

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

FOR CHRIST AND HIS CHURCH.

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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 con flict 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. umphing and triumphant assertion of confidently asserted, that should the ordinary facilities and mechanical helps, Methodism. And in that, Methodists believe, is the beginning of the renovation of modern theology. Dogma is of has done its full share toward preparing 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 oi 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 disrelish for the parade of statistics, which f co many churches, so many

and that, to the end of the chapter. I conceive that the true test of a Chris-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 supreme trial of our institutions ever come, it will be found that Methodism the people to meet the shock of the trial with the firmness of Christian men. It will be seen that the plain gospellers-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 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 ach again. I am a Methodist, because tury.

tian 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 ready for her great mission when some 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 ever pollute her decks. - Christian Witdown as a friend at the humblest fireside, | ness.(Boston) 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 denominational distinctions and make 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 buils 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

rious accident by having both hands fers with his in doctrine. He knows 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 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 Feb-

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 cen-

There have been a few small steamboats on the Upper Cougo, 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 of the others may not be capable of further service. Of one thing all may be assured, that no cargoes of rum will

#### Denominationalism.

The Church will never be organically one: it it 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 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, offen-

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 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 Methodistic.

Church membership should be a matter of conscience. It is unconquerable; it never surrenders-it may be overpowed, 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 be was already engaged for dinner on that day. But I assured him that I didn't want him to cat 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 pro-"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 arrivedherself 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, of his Church, and prefers them to the doctrines of any other Church that dif-doctrines of any other Church that difriddle, 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 coatsleeves, 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.

BRYN MAWR, PA.

# Temperance.

and whosever 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 rnd 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 tood 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. Boyee, read at a monthly meeting of the department of hygiene of the W. C. T. U., Washington, D, C.: "It is woman's dnty to be well, not only that she may be the ministering angel of her household, but that her influence may be felt in everwidening 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. Coalc.

a pleasant turn, who keeps a saloon in kinds of alcohol, he is more incurable, Philadelphia. His customers are also and more generally deseased. The conpleasant gentlemen, and fond of a joke. stant use of beer every day gives the So, one day, when Mr. Rommel had pa- system no recuperation, but steadily tronized the saloon so lavishly, as to be lowers the vital forces, -Scientific Amerunconscious, or at teast unobservant, it ican. 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 only since prohibition has gained Kanthe saloon-keeper, and gained his suit. On the case being appealed, the Supreme Court of Pennsylvagia held .

fitting them for the accomplishment of such

the saloon should not be responsible for relations. The leaders of both these tinued its good work, assisting many of entire course. all the damage which it does. Only let parties are opposed to probibition. For this principle be applied, and we should a time they seemed to favor local option

### A Key To The Poverty Problem. themselves hoarse in favor of high li-

One of our leading business men of

counter a pile of bank checks, containing twenty or more. Where did the saloouist get those checks? Surely, the morchants of Madison never drew them in his favor. The business man mused, It was Monday. On Saturday, after banking hours, the employers of Madi son pay their men, in cheeks 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 hidded 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 brntal. 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. Com-Mr. Schambacher is a gentleman of pared with incoriates who use different

himself, Mr. Rommel was unable, even sas and Iowa, that the old political liquor traffic, and they are shouting Missionary Society, recently organized, cense, as the remedy for the destruction has pledged itself to support, next year, the sky, that bends over Yokohama, round about her, tell the towers thereof, that intoxicating liquors are making in

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 of the seven days' session. Then comes of the Lord's work. the Reports of various committees on ports that these extracts will chiefly be are earnestly seeking the truth.

of the family. From one Sunday school | listened to her teachings. class, taught by a young woman connecothers are on probation. One young ers until this time being gentlemen the city. woman, under Miss Rulofson's guidance connected with educational

Madison was in the German National the land. He has little faith in God and the religion of Christ, who believes that the time may soon come when in every church in Japan there shall be an aux-ward by the Bishon of Christ, who believes that the liquor traffic has gained the day.—

Already the women are praying that the time may soon come when in every church in Japan there shall be an aux-ward by the Bishon of Christ, who believes that the liquor traffic has gained the day.—

Warren presiding, which for power and guide even unto death." one scholarship in the Training School. and the Training School."

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 bears the Constitution of the Conference, those who out of their limited income followed by its By-Laws and proceedings give cheerfully their tenth to the support

During a visit to Nagoya in February Bible-Women, Day Schools, Sauday a few meetings were held in that city Schools, New Work, Christian Litera- and two informal services at a village ture, Summer Normal Training Class, three miles distant. As a result of the Dress Reform, Industrial Home for latter a weekly service has since been Friendless Women, and on Foreign kept up here by the pastor at Nagoya, Boarding School. It is from the Re- and many hither joined to their idols

In answer to urgent entreaties from the Miss Holbrook reporting on Training women of Joshiu, Mrs. Inagaki was sent School for Bible Women, says: The in June to that province. Her coming number of pupils enrolled during the had been announced a week in advance, year is twenty-five. The fruits of the and arriving at the terminus of her railwinter months devoted almost exclusive- road journey she was welcomed by a ly to study have been seen in the credit- large delegation of ladies and gentlemen. able examinations just concluded, while They escorted her to the finest hotel, with the approach of spring have come and to her surprise, passing through the special opportunities for evangelistic street, she saw her name in large red work. One afternoon each week classes letters announcing that she was to adhave been suspended and the pupils have dress the women of the town that evengone two by two into the homes of the ing. When the appointed hour came people. Several have visited the same such a large company had assembled families regularly, instructing the wom- that she felt quite unequal to the task en in knitting and crochet, winning by before her, having gone thither with no this means opportunities to teach them thought of being required to talk in better things. Of the four weekly public. Helped by the Spirit, however, meetings held by the Bible women in she addressed the audience most accep-Yokohama, none have been more inter- tably, and after the meeting many esting than a class for blind women un- followed her to the hotel to inquire more der Mrs. Inagaki's care. Every deeply into the truths which she had set Saturday afternoon more than twenty before them. The next day going on still of these unfortunates have assembled to further an audience greeted her larger hear of Him who is the Light. They than on the preceeding, evening so large are very poor, making a scanty living, indeed, that no building save the theatre but each month they bring their mites could contain it, Overburdened with for the treasury, contributing not a the responsibility resting upon her she little toward the general expenses of the begged the pastor of the church to church. A love for music, a striking address the people in her stead, supplecharacteristic of the blind in Japan, has menting her entreaties with quotations been cultivated in these women by Mrs. | from Timothy. But at length realizing Correll. Their delight in learning our that the greater part of the audience christian hymns is unbounded. In Sun was conposed of women - women hunday school work nearly all the women | gering for the Bread of Life, she arose have a special part, some instructing and ministered unto them. Special dularge classes, others acting as assistants ties at the school prevented her from in the infant departments. The Yoko- | prolonging her visit many days, but the hama Sunday school, which in the winter gratitude of the people was evinced in often numbered three hundred and fifty, the appreciative letters received after has been built up largely through the her return, and in the fact of their work of the Bible-women who go out paying all the expenses of her journey. every Sunday into the high ways and She has also labored in and about hedges and invite the children to come | Nagoya, and in one village a strongthe parents, and homes have thus been nine persons from influential famrepeatedly to instruct the older members of heart, while many more have joyfully

In Nagoya she was asked to address ted with the Training School, nine wom- the Fujinkioai, an organization embrac-

to "a mountain rivulet," and which elicited frequent applause from the brothren. Had the Yokohama Bible Train. ing School done nought, but prepare 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 consummated in the dedication of their 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 in. Some times when inviting the chil- hold of Buddhism, where the Bible and Mudeley were of Grace; Kingswood, dren, an interest has been awakened in has been hitherto an unknown book, St. Paul's, and Silver Brook, of Asbury. Their graduation to majority and selfopened into which the women have gone liles have given evidence of a change 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 en have this year received baptism, while ing ladies of the best social standing in of the city should take an interest in her eight more have been brought into the the city. She was the first woman in- growth and success; and so of others that One fact must be kept in mind. It is church through other workers, and still vited to address the society, their speak- may be inaugurated in other parts of

with careful scrutiny, to see the point of parties and the liquor interest have become thoroughly awakened to the growth the woman's school at Tobe, and on Sun-neeting in very simple dress, and that brothers in black." For Exion their of prohibition convictions. They real-days in the Sunday-school at that point: at first, she was not invited to take the chief church was a colony from Asbury; ize that their existence is at stake The while another has aided in the day-school highest seat, but that after the meeting and while she may be strong and able saloon has advoitly captured the politi- and other work at Kanagawa. The the proudest and most elegant ladies in to help herself, yet there are several If a railroad company is liable for the cians, and they have made them so principal of a large private school of the company, crowded around her, and churches of the colored people that are offensive, that an anti-saloon movement excellent standing having given us the thanked her profusely for her address, no doubt struggling to sustain themselves board the cars, much more, the tavern-keep- has sprung up in the Republican party, privilege of opening a Sunday-school and invited her most cordially, to visit in which case the stronger should help er, who not only permits drunken men about to rescue that party if possible, from the in his building, two of the women are them at their homes. In April we were the weaker. And although the color line grasp and arrogance of the saloonkeep actively engaged here from week to week favored with a visit from Mr. and Mrs. should be duly respected, yet Methodism ers. The ties of party feeling and of the principal of the school and his wife O. J. Wilson, of Cincinnati, who, seeing among all classes and races is a unit, and an insane and brutal trick, as that disclosed partisanship are so successfully invoked being among the most interested listenthe work of one of our women, became has the same mission, and all are one in so interested in it, that they presented Christ Jesus our Lord. How glorious The principle is sound to the core; parties, that the people cannot be brought The Ladies Benevolent Society con- us on leaving money sufficient to cover them is our denominational encampment there is not a reason under heaven, why to act independent of their old party needed with Yokohama church has conthe expenses of one woman through the in the Delaware Metropolis; and indeed the very poor at Christmas time and Plans for enlarging our accomoda- battlements. The Lord be praised! And everywhere else, glory gleums along her accommlating for its treasury a neat tions are now in successful operation, let all who profess the name of Christ, see a great change in the state of things. and high license, but they are receding little sum to be used as occasion requires. and we hope by the middle of Septemand who call themselves Methodists, from this position, at the bidding of the An auxiliary of the Woman's Foreign ber, to make room for many another, give the most devout and practical adwho, in the language of a woman in option and observance of the Psalmist's numbers thirty members, and the society Nagoya, is "looking with wistful eyes at instructions, "Walk about Zion and go

HELPRE.

# The Sunday School.

LESSON FOR SUNDAY, JANUARY 1st, 1883, Matt. 14: 1-12.

BY REV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

HEROD AND JOHN THE BAPTIST. GOLDEN TEXT: "And his disciples came and took up the body, and buried it, and wentand told Jesus" (Matt. 14: 12).

1. At that time (R. V., "season")-according to Luke, after the return of the Twelve Ahasuerus (Esther 7: 2) promised his queen. from their tour of evangelization. Hered -Herod Antipas, one of the sons of Herod the Great. His mother was Malthace, the Persian king. Samaritan. He was a weak, cruel, dissolute prince. Early in life he had married the daughter of Aretas, the king of Arabia. Later on in his career, while visiting Rome, and enjoying the hospitalities of his brother Philip, who was then living in a private station at the metropolis, he became enamored with his brother's wife, Merodias, who was not only his sister-in-law, but his neice, and Rome, was of a libertine character. It was had a grown-up daughter, and carried her off with him to Galilee. His Arabian wife fled to her father for protection, and a war resulted, in which Herod suffered a humiliating defeat. The tetrarch or ruler of the fourth part of the kingdom of his father Herod. Philip inherited another quarter, and Archelaus the remaining half. Antipas ruled over Galilee and Persea, and was styled courtesy, "king." Heard of the fame of Jesus (R. V., "the report concerning Jesus") .-"His name was spread abroad," says Mark. Among the disciples of Jesus was Manaen, Merod's foster-brother, and the wife of his steward Chuza. Possibly from these saints in his household, the tetrarch heard about

2. This is John the Baptist .- Says Barnes: "Herod's conscience told him that." Others thought it might be the expected Elijah, or one of the prophets (Mark 6: 15). He is risen-He, and no other; "He" being emphatic. Therefore mighty works do show forth themselves in him .- R. V., "Therefore do these powers work in him."

3. Herod had laid hold on John-over a year before, not long after our Lord began His ministry. In prison-in the fortress of Machierus, about ten miles east of the northern shore of the Dead Sea; built by the father of Herod, to hold the Arab tribes in the vicinity in check; fitted up as a palace as well as a fortress, and having dungeons beneath. Its rums still exist, and are described by Tristram in his "Land of Moab." For Herodias' sake-R. V., "for the sake of Herodias." She was the daughter of Aristobulus (half brother of Herod Antipas), granddaughter of Herod the Great and Mariamme (a descendant, therefore, of Simon the high priest, and the illustrious Maccabean princes). and sister of Herod Agrippa. She had married, first, her uncle Philip (not the tetrarch Philip, but another son of Herod the Great by his wife Cleopatra), and was now fifth living in an unhallowed union with her uncle

4. For John said-when and where, we are not told; the original implies that he spoke several times. He was no flattering courtier. He faced the king with his uncompromising message, and also, according to Luke, reproved him "for all the evil which he had done." It is not lawful. - According to Lev. done." It is not draw, and Herodias were man has a right to swear to another man's 18: 16: 20: 21, Antipas and Herodias were hurt. God never delegates the proprietorship related to each other within the forbidden degrees of consanguinity. The union was both adulterous and incestuous." Mark adds, "Therefore Herodias had a quarrel against him (R. V., set herself against him"), and would have killed, but she could not. For Herod feared John, knowing that he was a just man and holy, and observed him (R. V., "kept him safe"). And when he heard him, he did many things (R. V. "he was much perplexed"), and he heard

5. When he would have put him to death. him gladly." At Herodias' instigation. We learn from Mark that "Herod feared John"-both his character and his influence. Feared the matticharacter and institutions. equally-restraining fear, tude—a second and equally-restraining fear, tude—a second and equally-restraining fear, death Being dead, John continued to speak, and with a voice more trackly and the property of the p They counted him as a prophet - counted him, They counted non as a proper in the sense of a treasure; so that in killing lived. Brought it to her mother.—Says Schaff: in the sense of a treasure (Wordsworth). him Herod robbed them (Wordsworth).

dias to carry out her plot. Borrowing the example of the Roman rulers, he made a example of the day for his flords, high capsupper on this day states. The daughter of Itanis, and Controlled Merodias danced. —Dancing women were common at the time, but not dancing princesses, mon at the time, not not the revelry of a royal chalance on the part of women nobly born. To appear at all during the revelry of a royal Fulvia again and nosin row. To appear at all during the upon maid-fulvia again and again ran a golden needle feast, would have been a strain upon maid-fulvia again and again ran a golden needle through the tongue of Cicario feast, would have been a strain apon mana again and again ran a golden needle through the tongue of Cicero's dissevered enly modesty; but for a king's daughter to go through the tongue of Cicero's dissevered head; and Agrinning similarity enly modesty; but for a king state dance, at through with the indecent mimic dance, at through with the indecent mimic dance, at the day and Agrippina similarly outraged the through with the indecent mimic dance, at the day and Agrippina similarly outraged the through with the indecem and the control of the action only to be action on the action of the action only to be action on the action of the such a time, was a degradation only to be such a time, which is the such a time, and the such 

daughter was Salome. She afterwards married her uncle Philip, tetrarch of Iturea and Trachonitis, and later, her cousin Aristobulus. She was put forward on this occasion, says Morison, "to act as a decoy to the heart of the susceptible monarch." Pleased Herod .-Had he been in his sober senses, it is doubtful if he would have tolerated this disgrace-

7. Promised with an oath, to give her whatsoever, etc .- the carte blanche of a king, too inflamed and excited to know what he was promising, or to suspect treachery. Mark Perhaps the inflated potentate imagined he was rivaling the magnificence of the great

"The princess Salome's dancing and singing would, we may suppose, be more elegant and more captivating than any exhibition of a mere professional. It was not customary for halies of high rank to dance, beyond the limit of the harem. The oriental dance, still more than the occidental ballet that was in seldom appreciated, unless it made irruptions across the borders of decency. Indeed, Dr. E. D. Clarke imagines that, 'if the history of this exercise be traced to its origin, it will be found to have nearly the same character all the world over.' Cicero, from his standpoint, said, 'Scarcely any sober man dances, unless he indeed be mad' '' (Morison).

8. She, being before instructed of her mother (R. V., "being put forward by her mother") -who probably waited behind the scenes, vindictive and eager. Give me here. - Salome would not postpone the payment of tho king's vow to a sober moment, when he might repent of it. Her chance was now, while the guests, who had heard the promise, were present. John Baptist's head. - She might have asked for jewels, or gold, or raiment, but she asked instead, for a life. In a charger-old English for "platter." "These words appear to have been added by Salome as a hideous jest, implying an intention to devour it" (Alexander).

"Her indecent haste, and her hideous petition, show that she shared the furies of her race. Did she hope to kindle their merriment to a still higher pitch, by the sense of the delightful wickedness involved in a young and beautiful girl asking-nay, imperiously demanding-that then and there, in one of the golden dishes which graced the board, should be given into her own hands, the gory head of the prophet, whose words had made a thousand bold hearts quail?" (Farrar')

9. The king was sorry (R. V., "grieved" -a strong expression, implying regret for his rash promise, chagrin at being duped, sorrow for John whom he respected, and other feelings of a similar character. For the oath's sake (R. V., "For the sake of his oaths").-He did not see, that it was more of a sin to carry out his oaths, than to break them. "He was scrupulous on this point, and yet an adulterer and a murderer" (Schaff). And them which sat with him-fear of man; a cowardly shrinking from ridicule. Says Plumptre: "Herod feared to be thought weak. He shrank from the taunt, or whispered jest, or contemptuous gesture of the assembled guests."

"Here is a perverted conscientiousness. Herod sacrificed conscience to courtesy; he immolated right on the altar of pride. No man has a right to swear to another man's of human life. John the Baptist was God's property, not that of Herodias, and Herod sinned in overlooking this fundamental truth. Every man is bound to recall foolish, false, impracticable, or unwarranted words and oaths" (J. Parker).

"It is great sin, to swear unto a sin; But greater sin, to keep a sinful oath. Who can be bound by any solemn vow, To do a murderous deed?

(Shakespeare.)

Io, 11. He sent-"an executioner," says Mark; a soldier of his guard. Beheaded John. -Of the last words and moments of John, no record has been kept; but in vain did the guilty flerodias hope to silence that voice by 6. When Herod's hieliaday was kept (R. V., of the second Elijah. The vindictive adul-6. When Herod's intercept the properturity for Hero-teress was served by the immodest dancer; the sixth and seventh common that her plot. Borrowing the next each other." Says Morison: "A fit presentation for cannibals, or other savages whether living in a palace or a wigwam."

"This bad age produced more than one

less trunk. "Took it up tenderly, a body that had never known the meaning of luxury, self-care, and indulgence; a body whipped, seourged, mutilated, held in severest discipline; every member of it a slave, a gospel in itself of inexorable control. Took up the body-the lips gone, the eyes gone - who can tell what was being done with that head? Took up the body-with tearful eyes, with groaning, with wonder that might at any moment turn into impiety and hard talking against heaven's justness" (J. Parker). Went and told Jesus-the only One now left to counsel and comfort them. The tidings also served to warn Jesus of his personal danger.

#### We Need a Fifth District.

The discussion by several correspondents in the Peninsula Methodist, who have been slashing away for some time past, at the Fifth, or Virginia district, seems to leave the question about as it

Your readers will very probably ask, is a Fifth district needed, or is it not possible to successfully work the territory of the Wilmington Conference with only four districts? Some perhaps, will say, yes, "because it was done in former years." Such an assertion is not an argument. The facts in the case, ought to be gathered, and the question decided on its merits. At the time the territory was laid off in four districts, it seems all agreed that the supervision of four presiding Elders was needed then. Had there been but three districts at that time, the cause of Methodism within our bounds, would most likely have languished, and the good work done in the past few years, would not have been accom-

The appointments, announced at the last Conference, number nearly one hundred and fifty. This allows thirty seven to each of three districts, and thirty eight to the two others. If each presiding elder could so arrange his conferences, as to hold two every week, on Saturdays and Sundays, two of them would still have fourteen apiece left, for some other days of the week, and the other two, thirteen apiece.

How many members of the conference, could do strict justice to the work as presiding elders, and at the same time, do justice to themselves and their families under such circumstances? Is there one? Believing that the presiding eldership is not only a power, but an actual necessity in the M. E. Church, I ask, "Is not the influence and work of the presiding elders greatly impaired and impeded by over-crowding the districts with appointments? May it not be, that the objection made by some of our laymen against the Presiding Eldership, arises from the fact that presiding elders in these days are so over crowded with work, that they do not have the time to mingle with the people, as in days of yore; when such men as James A. Massey, Adam Wallace, Solomon M. out, and I did not so allege, but that in Cooper and Vaughan Smith, adorned the office, and made their quarterly meetings, seasons of grace, long remembered by the people. I recall to mind even now, some of the powerful sermons preached by some of these men in my early childhood, and remember how the approach of quarterly conference was anxiously longed for. All wanted to hear the elder preacher, and parents must have him baptize their children. If the number of appointments for each presiding elder were less, would not the presiding elder of to-day be a greater power for good among our people, than in days of yore? I answer, yes. In my humble opinion, there is a necessity, for at least, five districts in the Wilmington Conference. Had the geographical lines of the districts been so changed as to have given more appointments to the Virginia district, thus making it of respeciable size, and lessening the labors of the other presiding elders, no one would have been hurt, but would have been benefited. If these views are correct, will it not be well for your

of the work. I think I speak for many senior preacher to every young man and if not for a majority of the Methodists of the Peninsula, when I repeat, that there is a necessity for five districts, and that a portion of the Salisbury district, should be given to the Virginia district.

The smiling face of our beloved presiding elder Rev. T. O. Ayres greeted us at the 4th Quarterly Conference, for Deal's Island, Friday evening, Dec, 16. His labors are so onerous, he could not be with us on Sunday.

Yours &c. JOHN D. LECATES. Dec. 19th, 1887.

My DEAR BROTHER:-I am ever

ready to receive any light which may

reveal my errors, and will try to keep

cool when corrected. You are undoubt-

edly right in saying, that there have

Philo to Defense

than on the Salisbury. Why should I hesitate to admit that? I am not after the victory of my opinion, but wish by calm and brotherly discussion, to promote the "advancement of the Redeemer's Kingdom," in this territory. I do not think, I have not the article by me now, that I limited the excessive subdivision policy to four years, but the last few years, and going back over at least eight years, it appears that within the territory of Salisbury District, in that time, allowing for new work, there have been fifteen subdivisions, and about thirteen in that of Dover. Now, if we bear in mind, the demonstration given by Bro. R. W. Todd, that the per capita wealth of the people diminishes greatly as we go down the Peninsula, I think the word "especially" is not open to serious criticism, even if limited to Salisbury District. The policy of subdivision ought to be much more cautiously pursued there, than where the ability of the people is larger. I am perfectly willing, however, to say "especially in the southern part of our territory," I believe the subdivision policy has been carried too fast and too far. Progressives, like conservatives, are grand people, if they are not too strong. "Why this outery just now?" Why, my brother, it is no new thing in Israel; the writer has been for years hearing the question of the break-up of the old circuit system discussed, and if the discussion is a little louder just now, it is because now the movement for subdivision seems to be gaining a headway it never had before, in the writer's knowledge, in our territory. Eight years ago, the junior preacher had a column in the statistics, but in that brief period he has totally vanished. Yet we probably never had so large a proportion of young men, as we now have. True, few, if any, have as yet so felt the "pinch" as to be driven a conference, so largely composed as ours now is of young men, and young men's appointments, that pinch must come, without a rate of increase in the ability of the people which we cannot reasonably expect. But another and perhaps a graver difficulty is now upon us as a result of this subdivision, along with the junior has vanished also the senior preacher, and all are now preachers in charge. In other words the training school of early Methodism has been destroyed, when as yet we are by no means ready to say, that we will have no preachers but those trained in college and seminary. Thus the young man, unordained, andinexperienced, is thrust out to meet responsibilities requiring the training of veterans. If he has in him the stuff out of which true Methodist preachers are made, he stirs things up, gets souls converted, builds churches, and brings up larger collections per capita, of course he does. But the question is, is the system wise for him and for the future of the work? Is it lasting progress? Only in one way can the loss of the Jun-

to every weak charge. But this involves not only a large increase of quarterly conferences to be held, but also an amount of personal labour, in each of these charges which not even a man of such energy and physical power, as Bro. Wilson can long endure, unless the districts are much reduced in size. And we know that men of his capabilities in these respects, are not to be found every day. To carry out this policy properly, we certainly need a reconstruction of districts, not only into five, but many more. This implies no reflection on the brother named above, for he is by no means the father of this policy, and unquestionably it has had a success in his hands, hardly founcd anywhere else. I will close this too long article by saying that Defense mistook the purpose of my citation of New English history, it was been two more subdivisions during the not to discuss the wisdom of what was last four years on the Dover District, there done, but to show that because a thing emanates from the cabinet, it is not necessarily the unanimous judgment, as he seemed to assme of that cabinet.

Pullo.

Ministerial Appreciation.

Rev. John C. Thompson, of Philadelphia was accorded an unusually warm greeting at the Presbyterian church, Sunday the 4th inst. Smyrna was his first appointment(embracing the troublous period of the civil war) leaving here in 1864 for Pottsville, Pa.

Nine years ago he became the pastor of the First Presbyterian church of Southwark; and in 1880 was invited to take charge of a mission in the suburbs of the city which has since developed into the South Broad St. Presbyterian church with a membership of 370 and a Sunday school whose roll of officers and teachers numbers 468. At his first service of the mission there were just eleven present. This congregation and the Scots Presbyterian church have united and are building a new church to cost \$30,000.

Shortly after taking charge of this mission Mr. Thompson was invited to preach in the Rev. Dr. Boardman's church. A gentleman and lady waited to speak to him and inquired his address. The next day he received a note from the lady, thanking him for the sermon and enclosing a check for \$50. In a Sunday or two they rode out to attend the services at the mission, and soon identified themselves with it thoroughly. The husband who had not been a religious man, became a subject of converting grace and also a member with his wife. Not a great while after he died, followed two years ago by his wife, leaving Mr. Thompson, the sum of \$25,000, making the several gifts since they first saw him, about \$30,000.

One of our readers asks us: "Which is the best Bible?" We presume, of course, he means as between the various styles and makes, as to the printer's and binder's work. We have answered, privately, his question. There is, however, another answer, which we make to all: That is the best Bible which is the most carefully and prayerfully read and consulted as to what the will and purpose of God is concerning us. I have in my mind a little Biole, owned by a child of God, poor in this world's goods, which could not have cost, originally, more than a dollar, which, in our judgnent, is a better Bible, by far, than the most expensive "Baxter" or "Oxford" ever published, because it is a Bible. every chapter and verse of which has been studied over and over again, in company with the Holy Ghost, who has cast his illuminations throughout all its chapters. Whatever Bible we have, let us see to it that it is a "good one," in this best sense. The goodness of the Bible is not in its type, paper and binding, but in what God says to us out of it. Words and Weapons.

GO OR SEND!-All caunot become missionaries, but all who cannot go can help to send others. The venerable George Muller earnestly desired, when a young men, to go as a missionrry to heathen lands, but the way did not open for him to go; and he then determined to do all in his power to promote the work. He has since been enabled to assist missions it various parts of the world by contributions to the amount of more than \$1,000,000. During the last year 138 missionaries were thus assisted, at a cost

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Entered at the post-office, at Wilmington, Del., as

"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 as finely any where 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. John-

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 suburbs of Wilmington, and gives good | can consider it discret to grant any.

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 mectings. 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 neice, 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 uniformerly 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 Savior's birthday. We trust that in many hearts the Savior 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!

Though earth, and time, and life shall fail, Thy praise shall never end."

Of course there was drinking and udicial 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 rained, and how much the good and other regions round about. 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 and pauperism most do congregate. The outside the suffering circle.

whose discretion the drink-seller gets his effective service in this most responsible license, that at the recent hearing no position," but omitted the words, "after new pest house was licensed, and about his re-election in 1868." Instead of 17 half of the eighty applications for license sketches, our brother gives as the exact were refused. The wonder is that any statement, "15 sketches, and one full is located in the extreme south western | man who has an intelligent conscience, sermon." We are glad to hear the book

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 ses-

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 dranken broils, for the drink sellers have friends enjoyed in Saratoga were not the authority and sanction of the State, secured for our own delegates and visitat the hands of its officials clad in ing 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,

LIFE. LABORS, AND SERMONS OF REV. CHARLES PITMAN, D. D. Bro. Malmsbury, the author of this valuable useful members of society. But so far biography of one of our most distinas we observed, the exhibitions of drank- | guished, and useful ministers, writes us, comess on the street were comparatively | calling attention to two errors in the nofew. Our walks, however, were not tice of his work which appeared in our along "the coast," nor where ignorance issue of the 12th ult. It seems that Dr. Pitman served nine years in the office of sadness and the suffering of the drink- corresponding secretary of the Missioner's home, as usual, were known to few ary Society, and this is just what our figures show. But in the next sentence, It is to the credit of our Judges, at we refer to his "nearly two years of

shall be glad to supply our friends at our Book Store, or on orders; price

LIFE-NOTES, OR FIFTY YEARS' OUT LOOK, by William Hagne, D. D., Boston, Lee and Shepard; J. Miller Thom as, 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 inter esting 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 learn ed 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 differ ence 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 unifying all departments of church work, to accounting for the change, referred to the end, that there may be economy of power 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 Catholie,'

Dr. Hague reports these weighty words of this distinguished prelate, "within the area of effective Christian thinking, there are only two positions, or standpoints 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, chemically prepared paper. This inhalation and from them men must slide or gravitate. Either of these, clearly conceived. may inspire enthusiasm, and may become aggregating powers. The antithetic exposure of the two ideas must

tribution to Methodist history. We 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, 805 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 hest 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, incient 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 efficienly, 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. Ho 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 divising of plans for 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 Atlanta Constitution says of Robert Louis Stevenson, the well-known English writer: His physicians say that his illhealth 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 eigarctic. 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 has been very swift in its work in Mr. Stevenson's case. He has lost one lung, aud the other is fast going, and his entire system is prostrated.

There will be a partial eclipse of the sua is selling well; as it is a valuable con- ultimately come into closer conflict, and The great luminary will set during the celipse.

# Conference Rews.

The extra meeting at Parsonsburg, Md., has closed with thirty conversions.

The members and friends of Parsonsburg charge, assembled at the parsonage last Monday and after spending a pleasant evening, with its inmates, retired to their homes, leaving behind them many tokens of respect and good will for their pastor and his wife.

On Sunday, Dec. 18th, the paster of Ezion M. E. church, this city, took a special collection toward paying the church debt, and raised over one thousand dollars. This is the largest collection ever taken in this church, except on the day of dedication.

Quarterly meeting at North East, Md. Sunday and Monday Jan. 1st and 2d. W. L. S. Murray, P. E., will preach at 7.30 p. m., Sunday, and hold quarterly conference Monday morning at 9 o'clock.

Quarterly conference at Hart's to-day, (Saturday) at 2.30 p. m., and preaching by, the elder at 10 a. m., to-morrow, Jan. 1st.

EDGE MOOR M. E. Sunday-school held their Christmas Entertainment last Tuesday evening. The exercises were interesting. The pastor, Rev. Julius Dodd, was presented with a purse of money containing twenty dollars. This church has recently been organized, and though the members are not rich in this world's goods, they are an earnest and generous people.

The Berlin M. E. parsonage was visited by a goodly number, Friday night, Dec. 23d. bringing with them two large turkeys, and a variety of other good things for the pastor and his family, who greatfully appreciate their

The people of Holden's church on Milington charge, surprised their paster, R. K. Stephenson, on Thursday evening 22nd. When called to the door by a member of the church, the pastor supposed it was some body wanting to get married, judging from the peculiar squint of the eye, given by the visiting brother. The wife straightened up the room with the vision of a V, in her eye. But in came the people with boxes, bundles, barrels, and bags of corn.

The evening was pleasantly spent by all present. The pastor says he is satisfied to sit on the fence, and see the other brethren go by in the Spring.

Christmas was a day of spiritual feasting in Cecilton. In the afternoon we had a precious sermon from Bro, Atkins, followed by the sacramental service. As God's people knelt at the consmunion table, and partook of the emblems of the broken body and shed blood of Him whose birth they were also celebrating, the spirit of the incarnate One descended in rich blessings upon them, and hearts were melted. Some laughed, others cried, still others shouted aloud the praises of God. While the sermon led us out to Bethlehem, and bade us stand beside the lowly manger, and gaze in wonder upon the little babe cralled there, the sacramental remaining at the office from sixteen to eightservice took as to Calvary, and hade us look at the same form nailed to the cross, year he feels entitled to a rest. The paper while from His pierced side flowed the blood, that was to redeem a world from sin. It of Mr. Bonner's three sons, was a privilege seldom enjoyed, that of commemorating upon the same day, both the opening and closing scenes in the life of the world's Redeemer. What wonder that hearts world's Redeemer. What wonder that hearts world's Redeemer. What wonder that hearts death of J. B. Finch, is a native of Canada, thirty-six years old, and a professor in Albion thirty-six years old, and a professor in Albion She goes over so largely to the world, since the days of the Aposeles'—Bulli-model an excellent sermon to Seminary, preached an excellent sermon to a large and appreciative audience. Extra services are to begin with the New year, We are praying and believing for the outpouring of the Holy Spirit, and a glorious harvest of precious souls. Pray for us, Ceritton, M.L. Dic. 26th. 1-7.

A HANDSOME CHURSTMAS PRESENT. - LOV. Louis F. Burett, pastor of Tome Memorial M. E. church, of Port Deposit, Md., was the recipient of a costly and insudsome present on Christings merning When he sats down at the breakfast table, and turned up his plate, he found, neatly enclosed in a leather case, a beautiful gold watch, as a present from the members and friends of his church. It was a complete susprise to Bro. Barrett, It was a complete surprise of the control of the co any intimation concerning and comforting to the itinerant to is the way our watches get dirty. Clean cheering and comforting to the itinerant to is the way our watches get dirty. Clean hind them is ever saying, "They are your watch pockets often and you will and them is ever saying, "They are any intimation concerning it. It is certainly cheering and comforting to the frank Les Lie's Portlan Monthly professional only, only for dramatic for January, will give general pleasure. The be thus appreciated and remembered. Our this it cheaper than watch cleaning.—T. O. effect?" Our life and walk really and thouse, the Halls of each House, the promining to the first professional only, only for dramatic for January, will give general pleasure. The better than watch cleaning.—T. O. effect?" Our life and walk really and thouse, the Halls of each House, the promining to the first professional only, only for dramatic for January, will give general pleasure. The be thus appreciated and remembers. This it cheaper than watch cleaning.—T. O. effect?" Our life and walk really and friends at Port know how to do do it. This it cheaper than watch cleaning.—T. O. effect?" Our life and walk really and at the well known establishment. watch was purchased at the well known establishment of Bailey, Banks and Biddle, Philadelphia. The cases are plain, of the 18 carat gold. The same firm are making a 18 carat gold. The same arm are many will be enor Jackson will be inaugurated on Januchain for the watch. This "Port" will be enor Jackson will be inaugurated on Januchain for the watch. 18 carm surely. This Port the watch. This port the watch open in the spring, but one at a time, breth-his valedictory message to the Legislature. Indeed, but one at a time, breth-his valedictory message to the Legislature.

last of February. The Presiding Elder's names in the work of raising money to aid new home is about finished, and is a hand- Lamyette College. some house of twelve rooms.

The quarterly conference of Princess Anne passed resolutions complimentary to the retiring pastor, Bro. Watt, whose term of service has been one of eminent success.

The Christmas Sunday-school entertainment of Salisbury, was a grand success, and standing in society and in the Church which will be used to purchase a library for the school.

Deal's Island gives faithful promise that their Missionary collection shall not fall short of the amount raised last year. The breth- nection with the manufacture and traffic ren at Tyaskin are up and at it, and will do in liquors has been regarded as disreput-Push brethren of the pew, and help us to come up to the maximum. Every day now will tell. Let us hend to the oars; the Lord will take care of the boat.

The Rev. J. E. Bryan, of Asbury M. E. Church, was presented on Monday, by the members of his congregation, with a gold watch, and by Alexander Barney with a cane and have done their utmost to have the inlaid with several kinds of wood. Mrs Bryan received a substantially filled purse.

LAUREL, Dec. 27.-The members of the M. E. Church, gave the Rev. J. Owen Sypherd and wife, a number of packages containing the necessaries of life at a surprise party worthily described as a public nuisance, on December 22.

At Epworth, the Sunday-school had a delightful time, Monday night. The pastor, Rev. D. H. Corkran, was presented with a gold headed ebony cane, the superintendent, with a beautiful hanging lamp, and every body else, with some token of remembrance.

#### ITEMS.

The LaPetre brothers have given \$400,000 to endow the Woman's College at Glenwood, California, a Methodist institution. This will enable those who do not believe in coeducation, to have a school exclusively for

Says the Central: "Bishop Bowman left St. Louis after only two or three days at home, for the Austin Conference, at San Autonio Texas. For three weeks in succession he will preside at South German, West Texas, and the spread of the gospel abroad. I and Texas Conferences, and then push on to Mexico, where he will hold the annual meeting of the Mexico Mission, Jan. 11, in the City of Mexico. He will not return to St. Louis till some time in February."

Miss Helen M. Shafer, the new president of Wellesley, is a graduate of Oberlin, and was for some years engaged in school-work in St. Louis, under Prof. W. T. Harris. She is credited with uncommon executive ability. Mrs. Palmer, nee Freeman will remain in the Board of Trustees.

paper. He says that he has been a hard when he will not give, out of pure regard worker for forty-eight years, especially during the early history of the Ledger, often een hours daily, and that in his sixty-fourth will be in the future under the management

quick, and of great executive ability."

versary of his birth. Dec. 29.

Hon, E. G. Evans has been elected a delegate to the lay electoral conference of the Conference, in 1872.

The Maryland Legislature will meet at

SALISBURY DISTRICT .- The church at Five hundred ladies of Easton, South Salisbury is expected to be completed by the Easton and Phillipsburg have enrolled their

In European contricus ma aufacturers of intoxicating liquors, and those who engage in the wholesale liquor business have, other things being equal, as good netted between fifty and seventy-five dollars, as any others. Some great fortunes have been made on these lines, and patents of nobility granted to their possessors But for a long time in this country conall they can to help up this end of the log, able. The dram shop keeper has been long disbared from good society, the wholesale dealer has lost his standing in nearly all evangelical American Churches, and the manufacturer is also under ban. These men have been growing more sensitive over this public judgment since prohibition has become popular, liquor traffic recognized as an honorable business. The decision of the United States Supreme Court has fallen heavily upon them. The business in every form is recognized by the court as to be prohibited with fine and imprisonment. This is the heaviest blow ever delivered on the liquor business .- Central Christian Advocate.

REV. DR. GEO. P. PENTECOST, in an article on "Second-Hand Beneficence," in the Congregationalist, expresses the opinion of a large class of Church members when he says: "Let art coteries literary societies, and every high order of entertainments which tend toward the instruction and culture of the people, young and old, be planned and provided; but may the day soon come in our churches, when all these things will be banished as a means of revenue for the support of the Church at home honestly believe, that one dollar given out of pure love to Christ and the souls of men, and sent forth as a sacrifice of a sweet smell unto the Lord, with pray er and longing desire, will accomplish more for the cause of Christ, than ten thousand that are raked and scraped together with all these devices of the flesh. A real Christian ought to be asnamed of being bribed into giving something for the support of the Church Mr. Robert Bonner has announced in the and the conversion of the heathen, by New York Ledger his retirement from the an oyster supper or an art entertainment, for Christ and His cause."

The pastor is called upon to set before men two ways-that of sin and that of holiness—this to hell and that to heaven. If gospel preaching has any leading ob-Samuel Dickie, the new charman of the jeet, it is to make these ways clear and from this model Christian hero comes National Committee of the Prohibition par- distinct as to their respective beginnings, up no desponding cry of complaint, but ty, to fill the vacancy occasioned by the progress and issues. The Church is candidate for that State in 1886, polling 25, and allows the world sa largely to come more Methodist. 179 votes. The Foice describes him as "a in with her. The line between the two man of experience, brainy, self-reliant, broad, ways is fearfully trampled out. And in this weakness of the Church is great Mr. Gladstone celebrated the 79th anni- peril to the spiritual power of the pass the Wilmington Commercial pastor can ever be worldly and at the circular and cat dogue. I took my watch from my pocket to see same time enjoy spiritual power. Spirthe time, and saw it and more. I saw black it anlity is like a bird in a bush. The lint under the glass. I opened the case and slighlest rustle will alarm it and drive removed the lint. Where did it come from? it away. What power can there be in itself. Oh, that we might all live nearer

#### A Christian Hero.

BY J. N. DAVIS, D. D.

Reader, turn and look across the stormy ocean into the heart of Africa, the very center of heathen superstition, and listen to the voice of one crying in the wilderness, "Behold the Lamb of God which taketh away the sin of the world." It is he, whose voice still cchoes at both ends of the American continent; the same that once so charmed the multitudes in the market places of Baltimore, and arrested the attention of the cosmopolitan crowds of restless speculators upon the streets of San Francisco; a voice that has been heard upon almost every continent upon the globe, by men of all classes, whether civilized or savage. That voice is the voice of Bishop Taylor, of the Methodist Episcopal Church, than whom a greater or more successful messenger of salvation the church of Christ has not known since the days of St. Paul. To him and his work, are turned the eyes of solicitude from every part of the civilized world.

This heroic man of God, actuated by the principle of faith, has gone out vol untarily, and by church authority, from "Home, Sweet Home," and the broad sunshine of Christian sympathy, to tell the heathen that they are the "offspring" of God, and that they "ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and devise of man's hands." He is telling them the "Old, Old, story, of Jesus and His love."

These pagans at once recognize his superiority, and know him to be a man of God, by the manner in which he walks the earth. He travels hundreds of leagues over burning sands, beneath the blistering rays of an African sun, on foot, where the hungry lion and bloodthirsty tiger crouch by the wayside, and deadly serpents hiss from both undergrowth and tangled grass. But still he pursues his weary way from station to station unharmed, as was the case with his great prototype, St. Paul. He plants the standard of the cross wherever he goes, finds a congregation wherever he finds a man, and preaches to him Jesus and the resurrection in the language of love and tears, a language read and understood by universal man. Now he superintends and directs the work of others; inspiring them to noble deeds of love and self-sacrifice by example as well as precept; meanwhile carries on an extensive private and public correspondence with much of the world outside of his mission stations in Africa.

The branches of the forest tree, or the friendly hut of the savage, is oft his only shelter at night, while the coarse food upon which the natives feed, served in primitive style, nourishes his body, long immed to hardships. And yet, instead, the shoat of a mighty warrior

### Discount to Ministers

a special discount given to the sons, and ters of ministers, becoming nations of the His exposures and temptations are and Marker streets. This institution which very great. He cannot keep himself the endorsment and patronage of well endors ment and patronage of well unspotted from the world by any self known elergemen, who believe in thorough had L. Scott, both of Farmington, Kent Co., St. Louis Conference, which meets in Schalia strength. The is in the world just as the College rooms are open this week for visitors, in March. Mr Evans presided over the world is, and the world will be sure to and the Business offices will be shown, and first lay electoral conference of the St. Louis bring him over to it, if it can. But no the course cheering expanses to an who call. Drop a postal for a large descriptive the course cheerfulty explained to all who

Our Book Table. Incland is likely to be a prominent European ropic in 1888 as in 1887. To most readers a bright article describing the Parlia ment as that Island once possessed it, will be something acceptable. The opening arti-cle of Frank Leslie's Popular Monthly conspicuously with God is a sermon in drawn graphically with pen and pencil. The Children Coming Home," is a poem that will touch hearts in many a household. to our Lord, and impress our teaching | Anna L. Ward takes us along the South-east coast of Nova Scotia, in a very pleasant way, One of the curious crater lakes of our Western coast, is well worthy of reading. The "National Sports of Canada," are well described.

neighbor seems to enjoy herself more in Winter than in Summer. "Italian Schooldays" is something in a new vein, intro-ducing us to the well drawn characters in De Amicis's book, so as to interest young and old. A vindication of Australia and incidentally of our own continent, from the charge of being a New World, when we are really the oldest, will be found in "A Fossil Continent." The storice are varied, full of interest for young and old.

The Christmas festival receives due recognition in the January number of FRANK LESLIE'S SUNDAY MAGAZINE, which begins with a reproduction of Milton's magnificent Ode, "On the Morning of Christ's Nativity," a poem which cannot be too widely known. An article on "Christmas in other Countries," introduces us to some peculiar foreign cus-toms, and one on "Carols" is interesting and pleasant. The solid articles in the numper are one on "George Baner ft," by Ausburn Towner, and one on "The Telescope and its Revelations," by Arthur Vaughan Abbott, both very properly illustrated. There is also a good illustrated article on "Columbia College." The two serial stories continue, and there are short sketches, interesting anecdotes, poems, miscellaneous arti-cles and an abundance of beautiful illustrations. The number closes with a fine "Christmas Hymn.". This is a splendid time to subscribe for this first-class family magazine, as this number begins a volume.

The January number of Lippincott's Mag-azine, will have among its contributors Brander Matthews, Edgar Saltus, Albion W. Tourgeo, Edgar Fawcett, Amelie Rives, W. H. Furness, John James Piatt, and Nora Perry, a brilliant list of names.

#### Cheaper Rail Road Fares.

On the first of January, 1889, the Baltimore and Ohio Rail Road Company will inaugurate the sale of local "Round Trip" tickets, at all its offices east of the Ohio River.

These tickets will be sold to any station on the line east of the Ohio River at a discount averaging about ten per cent of the regular rate, and they will be valid for passage for thirty days, including day of sale. They will be sold for all trains, every day in the year, and it is expected that their intro-duction will bring about an increase in the volume of local travel that will, eventually, more than compensate the Company for the reduction in rates.

We have no doubt this voluntary action on the part of the Baltimore and Ohio Company will be appreciated by the people depending upon it for the means of transportation, and believe that ultimate results will establish the wisdom of its liberal policy.

### Centenary Biblical Institute.

ENDOWMENT SUBSCRIPTIONS.

(Conditioned on \$25,000 being subscribed by Sept. 1, 1888.) Rev. J. F. Goucher, \$5,000

Newton M. Sawyers, per Mrs. M. A. H. Cadden, \$900

Bishop Taylor and His Work.

Clericus Clericus No. 2

# Marriages.

HITCH-GRIFFITH.-At the M. E. parsonage, Farmington, Del., Dec. 11th, 1887, by Rev. F. J. Cochran, William H. Hitch, and Mary Griffith, both of Farmington, Kent Co., Del.,

PRETTYMAN -- HOPKINS. -- In Farmington M. E. Church, Dec. 21st, 1887, by Rev. F. J. Cochtan. Frank Prettyman and Mollie Hopkurs, both of Farmington, Kent

KING-KELLOGG.-At the residence of the bri e's father, Benj. F. Kellogg, Tuesday, evening, Dec. 13th 1887, by Rev. A. D. Davis, P. E., M. H. King, Jr. and Maggie E. Kellogg, all of Cape Charles City, Va.

LAYFON—UNRUH. - At Bridgeillee Del. Dec. 22nd, 1887, by Rev. Wm. Harris, James W. Layton and Laly S. Unruh, both of North West Fork Hundred, D.1

SCOTT-KRAUSE.—At Zion, Md., on Dec. 22nd, 1887, by Rev. J. T. VanBarka-low, C. W. Scott, and Byella Krause, both of Wilmington, Delaware PEARCE-HAYES -At the M. E. Par-

somage, Chesapcake City, Md., Dec. 22, 1887 by Rev. E. H. Nelson, John A. Pearce and Annie Gertrude Hayes, both of Cecil Co.,

LEGATES-SCOTT.-At the M. E. parsonage, Farmington, Del., Dec. 25th, 1887, by Rev. F. J. Cochran, John R. Legates and Del.

### FRESCOLYG CHERCHES

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FOR 18-8.

Norse from our Mission Firms the Rev. Julius Soper, writes, "We are now in the midst of a phyrious revival of religion-a gracious authenting of the Hely Spirit-civing teromise of being greater in nover, and broader in ewer p, than the wonderful revival of the winter and spring of 1883. It began in the Gospel Society to Young Men's Christian Association) competed with our church, about three weeks ago. Daily and nightly upotings are held in ; different parts of the efts. Other church es are also entering into the spirit, and enjoying the blessing of this good work. Yokohama is also ablaze with revival influence! Already about 200 linve 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 GODS WAY OF SALVATION. By to get their information. If our friends on the other side of the sea, could wite ness the scenes that we are permitted to per 100.

witness, they would feel well repaid for their labor."

DAD TIOINGS. A book for Enquirers.

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"Wit and nearing 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, Pupal, and Moslem communities, more evangelists raised up, and more evangelizing agencies set in metion, than during a thousand years preceding."-Arthur T. Pierson.

ZINZENDORF founded the "Order of the Grain of Mustar i 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 Goal's missionary host .- Ibid.

A LOYAL SOLDIER of England's queen, when asked how long it would take the British army and navy to carry a proclamation from her majesty, to the ends of the earth, replied, "About eighteen months." We have no conception of the rapility with which the flag of the Cross could be horne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoe-maker's shop, resolved in person to spread the good news. Within twenty years, they had organized fifty churches, guthered 10,000 converts, scattered half a million Bibles, and \$,000,-000 pages of tracis, and preached the Gespel to 50,000,000 of people. At that rate, 250 disciples could reach the whole population of the globe in thirty years .- Itid.

Begin to give, as soon as you begin to get, and this will prevent a growing selfishness. - Baptist Missionary.

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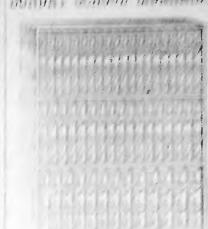
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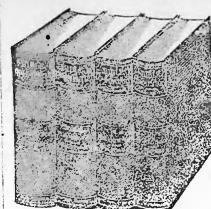


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