gordon; Pungo Andongo, Joseph Wilkes and family; Malange, S. J. Mead and wife, Bertha Mead, J. H. Cooper and family, C. G. Rudolph, Dr. Clark Smith and family.

Sabbath, Aug 15th, a class-meeting was held in the morning. Bro. A. E. Withey opened the meeting with singing and prayer, after which Bro. W. P. Dodson read the Scriptures, and Bro. C. W. Gordon led the class. The hour was felt to be one of searching power, and of blessing, through the presence of the blessed Holy Spirit. At 2.30 P. M., Bro. A. E. Withey preached a good sermon on Holiness, from Luke 1: 67-75, which we all felt to be unto edification.

A profitable prayer-meeting was held in the evening, and we felt that the Lord wrought in all hearts in power. Monday morning, Aug. 16th, Conference met for the last session. The question as to who should have their license renewed was then brought up. Samuel J. Mead said he was not prepared to pass the examination required by the discipline. Bros. C. A. Ratcliff, C. M. McLean, W. H. Mead, W. P. Dodson and C. W. Gordon were recommended to the Liberia Conference, for election to orders under the rule. On motion Conference adjourned.

C. W. GORDON, Secretary.

Dry-goods Christians.

BY T. D. TALMAGE.

THERE seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a jingle and a flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond-locked. Unsophisticated persons tramping on two yards of silk, dragged by a lady going up the aisle in front of him. Diamonds enough to give all India the gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to who shall excel in costly millinery, and who shall dash up to the church door in gayest turnout, and who shall make the most blazonment of wardrobe, is one of the great hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head-gear is worth more than our souls. We tecter and swagger up the aisle, to the disgust of good men and the grief of

angels. Enough money is expended by the Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and balk all the crime. Much of the piety of our churches is being smothered under shirred basques and jabot ruffles and louisines. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the Sun of Righteousness by a twenty-dollar parasol, lace trimmed, silk lined, silver mounted. The poor are kept out of the church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Shoo these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—*Selected.*

The Bartholdi Statue.

After nearly three years of study and deliberation, the manner of lighting the Bartholdi statue of "Liberty Enlightening the World" has been definitely decided upon. The plan adopted is one which is in conformity with the general design of the statue itself, and which will add to its beauty in a marked degree. The torch of the statue will contain eight lamps of 6,000 candle power, the light from which will be thrown directly up into the clouds. This powerful beam, together with the cloud illumination, will constitute a beacon which will be visible probably a hundred miles out to sea, and will thus, afar off, be symbolic of the light and liberty to be enjoyed by the visitor to our shores. At the foot of the statue four or eight lights of 6,000 candle power each will be distributed. Their light will be reflected upon the statue and will illuminate it brightly. All these are lamps will be invisible themselves, so that the objections raised by the river pilots against the blinding effects of the lights will be entirely removed. Besides the arc lights all around the statue, the diadem upon the head of the figure of Liberty will contain incandescent lamps, to give the effect of jewels. The whole plan is undoubtedly an excellent one, and cannot fail to make the statue even more imposing at night than in the day time. It is understood that the American system of lighting is to be used.—*Electrical World.*

John Quincy Adams gave the following advice in regard to the reading of the Bible: "I speak as a man of the world to men of the world, and say to you, Search the Scriptures. The Bible is the book of all others to be read at all ages, and in all conditions of human life—not to be read once or twice or thrice, and then laid aside, but to be read in small portions of one or two chapters every day and never to be intermitted, unless by some overruling necessity." This is exceedingly good advice, no matter who gives it, or to whom it may be given. He who follows it, will not only be informed as he otherwise would not be, but will be steadily receiving into his mind and heart, a moral and spiritual power that cannot fail favorably to affect his character.—*Independent.*

Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Liquor and Labor.

What a lesson lies in the drink-bill of American workmen, for instance. At a moderate estimate it amounts to between four and five hundred million dollars a year. While labor is throwing away that enormous sum annually, with what show of consistency can it lament its condition? One year's remission of the destructive self-indulgence would solve every labor problem extant, would provide a fund for the establishment of co-operative works, for the sustenance of the sick and aged, for the maintenance and education of orphans, for libraries and scientific schools, for all manner of helps.

At present the working man can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon-keepers, and not content with that, on submitting all his rights of citizenship to the same objects of worship? The saloon in politics is the most hideous abuse of the day; but where would it be if the workmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the working man's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home; but there is always beer and whiskey at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital, squander their earnings and spend their savings in these dens. Can there be a serious labor question while this state of things continues? Can workmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?—*Atlantic Monthly.*

The best proof of the fact that prohibition will prohibit, is the result in Maine. It is well known that before the Maine law (so called) went into operation, there were consumed in liquors eleven millions, while there is now less than one million. One million is a large amount of value to consume in intoxicating liquors; but when the consumption is diminished to less than ten per cent, we can safely and justly say, that prohibition does prohibit. But there are other and still greater proofs of the value of prohibition; among which the enlarged deposits in savings-banks are a very significant illustration; also the greatly decreased number of arrests for crime, and the empty jails and penitentiaries and poor-houses all point with unerring certainty to the vast improvement that has been accomplished since prohibition was inaugurated; and if the whole state should eventually come under the rule of a party committed to prohibition, we might safely conclude, that this guaranteed enforcement would secure the almost entire annihilation of the traffic, so that the present consumption of about one million could be reduced to a mere fraction.—*Demorest's Magazine.*

Are parents generally cognizant of the extent to which cigarette smoking is indulged in by their sons? We think not,

or if they are, they must be either totally ignorant of the pernicious effects upon youths, of indulgence in the use of tobacco in that form, or wholly indifferent to the physical welfare of their children. The extent to which the practice is now carried has become really alarming. It is not an uncommon thing to see boys from four or five years of age parading the streets with a lighted cigarette in their mouths, and evidently feeling as much elated, as though they were engaged in doing something specially praiseworthy. So much has been said and written in regard to the pernicious effects of this habit, that it seems almost superfluous to add a single word, but the bad habit is spreading in every direction, and as boys are not supposed to be very good judges of tobacco, the vilest kind of stuff is put into some of the cigarettes, and the children buy and smoke them, to their serious detriment.—*Evening Star (Phila.)*

Family Worship.

There is no denying the fact that the preaching of the Word was never more orthodox and earnest, the public prayer and song never more hearty and sincere, our Sunday-schools never more scriptural and effective, but is there not a tendency in these times to neglect family worship? Observation leads us to fear so. The necessity remains as great to-day, as ever, while the command remains unchanged, that, "thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The early home instruction is the most lasting. A child may forget anything else, but the holy examples of pious parents, and their religious teachings, they never forget. The memory of the past comes in upon us as we write. Father, who, when at home, always had family worship in the morning, being away, mother gathered us children together in a room, and there conducted family prayers. We cannot recall a word she said, but the example and the influence of that hour have never left us. If the children of to-day are to be trained for God, the major part of such instruction must be in their own homes. No Sunday-school teaching can be substituted for parental instruction. The parents' duty remains unchanged. To them, the child's heart opens more readily than to anyone else. The Scripture reading, the hymns sung, the prayer offered, all find their place in the child's instruction; without them there is a void, and influences lie untouched, which, being properly handled, might have been fashioned into a life of beauty and usefulness. We also agree with Dr. Hall, that "a home without family prayer, is like a house without a roof."—*Conference News.*

Every woman should have some special thing to think about, except the regular weekly round of duties; in fact, some aim in life except that of cooking, eating, and sleeping, and the contingent possibility of dying soon, to get rid of it all. No aim and no change make asylums overflow, leave children motherless, and make life not worth the living. Every woman had her ambitious dreams, once. What were they? To write? Then let her write every day, if but three lines, on some subject she is most familiar with. To paint? Let her get water-colors, paint flowers, and work at it every day, if only for half an hour. If one has but half a chance, let her prove that she uses that; that she can do more than many who have not only a whole chance, but many chances.—*Good Housekeeping.*

The Christians of England and America expend annually \$9,000,000 in support of missions. They employ 3,000 missionaries, 27,000 native helpers, and about 7,000 members.

Youth's Department.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I. Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob. I do believe you slept all the time."

"Indeed I didn't. I never was so wide awake."

"What was the subject then?"

"As near as I can remember, it was me."

"You! Jacob Gay!"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so too."

"Who preached? Our minister?"

"No. He didn't preach—not to me, at any rate. 'Twas a woman—a young woman too."

"Why Mr. Gay! You don't mean it, surely? Those woman's rights folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post office, Mr. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post office and at her aunt's when I was there at work. She is pleasant spoken, and a nice pretty girl. We were talking about the meetings. You know there's quite a reformation going on. She was speaking of this one, and that one, who were converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just a starting:

"Oh, Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life.

"Why, bless your soul," I said, "my child, I have been a member of the church forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they war'nt so tanned.

"Do excuse me, Mr. Gay," she said.

"Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer meetings, or Sabbath school, and I never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer meeting or Sunday school, because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man. I said to myself by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and

worked for the Lord; time to let your light shine so that the young folks can see it."—*Golden Rule.*

Honesty.

A girl was employed in a paper-mill. She was handling a shipment of old papers, which had arrived for use in the mill. Her keen eyes detected two small bills that looked like money. She examined them, and to her surprise found that one expressed the value of one thousand dollars, and the other five hundred. She did not make a sharp glance around to see if any eye was upon her. She arose and walked with a noble air to the proprietor. Placing the notes in his hand, she awaited his decision, with a palpitating heart. He told her he thought they were genuine. Knowing where the bundle of old papers came from, he reported the discovery at once. They had been brought from a bank. The bank replied that several years before a loss had been sustained of fifteen hundred dollars. The notes were quickly forwarded to the bank, and claimed with no little expression of gratitude; for innocent parties had all this time been under the dark shadow of suspicion. And the girl was not forgotten. She received the handsome reward of three hundred dollars.

This noble girl did just what was right. Anything else would have dimmed her conscience, and put a thorn upon her pillow; would have taken the angelic look from her eye, and shrouded her countenance with guilt. How sweet the satisfaction in doing right! Yet the reward makes it all the sweeter. A worthy recognition of true merit makes merit shine. We congratulate the young lady because of her purse, but more because her honest heart.—*Standard Bearer.*

The tendency to harmful excess in play as well as work, characteristic of the American people, is nowhere better illustrated than in the way the national game of base ball is now conducted. It is really to be regretted that a sport so harmless in itself, and a means of healthful recreation should fall into disrepute by the acts of a set of professional rowdies. The National League allows no games on Sunday, but other associations of players are not so scrupulous. The scenes which attended a recent Sunday game in Cincinnati, were a disgrace to that city as well as a disgrace to the clubs engaged in it. A few more such occurrences as this, with others which have taken place recently, will bring base ball playing down to the level of slugging matches and dog fights.—*N. Y. Observer.*

A young man whose bluntness was such that he was no use as a salesman, was told that he did not suit, and must go. Seeking the head of the house, the youth said:

"Don't turn me away; I am good for something."

"You are good for nothing as a salesman," replied the principal.

"I am sure I can be useful," continued the youth.

"How? Tell me how?"

"I don't know, sir; I don't know."

"Nor do I," said the principal, laughing at the boy's eagerness and ignorance.

"Don't put me away," continued the youth. "Try me at something else. I know I can't sell, but I can make myself useful somehow; I know I can."

Moved by his earnestness, the principal placed him in the counting-room. Immediately his aptitude for figures showed itself. In a few years he became the head cashier of the concern. Throughout the country he was known as an eminent accountant.

Consecration.

Your time is redeemed; therefore use it as a consecrated talent in his cause. Your minds are redeemed; employ them to learn his truth and to meditate on his

way. Your eyes are redeemed; let them not look on vanity, but gaze on Him only who is the chief among ten thousand. Your feet are redeemed; let them trample on the world, and bear you onward, on the march of Christian zeal. Your tongues are redeemed; let them sound His praise, and testify of His love, and call sinners to His cross. Your hearts are redeemed; let them love Him only, and have no seats for rivals. The Redeemer's freedmen should evidence that they are called to holy liberty, and that their holy liberty is holy service.—*Selected.*

Who will Go?

Dr. J. M. Thoburn, of India, who is in America, organizing a new band of missionaries for that land, announces that seventy persons have offered themselves to go, three of them Presbyterians, and others, from other than Methodist churches. One was a gentleman 56 years of age, two were 47, another 45, &c. Eight of those offering have been accepted, seven of whom are married. Four others will probably be entered in a short time. The call was for twenty-five men for our regular Methodist Episcopal missions in India; but in the responses there are probably more ladies than men willing to consecrate themselves to the Lord. Baltimore Conference gives largely of persons and means to the great missionary cause, and has the confidence of leading spirits in missions, like Chaplain McCabe and that other Prince of missionaries—the World's Missionary—William Taylor.

In this and other appeals for missionaries, and for funds with which to send them, one thing seems overlooked—that is, that there are men and women, (thousands of them) who are both able and willing to go and to pay their own way. God's call, doubtless, is largely to those of holy heart and humble means; because He would lay the burden of their maintenance on His Church. But such men as Thomas Coke, LL. D., gave themselves, their fortunes and their lives to India missionary work. Even William Carey is a grand illustration of self-support in missionary work, under the most unfavorable circumstances. It is possible, in endeavoring to execute the great world-wide commission of Jesus, to disciple all nations, that we sometimes make narrow plans. By all means gather those whom God has called to the missionary field, and who are not able to take themselves there, or support themselves after they arrive. But also admit those who have means, brains and grace, and who will cheerfully go to the uttermost parts of the earth for the Lord's sake. Let a call be issued for twenty-five or one hundred of such. We do not doubt that it could be and would be responded to promptly.—*Baltimore Methodist.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Port Deposit,	Nov	12 14
Charlestown,	"	13 14
Asbury,	"	20 21
St. Paul's,	"	21 22
St. Georges,	"	27 28
Delaware City,	"	28 29
Red Lion,	"	28 29
New Castle,	"	28 29

CHAS. HILL, P. E.

EASTON DISTRICT—THIRD QUARTER.		
Easton,	Nov	12 14
Kings Creek,	"	13 14
St. Michaels,	"	19 21
Talbot,	"	20 21
Bay Side,	"	20 21
Odessa,	"	27 28
Middletown,	"	28 29
Townsend,	"	27 28

JOHN FRANCE, P. E.

DOVER DISTRICT—THIRD QUARTER.		
Millsboro,	Nov	14 12
Nassau,	"	14 13
Lewis,	"	14 15
Harrington,	"	14 16
Houston,	"	14 15
Farmington,	"	21 23
Greenwood,	"	21 23
Bridgetown,	"	21 20
Cannons Crossing,	"	21 20
Galestown,	"	21 19
Seaford,	"	21 22

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

T. O. AYRES, P. E.

The Sunday School.

Peter Restored.

LESSON FOR SUNDAY, NOVEMBER 14th, 1886. John 21: 4-19.

[Adapted from Zion's Herald.]

BY REV. W. O. HOLLOWAY, U. S. N.

GOLDEN TEXT: "He saith unto him, Feed my lambs" (John 21: 15).

4. When the morning was now come—R. V., "when day was breaking." The disciples had returned to their homes and occupations, while waiting for further directions. Peter and six others had spent a night in unsuccessful fishing on the Lake of Tiberias. Day was breaking, and they were hauling in their empty nets. Jesus stood on the shore (R. V., "beach").—No hint is given of whence or how He came. The terms used indicate that He stood there without visible coming. But (R. V., "howbeit") the disciples knew not that it was Jesus—perhaps because it was not light enough to recognize Him; or, what seems more likely, because He did not choose to be recognized until the right moment came.

5. Then—R. V., "therefore." Children, have ye any meat (R. V., "ought to eat")?—any relish to go with bread; that is, considering whom He addressed, any fish. The term "children" is not to be confounded with the "little children" of 1 John 2: 13; or similar expressions of endearment. It is simply the usual address of "Boys," or "My lads." They answered him, No.—As on a former occasion, they had toiled all night and taken nothing.

6. Cast the net on the right side of the ship (R. V., "boat").—Either their nets were being hauled, fruitlessly, on the port (left) side, or were taken in altogether preparatory to a return to the shore. They cast therefore.—There was some tone of assurance or persuasion in the Speaker's voice, which made them ready to follow His direction. Not able to draw it.—There proved to be 153 large fish in it (verse 11). So Jesus would teach these and every fisher if men, that glorious success will follow prompt and exact obedience to His directions.

7. That disciple . . . saith . . . It is the Lord.—John fell at once that the Stranger was Jesus, and told his conviction to Peter. John's loving heart had been on the alert, and he would naturally associate the miracle before his eyes with what had occurred three years before (Luke 5: 1-11), when Peter had been bidden to "launch out into the sea" after a night of disappointment. Now when—R. V., "so when." Girt his fisher's coat unto him—R. V., "girt his coat around him." He would not appear in his Master's presence unclad, or with nothing on but an undergarment, and he could not swim if his blouse was loose; so he girded it in at the waist. Cast himself into the sea.—John is the first to see or perceive; Peter the first to act. As the boat was within hail of the shore, the distance would not be great. Evidently Peter thinks more of his Lord than of the fish; and is more anxious to get to Him than to avail himself of the great haul.

8. And—R. V., "but." The other disciples come in a little ship (R. V., "the little boat"). The large fishing boat had to be anchored off shore. They could readily transfer the ends of the net and themselves to the dory, or small boat, and then pull slowly in, dragging the net after them. Two hundred cubits three hundred feet. The net with fishes—R. V., "the net full of fishes."

9. As soon then as they were come to land—R. V., "so when they got out upon the land." They saw (R. V., "see") a fire of coals there, and fish . . . and bread.—And this loving, thoughtful provision on the part of the Master, assuming the servant's role for the sake of His hungry, tired disciples, is almost forgotten by many commentators in their anxiety to determine whether this meal was miraculous or not!

"So he, who from the high ground of heaven watches His ministry and church, will in due season, provide an eternal banquet, and bring His elect to its participation."

10. Bring of the fish which ye have now caught (R. V., "taken").—So the meal was a real one, not a vision, as some suppose; and Jesus will have His disciples have their share in preparing for it.

11. Simon Peter (R. V., inserts "therefore") went up.—Peter as the leader, as usual. He "went up" on the boat. Full of great fishes . . . got was not the net (R. V., "the net was not rent").—The Evangelist was impressed by the fact: The fishes were large and very many, and yet the net held and landed them all, losing not one—which was not the case on the former occasion when "the net brake" with the multitude of the fishes. The symbolism evidently does not point to any definite number of "the elect,"

but rather to the final landing of all the truly redeemed on the eternal shore. In the former miracle the fish were "both bad and good," hinting at schisms and disruptions; in this case they were all large and good. "The whole course of the narrative shows that the 153 represents the fullness of the church, the complete gathering in of all her members, the net not rent, nor one believer lost."

12. Come and dine—R. V., "come and break your fast." None . . . durst ask (R. V., "inquire of") him, Who art thou?—checked in their curious question by the air of mystery and power, and elevation which their entertainer carried with Him; but they had no doubt who He was.

13. Jesus then (R. V., omits "then") cometh.—He is still among them "as one that serveth." So will He welcome His faithful ones to "the marriage supper of the Lamb." Taketh bread (R. V., "the bread").—Apparently He does not partake with them, and no mention is made of the "grace before meat." There is no need of His eating now in order to convince them of His bodily reality.

14. Now the third time—really the seventh, but the "third" of His post-resurrection appearances to the disciples as a body. That Jesus showed himself—R. V., "that Jesus was manifested."

15. When they had dined—R. V., "when they had broken their fast." Simon, son of Jonas (R. V., here and the following verses, "son of John") loveth thou me more than these?—that is, "more than these, thy fellow-disciples, love Me?" He had professed to surpass them in devotion to the Master: "Though all should be offended in Thee, yet will not I." Alas! for his foolish boasting; he had thrice denied His Lord. Thou knowest that I love thee—a different tone and manner from that of a few weeks ago. Peter is humble now, he is not so ready with his tongue; he simply appeals to his Lord's unerring discernment in proof of the sincerity of his feeling. Feed My lambs—re-commissioning Peter, after his sad lapse, but changing the figure from that of fisher to that of Shepherd. "How Peter understood the Lord's trust, he shows himself, in 1 Peter 5: 2, 3."

"The word for 'love' here, and in the question in ver. 16, is agapan. Peter in all three answers uses philein, and our Lord uses philein in the third question (ver. 17). The change is not accidental; and once more we have evidence of the accuracy of the writer; he preserves distinctions which were actually made. Peter's preference for philein is doubly intelligible: 1. It is the less exalted word; he is sure of the natural affection which it expresses; he will say nothing about the higher love implied in agapan; 2. It is the warmer word; there is a calm discrimination implied in agapan which to him seems cold. In the third question Christ takes him at his own standard; He adopts Peter's own word, and thus presses the question more home."

16. Saith . . . second time.—This thrice-repeated question is generally understood to have been occasioned by the threefold denial. Simon, son of Jonas (R. V., "John")—It has been noticed that Jesus does not apply to him the apostolic name of "Peter," or "Cephas," but simply his natural or parental name. So in Luke 22: 31, he is addressed significantly as "Simon, Simon," when reminded of his natural weakness. Feed (R. V., "tend") my sheep—be a shepherd over My sheep; lead, guard, care for them.

17. Lovest thou me?—On this third occasion Jesus uses, in the original, the same word as Peter had used: "Dost thou dearly love Me, as thou sayest, with a strong personal affection?" Peter was grieved—naturally at this reception, and especially at the doubt which seemed to inspire the question of personal attachment. Jesus is tender, but very firm with Peter; the more the latter wince under this faithful treatment, the less likely will he be to forget it. Perhaps the deepest impression ever made upon this impulsive disciple was made in these few painful moments. Thou knowest all things.—Thy knowledge is more than human—supernatural, all-embracing. Thou knowest that I love thee.—Thou readest in my heart my love for Thee; why should I protest further? Feed my sheep.—There is a seeming climax in these commissions: 1. Peter was enjoined to "feed the lambskins;" 2. To be a shepherd over the full-grown sheep; 3. Not merely to rule over the flock, but to lead them, to perform all the duties of the pastoral office.

18. Verily, verily—the usual preface to a solemn or weighty utterance. Then girdedst thyself and wentest out.—The comparison is between the freedom of action of youth—when the youthful Peter could gird his clothes about him, and start on any errand or journey at his pleasure—and the dependence and feebleness of old age, when he would no longer enjoy freedom of movement, but would be guided by another hand, and led

to a reluctant fate. The legend runs, that Peter fled from his prison at Rome to escape impending death, but meeting Jesus on the way, who told him that He was going to the city to be again crucified, returned and submitted to the death of the cross, being crucified, according to Origen, with his head downwards. Stretch forth thy hands—in the manner of aged people; "but the image suggests in the background the spreading of the arms of the apostolic martyr upon the cross."

19. This spake he—R. V., "now this he spake." Signifying by what death (R. V., "by what manner of death") he should glorify God.—Peter is supposed to have been crucified A. D., 67 or 63, many years, therefore, before this Gospel was written. Later on, death by martyrdom was spoken of, as "glorifying God." Follow me—compact, significant words—"the sum and substance the beginning and end of Christian life."

Northern Notes.

While fierce storms are ravaging the Southwest, earthquakes breaking up the foundations of Charleston, S. C., and fires lay East Port and Salisbury in ashes, we of Connecticut and Eastern New York, have been swept by some heavy winds, unaccompanied however, with any very disastrous effects.

The first part of the week we were having summer warmth hereabouts, but since have had such weather as compels our recognition of the fact that soon the blasts of winter with freezing cold will be pouring down upon us.

The journey to this Hudson river hillside village gave rise to no startling incidents.

Unlike the storm-beaten craft which brought Bro. Hutchins to New England's rock bound shore, the sound steamer, City of Albany, made a pleasant passage for those who were on board of her, to the great metropolis under a bright sky and in sunlit waters.

New York is a vast centre whence proceeds all manner of influences, as to it come every sort of people. Its Babel voices swell into such voluminous compass, as to drown the gentle tones of religion and virtue; and its tumultuous crowds unduly jostle the cause of righteousness, and threaten to trample it in the mire of their street.

As I passed a certain section, where a large number of beautiful canary birds were exposed for sale, their delicious notes could scarcely be heard, because of the great roar of traffic which rolled up in thunderous sound from a continuous procession of heavily loaded vehicles, whose drivers were urging them onward to their various destinations. So it seemed to me it was with God's gracious voicings to the soul, which can scarcely be heard in many lives, because of the clamorous demands of a wicked world, and the rushing tide of secularity which gathers noisily about them.

The hour having arrived, the fine steamer Kaaterskill shoved out from her pier into the deep water of the North river. The great water way of the Empire State was brightened by the flames which shot forth from oil, gas and electric lamps, but more brilliant than all, was the broad sheet of light which fell upon every surrounding object from the full moon swung high in the blue vault of the heavens. To me it has seemed that just as the moon outshone every other luminary of that night on the water, so God's Gospel of life swings higher in the spiritual heavens than every other light, and sends out a broader and stronger flame than all the millions of flickering tapers, tallow dips and uncertain lamps, to which men have resorted to dispel the dense glooms of life.

In our progress up the river we passed the Saratoga which had been freed from the mud, in which she had lain for a number of days, and into which she ploughed on one of her trips, because of the dense fog. Happily this splendid Troy boat suffered no great injury from her sudden deviation from her true course, and the unpleasant predicament into which she got. Befogged and compassed with the darkness of the night of sin many men unfortunately plunge in-

to the black mire of sin, found on the hard rocks of unbelief, and broken in pieces, at length float off with an adverse current to the shoreless gulf of ruin.

The morning comes and reveals a world of indescribable beauty. Nature has donned her matchless garment of many colors, and the vast reach of hills which rise up from either shore of the river are aflame with the gorgeous hues that overspread the bushes and trees, that give the crowning glory to this magnificent country.

It is an immense volume of travel and traffic which pours through this Hudson river valley every year. With great steamboats ploughing these waters, and a railroad skirting either bank, there seems to be no lack of facilities for commercial enterprise, and the rapid conveyance of the people East or West.

Sunday comes and the Sabbath bell calls the worshippers to the house of prayer. The pastor discourses encouragingly on the unchanging power of God to save. It is a mighty comfort to know in this world of unstable things, we have a God, one of whose most precious attributes is his immutability.

C. M. PEGG. Castleton, N. Y., Oct., 1886.

The Martyr Haddock

MR. EDITOR:—It has not seemed strange to us that the daily press takes little notice of the murder of Rev. Geo. C. Haddock, at Sioux City, Iowa. Many of these papers would have given a blazing head-line display, had such an atrocious foul murder been perpetrated under other circumstances—while this was pushed off to one corner, without headings, announcing the fact in a few lines of small type. In the same spirit as did the old pro-slavery press notice the murder of an "abolitionist" by Southern roughs in antebellum days. The "why and the wherefore" is apparent; the daily press of our times is largely dominated by the rum power! Hence we say, its comparative silence is not surprising.

But that the religious, and especially strictly temperance periodicals should have so little to say in regard to this heinous crime, has been an astonishment to us. That it was a foul murder, inspired and executed by the rum power is unquestioned. That this worthy and much beloved Christian minister was without an enemy in Sioux City, save among those who were allied to the rumites, is generally conceded. That their enmity was aroused by the fact that he sought to secure the enforcement of righteous law—which should be the endeavor of every good citizen—is also true. Should not the rum fiend be held responsible? If the actual murderer cannot be secured and punished, ought not the power which inspired the crime be indicted, condemned and punished, at the bar of public sentiment? That such will be the result in Iowa, we are quite sure. But, shall we of the East fail to profit by the lesson it teaches? This rum fiend is the same in Delaware as in Iowa. If necessary to perpetuate its diabolical influence with its unrighteous traffic and gains, it would not hesitate to murder our ministers or temperance workers. Its spirit is a devilish, a murderous one! Sons of Delaware, down with the tyrant, the murderer! Remember Haddock, the martyr, and be avenged.

REASON. Oct. 25th, 1885.

Local Preachers' and Exhorters' Association.

The 28th Annual Meeting of the Local Preachers' and Exhorters' Association of the M. E. Church, Wilmington Conference, will meet in the M. E. Church, Middletown, Del., Friday evening, November 19th, 1886. Preaching at 7 o'clock, by W. W. Morgan; alternate, Albert Thatcher. Saturday November 20th, the Association will meet at 8 1/2 a. m., and after religious service, and preliminaries the following

Programme will be taken up:

1st.—Is there not danger to our home work from pressure in behalf of our benevolent enterprises?—W. H. Hendrickson, W. W. Morgan, S. Q. White, P. A. Leatherbury, W. W. Thorington, D. Green, J. T. Scott, J. W. Wise, Jr., J. R. Dill, H. Lawson, J. F. Sharp, Thomas Mallalieu.

2nd.—What constitutes Plagiarism?—Dr. E. Dawson, J. M. Clark, C. H. Baker, T. Numbers, E. T. Benson, C. W. Knight, J. W. Grier, J. V. Smith, J. W. Clark, D. Dodd, Joseph Lewis.

3rd.—Resolved that the office and duties of Presiding Elder as now conducted or performed, should be greatly modified on the office abolished.—W. T. Dickinson, B. D. Evans, J. C. Lassell, R. Golt, J. Hodson, W. W. Sharp, V. G. Flynn, W. J. Snowden, A. Thatcher, W. K. Galaway, W. P. Passwaters, J. Cann, R. W. Mulford, T. Fryer, W. J. Grant, Dr. M. A. Booth, W. F. Dawson.

4th.—Is not the adult class of hearers constantly becoming hardened against the gospel and their conversion more hopeless; and should not this alarming fact impel the church to a more earnest effort for the conversion of children?—D. S. Clark, J. Hutton, E. Mendennal, R. M. Biddle, A. Dolbs, D. Gollie, G. W. Bounds, R. Hodson, W. W. Mullen, E. T. Benson, C. W. Knight, G. V. Brace, J. W. Grier, J. F. Franklin, E. Dawson, J. M. Clark, C. H. Baker, T. Numbers.

5th.—What plan will this Association suggest or recommend to secure a more intimate union and fellowship of the lay-preachers of our Conference, by which their own social and religious enjoyments may be enhanced, and their usefulness and efficiency in the Church increased?—J. V. Smith, J. W. Clark, D. Dodd, W. W. Morgan, W. H. Hendrickson, S. Q. White, J. Lewis, P. A. Leatherbury, W. W. Thorington, D. Green, J. T. Scott, J. W. Wise, Jr., H. Lawson, J. F. Sharp, T. Mallalieu, G. Hudson, W. T. Dickerson, Dr. M. A. Booth.

6th.—Can an individual enjoy the favor of God, the state of justification, without the witness of the spirit?—Geo. W. Bounds, Robert Hodson, W. W. Mullen, J. E. Franklin, Smith C. Wells, D. S. Clark, J. Hutton, D. Green.

7th.—Resolved that the Church is justifiable in espousing a form of temperance work, that necessarily leads to political affiliations.—James C. Lassell, Dr. M. A. Booth, D. Green, T. Mallalieu, J. Hutton, J. V. Smith.

Sabbath, Nov. 21st.—8.30 a. m., Short Prayer Service. 9.00 a. m., Love Feast. 10.30 a. m., Preaching by Daniel Green; alternate, Dr. E. Dawson. 2.00 p. m., Children's Meeting. 7.30 p. m., Preaching by J. C. Lassell; alternate, J. V. Smith.

The citizens of Middletown and vicinity are invited to attend the meetings of the Association. Members of the Association are requested to prepare themselves for the duties assigned them on the Programme and for volunteer discussion. Local brethren, not members, are invited to attend and join us. All who propose to attend will please notify R. H. Adams, at Middletown, Del., of their intention, at their earliest convenience. Members who cannot attend will please remit to J. R. Dill, Treasurer, at Templeville, Maryland, fifty cents, to assist in paying the expenses of the Association. It is hoped the contributions will be liberal, as the Association desires to pay traveling expenses of some of our brethren who are unable to pay themselves.

THOMAS MALLALIEU,) Carators.
J. R. DILL,)
JOHN HUTTON,)

The churches and schools combined cost this nation one dollar for each inhabitant, while the accursed rum traffic costs eighteen dollars.

Peninsula Methodist,

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Peninsula Methodist Sent Free.

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

We learn with great pleasure of gracious manifestations of revival power among the students in the Centenary Collegiate Institute, Hackettstown, N. J. Rev. Dr. G. H. Whitney, President. Last Sunday evening the usual chapel service was of such interest, that it was found desirable to protract it much beyond the usual hour for closing. Indeed so general and so powerful was the influence, upon young the people, that though at liberty to leave at pleasure they lingered in the place of prayer, under the holy spell of convicting and converting grace, until about midnight. What cause for devout joy and thanksgiving, that similar scenes of revival power are not exceptional in the multiplied schools of Methodism throughout the world! In the six Theological Institutions of the Methodist Episcopal Church, her forty-six Colleges and Universities, her eight Female Colleges and Seminaries, and her forty-nine Foreign Mission Schools, in all these one hundred and sixty-nine schools, the educational work done includes the moral and spiritual nature not less than the intellectual; and eminently wise are those parents who show their appreciation of the true welfare of their children by having them educated in such schools. More and more does it become apparent that the Church which does most of this school work, will be the Church which does most, to shape the destinies of this land, and of all lands. God bless the Churches and the Churches' schools!

Looking in upon the Philadelphia Preachers' Meeting last Monday morning, we noticed, as a fact of somewhat unusual occurrence, that the Presiding Officer was one of our "Brothers in black." It seems that at the recent election of officers, Rev. Joseph S. Lane was chosen President, and Rev. A. R. Shockey, Vice-President. In the absence of the President at this session, the duties of the office devolved upon Vice-President Shockey, who presided with dignity and effectiveness. In behalf of order in their proceedings, he very tersely said, "don't ask you to respect me, but I do ask you to respect this," (holding up the gavel, the symbol of authority). It was a significant sign of the times, that Rev. Dr. Willson of the M. E. Church South, who has been visiting Northern churches, soliciting aid for those in Charleston, S. C., that have been damaged by the earthquake, was introduced to the meeting by this brother in black. Nor was he unequal to the occasion, for alluding to the fact that he too was a Southerner, a native of the Old North state, he said it afforded him great

pleasure, to introduce Dr. Willson, of South Carolina, and to extend to him in behalf of the brethren, "the freedom of the meeting."

In a few earnest words Dr. Willson depicted the consternation, grief, and despair of the people during the continuance of those fearful shocks that threatened to prostrate the entire city and its citizens in one common ruin. It was a time when there was felt to be no help but in God; and so the desperate prayer for mercy came from lips unused to pray, as well as from those, whose confiding trust in Him, who is "our refuge and strength, a very present help in trouble," makes it a delight, to "pray without ceasing." Another noticeable effect of the universal danger was the obliteration, for the time, of all social and other conventional distinctions; in the common peril all were brought into very near brotherhood. Thus it would seem that fear no less than love has its potency in eliminating differences and welding into harmony.

Much of the session was occupied in an earnest debate on the enforcement of law, as against its defiant violation, on the part of those who are interested in the drink traffic. Resolutions were adopted expressing sympathy with the family and friends of our brother, the late Rev. George C. Haddock, who was shot down on the street in Sioux City, Iowa, a few months ago, as the result of a conspiracy in the interest of illegal drink selling, to suppress which this faithful minister of the gospel was laboring so earnestly and resolutely, when so foully murdered. It was also declared that the cause of law and order in that city, now to be maintained in the conviction and punishment of Haddock's murderers, or dishonored in their escape from penalty, is, in an important sense, the same cause in every part of the land. It was recommended that collections be taken in all the churches of the city to aid in the prosecution of these assassins; and a committee was appointed to invite the cooperation of other than Methodist churches, in this matter that so vitally concerns them, as well as ourselves.

Presiding Bishops.

From the plan of Episcopal visitation of the several Annual Conferences of the M. E. Church, now more than one hundred in number, and reaching around the globe in extent, we take the following in chronological order: Baltimore Conference to meet in Baltimore, Md., March 3, 1887, Bishop Thomas Bowman, presiding; New Jersey, in Trenton, March 10th, Bishop R. S. Foster, presiding; Central Pennsylvania, in Bellefonte, Pa., March 10th, Bishop H. W. Warren, presiding; Wilmington, in Crisfield, Md., March 17th, Bishop H. W. Warren, presiding; Philadelphia, in Wharton St., Church, Philadelphia, March 17th, Bishop R. S. Foster, presiding; and Newark, in Hackensack, N. J., Bishop H. W. Warren, presiding.

Rev. T. B. Killiam formerly of this Conference, has removed from Hasting, Minn., to Plainview, Minn.

A Correction.

In our editorial allusion last week to the frequent changes in the Presidency of Dickinson College, the types made us say, "Five Presidents in twenty years;" it should have been, "in twenty-seven years." The statement of the entire number graduated under the present regime, "two hundred and twenty-six in all," occurring in connection with the comparison between the eleven years' Presidency of Dr. Durbin and the same number of years under Dr. McCauley; it is possible, a wrong impression may have been made. We therefore make this note, to correct any such misunderstanding. The total given is for the fourteen years, while the comparison is made for eleven years. A friend calls attention to an error in

the Alumni Record from which we made up our record of Dr. McCauley's service in General Conference. He states that the Doctor was a Delegate in the Conferences of 1872 and 1884, but not in those of 1876 and 1880.

The General Missionary Committee of the M. E. church, composed of the managers of the Missionary Society, the Board of Bishops and representatives of the thirteen Missionary Districts, met at 805 Broadway, N. Y., Wednesday, Nov. 3d, to review the entire work of Missions, at home and abroad, during the year ending Oct. 31, 1886, and to plan and arrange, as far as possible for the year to come. The estimates of moneys needed to carry on the work, carefully made previously by the managers of the Society, are submitted to this Committee, for approval or modification, and the recommendations thus made, are to be carried out by the managers. In this largely representative body of ministers and laymen, every mission is carefully canvassed, the visiting Bishops report, and from the fullest information attainable, the wisest disposition possible is made of the moneys contributed. Such is the care and diligence with which this great trust of the church is administered. The appropriations made for the ensuing year, we understand, amount to \$1,050,000.

More than a Million for Missions!

Chaplain McCabe reports a grand success. While the Treasurer's report shows receipts, within about \$8,000 of the round million, the South India Conference reports \$10,000, thus making a grand total of \$1,002,000, for the year. All honor to our enthusiastic Secretary, the singing Chaplain, who has so persistently and so effectively sounded the bugle call for this advance; and all honor to the faithful pastors, and loyal members, who have so generously responded to the call.

We rejoice in the thousands converted in the home and foreign fields during the year; would that we could report a million souls gathered into the church during the same year!

The Church Extension Board held its annual meeting at 1018 Arch St., Philadelphia, this week, beginning Thursday, the 11th inst. We are glad to learn, the reports show advance all along the line.

Our Protestant Episcopal brethren have had before them the last triennium the proposition to raise a million dollars for missions in \$5 subscriptions to be "offered in one amount at the opening of their recent General Convention. The amount actually raised we are sorry to learn was only \$80,000. We came within \$7,851.53 of the Million for which Chaplain McCabe called; not including \$10,000 raised by South India Conference. "Remembering the words of the Lord Jesus, how he said it is more blessed to give than to receive." The Hon. William McMaster of Toronto, Canada, a liberal contributor to Baptist institutions has just given another \$250,000 for educational purposes, as we learn from the *Christian Advocate*. According to the *Religious Herald*, until within a few years, Mr. McMaster loved money and clung to it, but having been induced by some one to make one large gift, "a good taste was put in his mouth," and now he gives from the love of it. Among other generous deeds, he has built a splendid church in the same city. Oh! that more people of large wealth might get "a good taste put into their mouths" and giving generously for the love of it, "make to themselves friends of the manner of uprightness; that when they fail, they (these friends) may receive them into everlasting habitations."

Philadelphia is believed to be the only city in the United States, in which the membership of the Sunday-school is one-fifth of the entire population.

A Portrait.

The indomitable pastor-leader is fairly thrust into a new scheme of labor before he has fairly finished his previous task. How much the church and the world owe to such pastors! They preach; lead social meetings; arouse the revival spirit; talk in public twice a day, almost all winter; visit the penitents; search for the sick; marry the living; bury the dead; make up the subscription lists of all kinds; receive visitors of all sorts; entertain guests, including the occasional non-angel; commend, or not, book and other itinerant agents; care for their families; run the temperance cause; identify and aid the poor; carry loads of undeserved abuse; are sometimes half-scuttled by weak criticisms and complaints, into which the devil beguiles the man or woman who cannot be cheated into other kinds of obstruction; are full of general work all day; dream of plans by night; and, in general, are worth five thousand dollars a year to all little hamlets on earth, many of which think they "do a big thing," if they squeeze out for them less than ten per cent. of their value, and actually give them less than the village drayman earns with his calamity cart and consumptive mule! Worse than all, at the end of two years, such pastor may be sent away, because he is not acceptable to some stingy official, who, having inherited a big farm from his grandmother or aunt, finds he must increase his benevolence five dollars, or get a pastor who gives him less pressure to the surviving square inch of his shattered conscience.—*Northwestern Christian Advocate*.

How to Act.

First. Is it proper to dine anywhere else than at one's week-day home on Sunday? Second. Is there likely to be any gain in influence over others, by lowering one's own standard of right-doing? Many a Christian worker improves the opportunity which Sunday gives him of reaching his neighbors, by sharing their Sunday meals with them; not by going out to dinner-parties, but by breaking bread with his brethren at their own table, in quiet Christian conference; or, by sitting at meat with those whom he would fain help heavenward. In such a case, a man or a woman may be a missionary at a Sunday dinner table. One's personal preferences for Sunday occupation may thereby be yielded, in the hope of being a means of good to others. But if one really deems it wrong to go out to a dinner on Sunday, then let him know that he is a hundred times more likely to lose influence than to gain it, by letting down one iota from his highest standard of conscience. And even if he could gain great influence for good, by the slightest concession in the way of wrongdoing, let him know that God does not desire him to gain a good influence by any such means as that.—*Sunday-school Times*.

Why a Girl Should go to College.

College-life is generally entered upon immediately after leaving school, and occupies the two or three succeeding years. It is, therefore, taken up, in one of the most important periods of a girl's life—the period of domestic training. This being so, let us see what it gives in place of home influence. College education may be looked at under three aspects. It is a moral, an intellectual, and a social training. Its second side—the intellectual—is generally brought forward so strongly as almost to hide the moral and social sides; but it seems to me that the last two are quite as important, if not more so, than the literary side, and it is about them I wish to speak.

There is a strong moral influence at work in a girl's college-life. A girl is taught three things. First, she learns to

think; second, she learns concentration of will and purpose; third, she learns the answer to the question, "Am I my brother's keeper?"

As to the first—the thinking. What can be more important, these days? I believe it is the want of time for thinking that makes so many girls' lives a failure now. We do not want to bring the *vita contemplativa* in place of the *vita activa* in this nineteenth century. It was a system that had its day, and died a natural death; but we do want a little more downright hard thinking, (not morbid self-analysis) about life and its realities. This, college-life brings with it. A girl at school is too young and too busy to have leisure for thinking; and her ideas are generally reproductions of her parents at home. At college, on the other hand, she is thrown on her own resources; she has to form her own opinions on all the social topics afloat at the time; she hears questions discussed from all sides, and viewed in all lights; she is called upon to speak her own views; and thus she is made to think with calm judgment, and to act with cool reason.

She is taught to think, too, of the needs of society around her, of its wants and miseries, of the value and use of money; finally, of herself and her place in the world.

Secondly, as to the concentration of will and purpose. The literary work done at college affords moral training in this respect.

A girl has a certain study placed before her, on which she must concentrate all her energies. She has to plow steadily through a certain number of books, and to work regularly for some hours—not skipping here and there according to fancy.

This literary concentration has an inevitable effect on a girl's moral nature. It produces a corresponding unity of purpose and will. She can not live in a desultory way. There will be henceforth some idea, at least, of the beauty of a life concentrated on one high aim, and with one great ideal in view. Is not the doing of this a very great work? And there is nothing, I believe, so much as college-life, that does implant this root of concentration. But I spoke of a third lesson in morals that university training teacher a girl; namely: the answering of the question, "Am I my brother's keeper?"—*Cassell's Family Magazine*.

The English Wesleyans have purchased property near the old Epworth Rectory, and propose to erect, as a memorial to John Wesley, a chapel, a school, and a mausoleum.

Thanksgiving Day Proclamation.

The following is President Cleveland's proclamation designating Thursday, November 25, as a day of thanksgiving and prayer.

"It has long been the custom of the people of the United States, on a day in each year, especially set apart for that purpose by their Chief Executive, to acknowledge the goodness and mercy of God, and to invoke His continued care and protection. In observance of such custom, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 25th day of November instant, to be observed and kept as a day of thanksgiving and prayer.

On that day, let all our people forego their accustomed employments, and assemble in their usual places of worship, to give thanks to the Ruler of the Universe for our continued enjoyment of the blessings of a free government, for a renewal of business prosperity throughout our land, for the return which has rewarded the labor of those who till the soil, and for our progress as a people in all that makes a nation great.

And while we contemplate the infinite power of God in earthquake, flood, and storm, let the grateful hearts of those who have been shielded from harm through His mercy, be turned in sympathy and kindness toward those who have suffered through His visitations. Let us also in the midst of our thanksgiving remember the poor and needy with cheerful gifts and alms, so that our service may, by deeds of charity, be made acceptable in the sight of the Lord.

Finding Fault with Children.

It is at times necessary to censure and to punish. But very much may be done by encouraging them when they do well. Be, therefore, more careful to express your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parent.

But let the mother approve of her child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection.

In defining the difference between Christianity and Socialism, a German writer put it into a telling epigram thus: "Socialism says, 'What is thine is mine; Christianity says, 'What is mine is thine; the difference is infinite.'"

Rather worse than "a Mechanic."

A young man began visiting a young lady recently, and was very well pleased with her. One evening it was quite late when he called, and the young lady inquired where he had been.

visited the young lady. He is now a wealthy man, and has the nicest little wife in the city. The young lady who disliked a mechanic is now the wife of a miserable fool—a regular loafer—and the miserable girl is obliged to take in washing to support herself and children.

Chaplain McCabe is worn out with the labor of his Summer's campaign for the million dollar line, and is compelled to rest. His physicians say, 'stop, or die.'

Obituaries.

"Blessed are the dead who die in the Lord."

Hannah Missouri Ford, daughter of Martin R. and Elizabeth Ford, died at the home of her parents in Easto, Md. on Sept. 23rd 1886.

Her heart was given to the Saviour in her childhood: and she grew up amid the influences of a Christian home to be an affectionate and companionable daughter, and sister; among her friends, a gentle, loving associate; and to strangers a bright, beautiful girl.

Typhoid fever had entered the home, and stricken down a loved son and brother. The mother's care was claimed for him; and anxiety for "Surie" because of natural frailty of constitution, led her parents to urge upon her a visit to friends, until the danger of contagion might be passed.

On Saturday, Sept. 25 her remains were taken to Maryland, Md., the home of her childhood, where amid a large congregation of former friends, assembled in the M. E. Church, appropriate services were conducted by Rev. A. S. Mowbray, and her pastor, Rev. H. Thompson, and the remains laid to rest, to await the resurrection of the just.

Thus star by star declines, Till all are passed away, As morning high, and higher shines, To pure and perfect day: Nor sink those stars in empty night, They hide themselves in heaven's own light."

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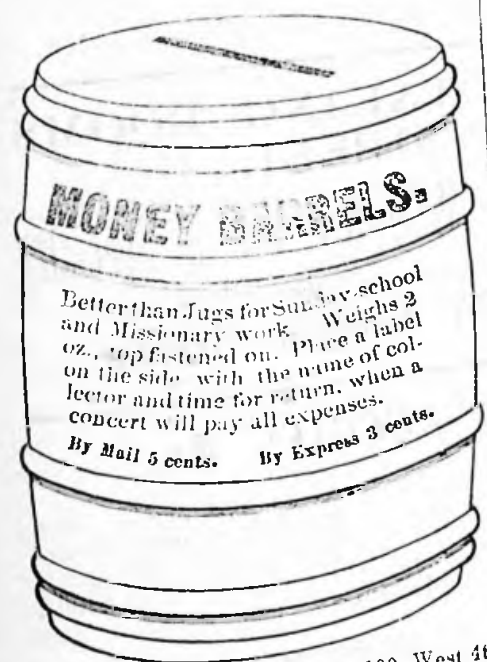
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