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REV. T. SNOWDEN THOMAS, A. M.,
Editor.

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FOR CHRIST AND HIS CHURCH.

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J. MILLER THOMAS
Associate Editor.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

NEW YEAR'S WISHES.

What shall I wish thee?
Treasures of earth?
Songs in the springtime,
Pleasure or mirth?
Flowers on thy pathway,
Skies ever clear?
Would this ensure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall ensure thee
A Happy New Year.

Peace in the Saviour,
Rest at his feet;
Smile of his countenance
Radiant and Sweet;
Joy in his presence,
Christ ever near—
These will ensure thee
A Happy New Year.

—Francis Ridley Havergal.

Why am I a Methodist.

REV. GEO. R. CROOKS, D. D.

Original Methodism was in direct conflict with the theology dominant in England at that time; it was a restatement of the early reformation doctrine of justification by faith alone, and its effect upon the human soul, peace with God. Mr. Wesley persistently declared that these doctrines are contained in the Articles of the Church of England, as they certainly were; but they had been obscured by the glosses of the theologians, till their meaning was lost. We can see, too, in what sense Wesley said that he was "sick of opinions." He was sick of opinions which were offered as substitutes for character, which were not used as means of carrying a new and divine life to men. His clear and logical mind could not be satisfied with less than precisely defined opinions. He first, however, submitted all his thoughts to the authority of the Bible; and, next, he laid stress on those doctrines only, which, in his view, ministered to life. "Life is more than dogma," is the triumphant and triumphant assertion of Methodism. And in that, Methodists believe, is the beginning of the renovation of modern theology. Dogma is of importance chiefly as it ministers to life; beyond the sphere of life, it is important mainly as opinion. As such, it may be inexpressibly precious to the thinking mind, but as such it ought not to be forced upon the consciences of all and sundry, at the peril of their salvation, if refused. Methodism has a distinctly defined theology, but it is chiefly concerned with that part of theology which mediates salvation to the human soul. Yet in all its thinking it submits every opinion, as Wesley did, to the authority of the revealed Word. It does not make the Christian consciousness the judge of what is divine and what is not divine in Scripture; contrarily, it makes Scripture the test of the purity and reality of the Christian consciousness.

It remains now to speak briefly of the effects of Methodism upon modern society, as a reason, in addition to its spirit, why one is a Methodist. It is not necessary here to recount, statistically, its successes. For myself, I have a diarelish for the parade of statistics, which

and that, to the end of the chapter. Great aggregates are not incompatible with decay, as the condition of the Church of England at the time of the rise of Methodism shows. I will therefore, turn aside from Methodist eulogy, of which we have an abundance these days, and let others speak for us. Lecky makes for Methodism two claims—first, that it saved England from convulsion during the time of the French Revolution, and, again, that in these days of vast aggregations of capital, it stands between the rich and the poor. These are important statements, if true; but let us hear our witness. After an eloquent description of the intoxicating power of French revolutionary ideas upon the masses of the English, Lecky says: "England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with revolution in France." And his testimony on the next point, the widening chasm between the rich and the poor, is most apposite to our own times. "Any change of conditions which widens the chasm and impairs the sympathy between rich and poor cannot fail, however beneficial may be its other effects, to bring with it grave dangers to the State. It is incontestable that the immense increase of manufacturing industry and of the manufacturing population has had this tendency; and it is, therefore, particularly fortunate that it should have been preceded by a religious revival, which opened a new spring of moral religious energy among the poor, and at the same time, gave a powerful impulse to the philanthropy of the rich."

I wish I could claim for Methodism in America all that Lecky here asserts of it, as a mediator between the rich and the poor. This much, however, may be confidently asserted, that should the supreme trial of our institutions ever come, it will be found that Methodism has done its full share toward preparing the people to meet the shock of the trial with the firmness of Christian men. It will be seen that the plain gossellers—Methodist and other—who have performed their work in obscurity have trained the masses of the nation in moral thoughtfulness, in reverence for law, and in the courage which counts no sacrifice too great for the maintenance of civil and social order. A Church of the common people, Methodism will be found invaluable to the State here. I am a Methodist, because I believe Methodism to be the recovery of the original spirit of the Protestant reformation. The feuds between Lutheran and Reformed on the Continent, and between Churchmen and Dissenter in England, had changed the revival of religion which Luther brought in into a revival of the theological polemics. The head usurped the place of the heart, the rage for orthodoxy drove out zeal for piety, and faith in the creed was made the substitute for personal faith in Christ. Methodism, as I believe, has brought the Protestant reformation to its true birth again. I am a Methodist, because

I conceive that the true test of a Christian church, is its power with the common people; and Methodism bears this test. As the reformation of the individual proceeds from within outward, so the reformation of society proceeds from beneath upward. I am a Methodist, therefore, because I think that, in this regard, Methodism is in the right line of progress, and follows the procedure of original Christianity. The uncommon people in this world are a small minority; what is needed is a faith that can sit down as a friend at the humblest fireside, that can be the companion of the lowly in their struggles with want and sin, that can bring cheer to souls that have little else to cheer them; and such a faith Methodism has been. I hope it will preserve this most precious trait of character, for it is a strong reason why, passing by other churches in which I see so much to love, I am yet a Methodist. —North American Review.

The Latest from Africa.

The arrival of Bro. T. Critchlow from the Congo River was looked forward to with great interest. He lost no time in going from New York out to his wife in the country; but a brief interview with one of the Committee of Bishop Taylor's Transit and Building Fund Society was enjoyed with him, from which we gather a few items.

The traction engine built to haul portions of the new steam-boat around the long stretch of cascades and rapids between Viva and Stanley Pool on the Congo, has worked successfully up to the time the rainy season set in. Carts were built on which were placed about a hundred man-loads, and these the engine has hauled up three miles of hill, thus demonstrating the possibility of doing more of this work. It is conceded, however, to be a very great undertaking, and will require some time to bring it to completion. Bro. Critchlow has had personal oversight, and has labored diligently to get everything in order to begin work of this kind in an entirely new country, and without the ordinary facilities and mechanical helps, which could be had so readily here.

He was very near to sustaining a serious accident by having both hands drawn into a pulley; but by a violent effort he jerked out his right hand, took out his knife from his vest pocket, opened it with his teeth, and sundered the rope so as to give relief to his left hand. This was done while he was alone on top of a hill, and the workmen were at the base, and out of hearing. Some bones of a finger were crushed, but in the mercy of God everything gives promise of a complete restoration.

Bishop Taylor was well, and full of enthusiasm in the thought of the redemption of Africa. He will preside over the Liberia Conference in February.

Such is the strength and deep-rooted tenacity of sin all around them, that the missions planted there will need the prayers and fostering care of the Church, in order to realize the results desired. Rum is being imported into that land in vast quantities, and it seems to be the rule, that the lower the civilization, the worse are the effects of this greatest of evils of the nineteenth century.

There have been a few small steam-boats on the Upper Congo, but they are built of wood, and are apparently pretty well worn in the wear and tear of such extended navigation. Bishop Taylor's boat is some larger than any of them, and her hull is of steel, and so is capable of longer endurance, and will be ready for her great mission when some of the others may not be capable of further service. Of one thing all may be assured, that no cargoes of rum will ever pollute her decks. —Christian Witness. (Boston)

Denominationalism.

The Church will never be organically one: it is not necessary; it is impossible in the very nature of things. Naturalists inform us that no species of animals, strictly speaking occupies a wide domain of country. So different climates, different soils, different scenery, different products, different languages and habits demand different Church governments, and different homiletic and liturgic methods. Hence denominationalism is right and providential. It should not be decried. Those who would abolish denominational distinctions and make one consolidated Church are as foolish as the man who would unite all the continents and islands in one, who would unite all the races in one, who would unite all the individual men in one immense, lubberly giant. But denominationalism and sectarianism are two things. A strictly denominational man is to be admired; a sectarian is to be despised. Denominationalism lives and lets live; it attends to its own business in its own way, and allows others to do the same. Sectarianism is exclusive, bigoted, offensive.

A Methodist ought to be a Methodist, and not partly Methodist and partly something else. But the very fact that he is a Methodist, if he is a genuine one, will make him broad and liberal. If he thinks there is no religion outside of the Methodist Church, he may be a fool or a bigot, but he is not a Methodist in the strict sense of the term. But a genuine Methodist knows and loves the doctrines of his Church, and prefers them to the doctrines of any other Church that differs with his in doctrine. He knows and loves the usages of his Church, and prefers them to the usages of other Churches. A genuine Methodist is not one because his father and mother were Methodists, or because his wife or her husband is a Methodist, or because the more wealthy and refined of the community are Methodists, but because his head and his heart are Methodist.

Church membership should be a matter of conscience. It is unconquerable; it never surrenders—it may be overpowered, silenced, but when it speaks, it speaks for principle versus policy. It says, "Do right because it is right." A man with whom Church membership is a matter of convenience or policy, is only a specious hypocrite. When Jesus said, "Fear not, little flock," he would have had no flock to speak to, if Christians at that early day had consulted convenience and worldly wisdom.

Let people who know nothing of doctrine, who have not an original thought or an honest feeling, float from Church to Church; but thoughtful, thoroughly regenerate men and women will abide by their convictions, "though the earth

be removed and though the mountains be carried into the midst of the sea." —Richmond Christian Advocate.

Mrs. Hannah May's Christmas Dinner.

BY MARY WAGNER FISHER.

During a recent visit at the house of a friend in Baltimore, she said one day: "Have I told you about my last Christmas dinner? Well, you know we always have the G's to breakfast, Christmas morning, but when I alluded to the dinner, Mr. May said, 'My dear, you are always taxing yourself to give a Christmas dinner to people who are quite as able to give a dinner as we are, I wish instead that some poor people could enjoy it.' Well, that set me thinking how I could manage to carry out his wish, and so, soon after, I said to him that I would like him to buy for me a dozen turkeys at wholesale, as I always like to have some to give away at holiday time. Then I went to a city missionary, and I told him to send me on Christmas Day, at twelve o'clock, thirty people who were too poor to buy a dinner, or had no place in which to cook and eat one, even if they could buy unprepared food. Then I said to Dr. Forward, our pastor, that I would like him to come here at noon on Christmas—when he declared that he was already engaged for dinner on that day. But I assured him that I didn't want him to eat a mouthful, only drop in for a few minutes, and he said he would come, but was very curious. Of course I had to let some of the family into the secret, but my husband was kept in profound ignorance of the entire programme.

"Early Christmas morning I had our great kitchen fitted up with long tables and benches and I intrusted to my young daughter, Helen, the task of taking charge of the guests as they arrived—herself answering the door-bell and storing the people away in the dining-room. I was so busy in the kitchen, that I did not know whether a poor soul had come or not, and when all the tables were ready I was half afraid that nobody had come to the feast. Mr. May sent down word from the parlor that Dr. Forward had called in answer to a request from me, but was in a hurry, as he had an engagement. So I rushed up to the dining-room, and lo! it was full, and such a crowd of poor people and children, most of them having brought baskets, half thinking they were to get their dinners to carry home. Like the old riddle, where 'I expected one there came two'; but I led them down-stairs and the tables stretched out, and everything increased as by a miracle, so that there was room for all. Then I ran up to the parlor and brought down Dr. Forward and Mr. May, who, when they entered the kitchen, were not only greatly astonished, but somehow greatly affected, and as the doctor asked the blessing the tears streamed down over his coat-sleeves, and as Mr. May helped to carve the turkeys, his tears ran down over the turkeys, and when the dinner was over he said: 'My dear, this is the happiest Christmas I have ever had.' And how all those poor famished creatures ate, having their plates filled and refilled; and everything held out wonderfully, so that every one that had a basket carried away something in it. It was touching to see how they all had tried to make themselves look as well as possible—the women adding some bit of gold lace or ribbon to their dress, and the men, the ruin of an old neck-scarf, or something of the kind. And I am not sure but that it was about the best Christmas I ever had. The only undesired thing about it was, that it got into the newspapers; for in these days, what your left hand does keep from your right hand, the newspapers get hold of somehow." —Independent.

BYRN MAWR, PA.

Temperance.

Wine is a mocker; strong drink is raging and whosoever 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.*

Home Hygiene.

There is a feature of juvenile temperance instruction, to which I would like to call the attention of every mother in the land, as she must be the teacher in this line of the work. I allude to the preparation of food for our tables—not the use of brandies and wines in our pickles and pies, but the use of other stimulants, such as pepper, mustard, salt, etc., in large quantities, and spices. These create an appetite for other and stronger stimulants, till, finally, no relish is found in plain, healthy food and drinks; the temptation to indulge in something stronger will grow and grow, till the person, ignorant of the cause, perhaps, and innocent of all evil intent, is led to indulge in alcoholic beverages. It is the duty of every house mother to inform herself in hygienic science, and instruct her family, convincing them of the propriety of her course; then supply them with good, wholesome, nutritious diet. If we could but be brought to see the importance, as well as feel the pleasure, of good health, we certainly would pay more attention to the means of bringing it about, and retaining it. I will quote from an address of Mrs. A. E. Boyce, read at a monthly meeting of the department of hygiene of the W. C. T. U., Washington, D. C.: "It is woman's duty to be well, not only that she may be the ministering angel of her household, but that her influence may be felt in ever-widening circles, until she takes her place alongside of man in all that pertains to the well-being of the race. 'A corrupt tree cannot bring forth good fruit'; and, if she be weak and feeble in body, her offspring will, as a general rule, be the same; and it is here that woman controls largely the destiny of the nation. We all know the depressing influence of invalidism, and the brightening effect of robust health; and, knowing these, should we not endeavor religiously to shun the one and attract the other?"—*Elizabeth H. Coale.*

Mr. Schambacher is a gentleman of a pleasant turn, who keeps a saloon in Philadelphia. His customers are also pleasant gentlemen, and fond of a joke. So, one day, when Mr. Rommel had patronized the saloon so lavishly, as to be unconscious, or at least unobservant, it occurred to the other patrons, that it would be a very choice joke, to set Mr. Rommel's clothes on fire, which they accordingly did. But, after coming to himself, Mr. Rommel was unable, even with careful scrutiny, to see the point of the joke; so he sued Mr. Schambacher, the saloon-keeper, and gained his suit. On the case being appealed, the Supreme Court of Pennsylvania held:

If a railroad company is liable for the conduct of drunken men who may chance to board the cars, much more, the tavern-keeper, who not only permits drunken men about his premises, but furnishes liquor to make them drunk, and who is the instrument in fitting them for the accomplishment of such an insane and brutal trick, as that disclosed by the evidence.

The principle is sound to the core; there is not a reason under heaven, why the saloon should not be responsible for all the damage which it does. Only let this principle be applied, and we should see a great change in the state of things.—*Nat. Baptist*

A Key To The Poverty Problem.

One of our leading business men of Madison was in the German National Bank one Monday recently, when a saloonkeeper came in, to make his deposit. The saloonkeeper laid down on the bank

counter a pile of bank checks, containing twenty or more. Where did the saloonist get those checks? Surely, the merchants of Madison never drew them in his favor. The business man mused, It was Monday. On Saturday, after banking hours, the employers of Madison pay their men, in checks on the Madison bank. How did twenty or more get into the hands of one saloonkeeper? And how much did he keep for beer out of that pile? And, if one saloonist took in so much between Saturday night and Monday morning, how much do our sixty saloonists get, of the weekly wages paid in our city? And does this have any connection with the fact, that on every Saturday night an extra delivery of beer is made at all our saloons? And, may not the key to the poverty problem lie hidden in some of our saloons?—*Wisconsin Prohibitionist.*

A Terrible Warning.

The German spelling for "beer" is "bier." In English a bier is a frame or carriage for conveying dead bodies to the grave. The step from beer to the grave is very short. For some years a decided inclination has been apparent all over the country, to give up the use of whiskey and other strong alcoholics; using as a substitute beer and other compounds. This is evidently founded on the idea, that beer is not harmful, and contains a large amount of nutriment; also, that bitters may have some medical quality which will neutralize the alcohol which it conceals, etc. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminishing circulation; conditions of congestion and perversion of functional activities; local inflammation of both liver and kidneys are constantly present. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer-drinker may be the picture of health, but in reality he is the most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American.*

One fact must be kept in mind. It is only since prohibition has gained Kansas and Iowa, that the old political parties and the liquor interest have become thoroughly awakened to the growth of prohibition convictions. They realize that their existence is at stake. The saloon has adroitly captured the politicians, and they have made them so offensive, that an anti-saloon movement has sprung up in the Republican party, to rescue that party if possible, from the grasp and arrogance of the saloonkeepers. The ties of party feeling and of partisanship are so successfully invoked in the present position of the two great parties, that the people cannot be brought to act independent of their old party relations. The leaders of both these parties are opposed to prohibition. For a time they seemed to favor local option and high license, but they are receding from this position, at the bidding of the liquor traffic, and they are shouting themselves hoarse in favor of high license, as the remedy for the destruction that intoxicating liquors are making in the land. He has little faith in God and the religion of Christ, who believes that the liquor traffic has gained the day.—*Central Christian Advocate.*

Extracts from Minutes OF THE WOMAN'S CONFERENCE OF THE M. E. CHURCH IN JAPAN FOR THE YEAR 1887

The first page of the unique pamphlet bears the Constitution of the Conference, followed by its By-Laws and proceedings of the seven days' session. Then comes the Reports of various committees on Bible-Women, Day Schools, Sunday Schools, New Work, Christian Literature, Summer Normal Training Class, Dress Reform, Industrial Home for Friendless Women, and on Foreign Boarding School. It is from the Reports that these extracts will chiefly be made.

Miss Holbrook reporting on Training School for Bible Women, says: The number of pupils enrolled during the year is twenty-five. The fruits of the winter months devoted almost exclusively to study have been seen in the creditable examinations just concluded, while with the approach of spring have come special opportunities for evangelistic work. One afternoon each week classes have been suspended and the pupils have gone two by two into the homes of the people. Several have visited the same families regularly, instructing the women in knitting and crochet, winning by this means opportunities to teach them better things. Of the four weekly meetings held by the Bible women in Yokohama, none have been more interesting than a class for blind women under Mrs. Inagaki's care. Every Saturday afternoon more than twenty of these unfortunates have assembled to hear of Him who is the Light. They are very poor, making a scanty living, but each month they bring their mites for the treasury, contributing not a little toward the general expenses of the church. A love for music, a striking characteristic of the blind in Japan, has been cultivated in these women by Mrs. Correll. Their delight in learning our christian hymns is unbounded. In Sunday school work nearly all the women have a special part, some instructing large classes, others acting as assistants in the infant departments. The Yokohama Sunday school, which in the winter often numbered three hundred and fifty, has been built up largely through the work of the Bible-women who go out every Sunday into the high ways and hedges and invite the children to come in. Some times when inviting the children, an interest has been awakened in the parents, and homes have thus been opened into which the women have gone repeatedly to instruct the older members of the family. From one Sunday school class, taught by a young woman connected with the Training School, nine women have this year received baptism, while eight more have been brought into the church through other workers, and still others are on probation. One young woman, under Miss Rulofson's guidance has done excellent work afternoons in the woman's school at Tobe, and on Sundays in the Sunday-school at that point; while another has aided in the day-school and other work at Kanagawa. The principal of a large private school of excellent standing having given us the privilege of opening a Sunday-school in his building, two of the women are actively engaged here from week to week; the principal of the school and his wife being among the most interested listeners.

The Ladies Benevolent Society connected with Yokohama church has continued its good work, assisting many of the very poor at Christmas time and accumulating for its treasury a neat little sum to be used as occasion requires. An auxiliary of the Woman's Foreign Missionary Society, recently organized, numbers thirty members, and the society has pledged itself to support, next year, one scholarship in the Training School. Already the women are praying that the time may soon come when in every church in Japan there shall be an auxiliary of the Woman's Foreign Mission-

ary Society. The society is known as the Higgins Memorial Auxiliary. The Yokohama church has become entirely self-supporting, and among the Bible women there is an increasing number of those who out of their limited income give cheerfully their tenth to the support of the Lord's work.

During a visit to Nagoya in February a few meetings were held in that city and two informal services at a village three miles distant. As a result of the latter a weekly service has since been kept up here by the pastor at Nagoya, and many hither joined to their idols are earnestly seeking the truth.

In answer to urgent entreaties from the women of Joshiu, Mrs. Inagaki was sent in June to that province. Her coming had been announced a week in advance, and arriving at the terminus of her railroad journey she was welcomed by a large delegation of ladies and gentlemen. They escorted her to the finest hotel, and to her surprise, passing through the street, she saw her name in large red letters announcing that she was to address the women of the town that evening. When the appointed hour came such a large company had assembled that she felt quite unequal to the task before her, having gone thither with no thought of being required to talk in public. Helped by the Spirit, however, she addressed the audience most acceptably, and after the meeting many followed her to the hotel to inquire more deeply into the truths which she had set before them. The next day going on still further an audience greeted her larger than on the preceding evening so large indeed, that no building save the theatre could contain it. Overburdened with the responsibility resting upon her she begged the pastor of the church to address the people in her stead, supplementing her entreaties with quotations from Timothy. But at length realizing that the greater part of the audience was composed of women—women hungering for the Bread of Life, she arose and ministered unto them. Special duties at the school prevented her from prolonging her visit many days, but the gratitude of the people was evinced in the appreciative letters received after her return, and in the fact of their paying all the expenses of her journey. She has also labored in and about Nagoya, and in one village a stronghold of Buddhism, where the Bible has been hitherto an unknown book, nine persons from influential families have given evidence of a change of heart, while many more have joyfully listened to her teachings.

In Nagoya she was asked to address the Fujinbion, an organization embracing ladies of the best social standing in the city. She was the first woman invited to address the society, their speakers until this time being gentlemen connected with educational work in the city. She tells me that she went to the meeting in very simple dress, and that at first, she was not invited to take the highest seat, but that after the meeting the proudest and most elegant ladies in the company, crowded around her, and thanked her profusely for her address, and invited her most cordially, to visit them at their homes. In April we were favored with a visit from Mr. and Mrs. O. J. Wilson, of Cincinnati, who, seeing the work of one of our women, became so interested in it, that they presented us on leaving money sufficient to cover the expenses of one woman through the entire course.

Plans for enlarging our accommodations are now in successful operation, and we hope by the middle of September, to make room for many another, who, in the language of a woman in Nagoya, is "looking with wistful eyes at the sky, that bends over Yokohama, and the Training School."

Mrs. Inagaki made an address at the anniversary of the Conference, Bishop Warren presiding, which for power and eloquence, was compared by the Bishop

to "a mountain rivulet," and which elicited frequent applause from the brethren. Had the Yokohama Bible Training School done nought, but prepared this woman for work, it would have demonstrated its right to be.

E. B. S.

Methodism in Wilmington.

Church Extension is the order of the day in all the estates of Methodism, at home and abroad, and will be while it deserves the encomium of "Christianity in earnest."

The church enterprise known as "Wesley" in Wilmington, so lately commended, illustrates the title house of worship, illustrates the title above mentioned, and bespeaks at once the zeal and liberality of our people. Its commencement under the presiding eldership of brother Hill and the pastorate of brother Gardner; and its progress and completion under the eldership of Dr. Murray and the pastorate of brother Koons, entitle them all to the gratitude of the congregation and people of that locality, and of the church at large throughout the city. The new church certainly occupies a point, that gives promise of abundant harvests to the faithful sowers and reapers in the gospel field. There are other localities that Methodism of the city must occupy within the city limits, in the near future. Within another decade it seems evident that another church will be needed over the Brandywine; and in the city proper, at two other points at least, churches ought to be erected, one between Front St. and Delaware Ave., about 7th and Jackson; and one between the Avenue and the Brandywine, somewhere on a line with Broome St., or that vicinity. And as before mentioned in this correspondence, to give Epworth a wider area, and greater resources, remove her to Tenth and Walnut. To carry the foregoing enterprises into effect would seem to meet the wants of our denomination in the city for the present generation.

The planting of churches is a great work; it may be called pioneer Evangelism; but after it, must follow the training and development in personal christian character and usefulness. And to secure these results, unceasing vigilance and activity are necessary. Nor must it be forgotten, that the younger churches were missions of the older, as Epworth and Madeley were of Grace; Kingswood, St. Paul's, and Silver Brook, of Asbury. Their graduation to majority and self-support should be encouraged; and they continue to receive help from the Parent churches as long as they need it. As Wesley is the youngest child of Wilmington Methodism, all the churches of the city should take an interest in her growth and success; and so of others that may be inaugurated in other parts of the city.

What we say of Methodism among the white people, will also apply to "our brothers in black." For Edion their chief church was a colony from Asbury; and while she may be strong and able to help herself, yet there are several churches of the colored people that are no doubt struggling to sustain themselves in which case the stronger should help the weaker. And although the color line should be duly respected, yet Methodism among all classes and races is a unit, and has the same mission, and all are one in Christ Jesus our Lord. How glorious then is our denominational encampment in the Delaware Metropolis; and indeed everywhere else, glory gleams along her battlements. The Lord be praised! And let all who profess the name of Christ, and who call themselves Methodists, give the most devout and practical adoration and observance of the Psalmist's instructions, "Walk about Zion and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God, for ever and ever. He will be our guide even unto death."

HELPER.

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Entered at the post-office, at Wilmington, Del., as second-class matter.

"The Board of Education of the Methodist Episcopal Church, has voted unanimously against consolidation of that society with any other."

Of course it did; and so will every other "Board" vote. But it is to be hoped, that the committee on consolidation appointed by the last General Conference, will have the wisdom and grit to negative a good many such votes, and relieve the church of all superfluous "Boards" with their expensive officers. With such a thorough system of pastoral service and supervision, administered by such capable and devoted men as compose our ministry, this multiplication of boards, agents, and secretaries is not only an unjustifiably expensive tax upon the people's benevolent contributions, but is little short of an impertinent interference with the work of the regular pastor.

Grace Memorial.

Last Sunday, we had the pleasure of worshipping with our brethren of this charge, and listening to two excellent sermons by their pastor, Rev. Jacob Todd, D. D. In honor of the anniversary of the Saviour's birth, the pulpit was tastefully dressed with ever-greens, some very choice music most admirably rendered, and an appropriate discourse delivered in the morning, on the words, "But when the fullness of the time was come, God sent forth his son," Gal. 4-4.

A Christmas song service preceded the evening preaching, under the conduct of the young people, closing with Old Sherburne, the grand old fugue, which the fathers so loved to sing, to the hymn beginning, "While shepherds watched their flocks by night." In the morning the choir had sung this piece with fine effect, under the stimulus of the pastor's statement, that he had never heard it sung so finely anywhere else, as he had heard it in Wilmington. Of course the singers were bound to maintain our city's reputation, and the congregation contributed their part to swell the chorus.

Dr. Todd's discourse at night was an impressive setting forth of the spiritual life, as suggested by the text, "your life is hid with Christ in God," Col. 3-3.

We noticed among the attentive hearers in the congregation, Revs. Vaughn Smith, S. T. Gardner, and W. C. Johnson.

This is Dr. Todd's second year in this pastorate, and we learn that all his conference collections have been taken, except that for Missions, and are in advance of those of last year, which were in advance of those of the year preceding. Besides this, there was raised during Dr. Todd's first year, the sum of \$3500 on account of arrearages.

Silverbrook.

This is the latest mission established under the fostering care of Asbury. It is located in the extreme south western suburbs of Wilmington, and gives good

promise of large success. It is under the pastoral supervision of Rev. J. E. Bryan, who has arranged a plan of regular ministerial supply for all the meetings. Local brethren, exhorters and class-leaders, render acceptable and efficient service. Bro. Charles A. Foster has charge of the Sunday-school, and is a most devoted, faithful and earnest laborer in this field. Special revival services have been held in their chapel recently, resulting in some sixty conversions; forty of these have already joined as probationers, ten others will probably join elsewhere; and the remainder will join Silverbrook. Brother Foster's aunt, Mrs. Martha J. Inskip, assisted by her niece, Miss Carrie Foster, conducted revival services for eight days.

Genuine Unity.

"On a recent Sabbath, the Protestant ministers of Tiffin, O., a city of 10,000, had a general exchange of pulpits—no one preaching in his own church. All the ministers, except the Protestant Episcopal, entered the movement. It has already had a wholesome effect upon the ministers themselves, upon the churches, and upon the city."

This is an example eminently worthy of imitation. Co-operation in practical gospel work, is a far more convincing proof of the unity of Christ's followers, than any merely organic union of churches, on the basis of an "historical Episcopate," or any other "Episcopate."

Is it not a little unfortunate, that our "historical" brethren have been so uniformly outside, in all demonstrations of practical unity heretofore attempted, according to the "historical record?"

Christmas in Wilmington.

This annual festival occurring on Sunday, its observance was nearly, if not quite, universal in the churches. Neither our Roman Catholic, Protestant Episcopal, nor our Lutheran brethren were more observant of the day, than the other members of the one body. With tasteful decorations, appropriate services in church and school, special music, and large congregations, glad commemoration was made of the Saviour's birthday. We trust that in many hearts the Saviour himself was made welcome, and under the inspiration of his abiding presence, that lives of Christly purity and beneficence shall be multiplied attesting the power of his grace. Gladly as we may all celebrate his advent into our world on his benign mission, to redeem a lost race, what exceeding gladness comes to those who can also celebrate his advent into their own hearts, who can rejoice in personal experience of his saving power!

"Hail Prince of life, forever hail!
Redeemer, Brother, Friend!
Though earth, and time, and life shall fail,
Thy praise shall never end."

Of course there was drinking and drunken broils, for the drink-sellers have the authority and sanction of the State, at the hands of its officials clad in judicial ermine, to ply their nefarious trade, at \$100 a head; and they must make their living and their license fees, no matter how many hearts bleed, how many homes are destroyed, how many lives are ruined, and how much the good people have to pay for the support of the beggared victims of drink, and for punishing the criminals who but for drink had been orderly, industrious, and useful members of society. But so far as we observed, the exhibitions of drunkenness on the street were comparatively few. Our walks, however, were not along "the coast," nor where ignorance and pauperism most do congregate. The sadness and the suffering of the drinker's home, as usual, were known to few outside the suffering circle.

It is to the credit of our Judges, at whose discretion the drink-seller gets his license, that at the recent hearing no new pest house was licensed, and about half of the eighty applications for license were refused. The wonder is that any man who has an intelligent conscience, can consider it *discret* to grant any.

Locating the Next General Conference.

To the General Conference of 1884, an invitation was presented, to locate the next session of our Quadrennial Conference, in the People's Church, in the city of Boston. This invitation, originating in that church, was endorsed by the clergy and laity of that city and vicinity, and also by the members of the seven New England Conferences. Coming before the Conference in the form of a memorial, it was referred on the seventh day of the session, to a special committee, consisting of two ministers and five laymen. May 23d, this committee presented their report, as it appears in paragraph 559, appendix to Discipline.

In the debate upon its adoption, Dr. Swindells gave as the reason for leaving to the commission an alternative choice, that it was not wise to fix the location finally, until satisfactory terms were made for transportation and hotel accommodations; and also that for justifiable cause, the location might be changed. These views were endorsed by Rev. Dr. Eaton, chairman of the committee.

The commission was duly appointed, and subsequently fixed upon New York City as the place in which the General Conference of 1888 shall hold its sessions.

At a later meeting, Friday, Nov. 25th, the chief topic of consideration by the commission, was "the propriety of reconsidering" that action, "in view of the desire of many influential persons in various parts of the Church, that the next General Conference should meet in Saratoga Springs." These "influential persons," it seems however, were not sufficiently influential to overcome the influential New Yorkers; for "the final decision was unfavorable to any change."

What superior transportation and hotel privileges, are secured by choosing New York before Boston, or what "justifiable reason" has appeared to the commission, for declining the invitation which the General Conference had provisionally accepted, or whose "desire" proved more potent, than "the desire of many influential persons in various parts of the Church," we are left entirely to conjecture. After the manner of some very dignified and consequential officials, the commission does not deign to enlighten the public further, than to announce its decision, with a request that this "information" be published in the Church papers. It is quite obvious that there are tendencies to centralization which our New York brethren do not appear to regard with extreme disapprobation; and then, the delegates could not be so readily handled, at the distance of the Hub, or even if gathered on the upper Hudson. That the admirable conveniences which our Presbyterian friends enjoyed in Saratoga were not secured for our own delegates and visiting friends, is much to be regretted. "The Commission" may be able to surmount all difficulties, but we shall be greatly mistaken, if the brethren will not be scattered about in Brooklyn, Jersey City, Newark, Hoboken, Harlem, and other regions round about.

LIFE, LABORS, AND SERMONS OF REV. CHARLES PITMAN, D. D. Bro. Mahmsbury, the author of this valuable biography of one of our most distinguished, and useful ministers, writes us, calling attention to two errors in the notice of his work which appeared in our issue of the 12th ult. It seems that Dr. Pitman served *nine* years in the office of corresponding secretary of the Missionary Society, and this is just what our figures show. But in the next sentence, we refer to his "nearly two years of effective service in this most responsible position," but omitted the words, "after his re-election in 1868." Instead of 17 sketches, our brother gives as the exact statement, "15 sketches, and one full sermon." We are glad to hear the book is selling well; as it is a valuable con-

tribution to Methodist history. We shall be glad to supply our friends at our Book Store, or on orders; price \$1.50.

LIFE-NOTES, OR FIFTY YEARS' OUT-LOOK, by William Hague, D. D., Boston, Lee and Shepard; J. Miller Thomas, Wilmington, Del., pages 362.

Dr. Hague was born in New York, Jan. 4, 1808, and died in Boston, July 30, 1887. After graduating from Hamilton College, N. Y., at the age of eighteen, he pursued a three years' course in theology, in the Newton Institute, and in 1829 was ordained pastor of the Second Baptist Church, in Utica, N. Y. He subsequently did effective pastorate work for fifty-eight years, in Boston, Wollaston Heights and Jamaica Plain, Mass., Providence, R. I., Albany and New York City, N. Y., Newark and Orange, N. J., and Chicago, Ill. Though in his eightieth year, he was senior pastor of the church at Wollaston Heights, at the time of his death.

These "notes" abound in very interesting personal reminiscences, and historic and biographic references.

Of Huguenot extraction himself, Dr. Hague devotes thirty-six pages to *Memorabilia* of Old Pelham and New Rochelle, where his ancestors found a home in the New World. His pictures of some of the prominent persons with whom he became acquainted, during his long public life, are graphic, and of engrossing interest.

His "impressions" of Aaron Burr are decidedly favorable. He notes the unhappy influence upon "the trend of his life-course" while a student at Princeton, by the hostile attitude of the President, Dr. Witherspoon, towards the religious revival prevailing among the undergraduates. To young Burr, who consulted him as an anxious inquirer, Dr. Witherspoon "spoke of it disparagingly, and treated it as an outbreak of fanaticism." Alas for the lamentable blindness of the learned Scotchman! How pathetic and admontory the utterance of Burr, toward the end of life; "Had I read Voltaire less, and Sterne more. I might have thought the world wide enough, for Hamilton and me."

An interesting conversation with the late Bishop Bayley, afterwards Arch-bishop, is given in the appendix, in which is very clearly stated the radical difference between the Protestant idea of the Church, and that of the Romanist. "If I had ever accepted your premise, as a basis or starting point of reasoning," said the prelate, "namely, 'the Bible alone the rule of faith and practice, a gift of God to the individual soul, thus made responsible for its own interpretation of it,' I would have reached the same conclusion, and would have become a Baptist myself."

The bishop, who had been a minister in the Protestant Episcopal church, in accounting for the change, referred to the fact, that to all inquirers in that communion this one precept was given, "Hear the Church;" that when, he inquired "how shall I distinguish the voice of the Church?" the accepted answer was, "In the decisions of the first Council of Nice," A. D. 325. Upon examination, these were found to be the very doctrines taught by the Roman Catholic Church; "and of course, I became a Roman Catholic."

Dr. Hague reports these weighty words of this distinguished prelate, "within the area of effective Christian thinking, there are only two positions, or stand-points that are solid, or have any kind of maintainable endurance; namely, 'the Bible alone,' or 'Church authority.' All positions between these two are weak, sandy, without any consistency, and from them men must slide or gravitate. Either of these, clearly conceived, may inspire enthusiasm, and may become aggregating powers. The anti-thetic exposure of the two ideas must ultimately come into closer conflict, and

do more than has yet been done, to determine the great historical issues of the future, so far as these issues shall bear the impress and the shaping of Christianity."

MANUALS for Bible study for 1888. Our publishing house, 605 Broadway, N. Y. are prompt and early in issuing the requisites for the International Lessons for 1888. "The Senior Lesson Book," "The Berean Question Book," and "The Beginner's Book," (Berean Series of 1, 2, and 3,) under the editorial supervision of Rev. Dr. John H. Vincent are admirably adapted as helps to the understanding of the Divine Word. They are illustrated with maps and pictures and may be had for 15 cts. a piece. J. Miller Thomas, Wilmington, Del.

The Lesson Commentary on the International Sunday-school Lessons for 1888 by Rev. John H. Vincent, D. D., and Rev. Wesley O. Holway, N. S. N. Phillips & Hunt, N. Y. J. Miller Thomas, Wilmington, Del. large octavo, 351 pages, price \$1.25.

Dr. Vincent says in his introduction to this volume, "the best thoughts of the best students of the best of books are herein put down in the best order and relations, that in reading the thoughts of godly men concerning the thoughts of God, we may have at our command both human and divine instruction." And yet he wisely adds this caution, "Before opening this or any other commentary on any portion of Scripture, a man should study that portion as carefully as though no commentary had ever been written upon it. He should go directly to the word without note or comment. He should bow humbly before God in prayer. He should then apply himself to the study of every paragraph, every verse, every clause, every word, as though he alone of all men were responsible for getting into its deepest meaning. It is only after such faithful personal independent investigation, that one is able to appreciate, enjoy, and profit by the compiled thoughts of other men." If this counsel is followed in our studies of the Word of life, marvelous will be to us the revealings of the mind of the Spirit, as we pursue the course prescribed for the year. Our readers will be glad to see that Dr. Vincent's right hand man in the preparation of this volume is Chaplain Holway, whose unsurpassed expositions of the Sunday-school Lessons appearing in *Zion's Herald*, we have adapted to our purposes in the *Peninsula Methodist*, for the last three years.

The modern Sunday-school, by John H. Vincent, small octavo, 344 pages, price \$1., Phillips & Hunt, N. Y. J. Miller Thomas, Wil., Del. If there is any one above ground who knows all about the Sunday-school, ancient or modern, actual, or possible, our Dr. Vincent most assuredly is the man. This volume "aims to give practical hints to the Sunday-school worker, that he may serve more intelligently, and with greater efficiency, the cause in which he is enlisted." "It is to some extent a report of the American Sunday-school system in its actual operations." The author tells us, he was a Sunday-school pupil before he was five years old. His father was for a long time a successful Sunday-school superintendent. He has himself served as teacher, superintendent, pastor, and normal class conductor, and has been for thirty five years a close and careful observer of the Sunday-school on both sides of the ocean. He has taken a special interest in the training of teachers, through institutes, and normal classes, and has given much attention to the devising of plans for unifying all departments of church work, to the end, that there may be economy of power and a hearty and intelligent co-operation among all the agencies of the church in the work of Christian culture." This book is the result, and we commend it to every one who feels any interest in such great and blessed work.

The *Atlantic Constitution* says of Robert Louis Stevenson, the well-known English writer: "His physicians say that his health has no other basis than this vile habit, (smoking) and his family and his friends have implored him to give it up; but he continues to smoke, and it will be only a short time before the most powerful mind of this generation, so far as the production of fictive literature is concerned, will succumb to the active cigarette. Mr. Stevenson is said to be in a terrible condition physically, though his mental faculties are as bright as ever. Cigarette smoking means the inhalation of smoke laden with nicotine and the fumes of chemically prepared paper. This inhalation has been very swift in its work in Mr. Stevenson's case. He has lost one lung, and the other is fast going, and his entire system is prostrated."

There will be a partial eclipse of the sun on New Year's day, visible in this locality. The great luminary will set during the eclipse.

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NOTES FROM OUR MISSION FIELDS.—The treasurer of the Japan Mission, the Rev. Julius Soper, writes: "We are now in the midst of a glorious revival of religion—a glorious outpouring of the Holy Spirit—giving promise of being greater in power, and broader in sweep, than the wonderful revival of the winter and spring of 1885. It began in the Gospel Society (a Young Men's Christian Association) connected with our church, about three weeks ago. Daily and nightly meetings are held in different parts of the city. Other churches are also entering into the spirit, and enjoying the blessing of this good work. Yokohama is also ablaze with revival influence! Already about 200 have been converted in our Methodist schools, (Canadian and our own) of Tokyo alone! We are looking for still larger results."

REVIVAL IN YOKOHAMA.—The Presiding Elder of Yokohama District, Japan Conference, writes: "The revival mentioned in a previous letter is still in progress, and is increasing in interest and in power. Some of our young men are engaged in a kind of street preaching, perhaps it had better be called tract distribution, as they do both. They talk for a while, until they have gathered about them a number of people, and interested them somewhat in the story of the cross, and then they give each one a tract to carry away with him. On the tract the name and number of the church is stamped, so that those who wish to learn more, know where to come to get their information. If our friends on the other side of the sea, could witness the scenes that we are permitted to witness, they would feel well repaid for their labor."

"WE ARE hearing the close of a century of Missions, during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made, and more copies scattered, more converts gathered from pagan, Papal, and Moslem communities, more evangelists raised up, and more evangelizing agencies set in motion, than during a thousand years preceding."—Arthur T. Pierson.

ZINZENDORF founded the "Order of the Grain of Mustard Seed." Its simple precept was, that every member of it should seek daily the conversion of some other soul. That order lies at the basis of the Moravian Church—the leader of God's missionary host.—Ibid.

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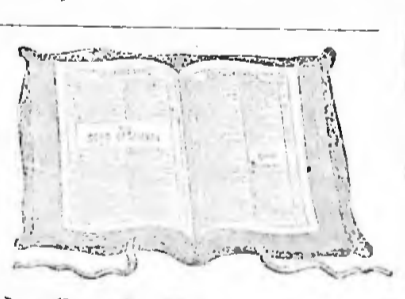
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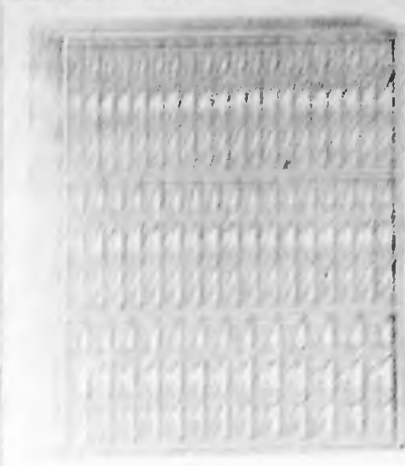
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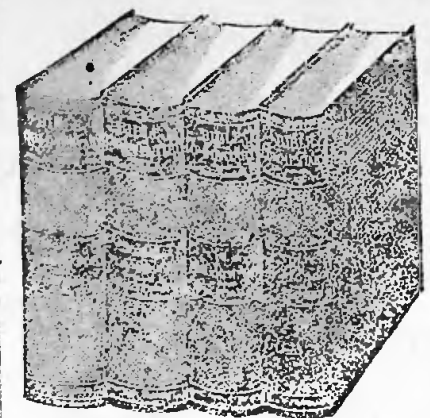
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