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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Bishop Taylor and His Work Vindicated.

In the *Christian Advocate* of January 19th, we find nearly four columns devoted to the publication of a mischievous article, purporting to come from the pen of one J. C. Waller, but evidently not written by him. The article itself, bears the mark of having been revised and strengthened by another and more competent hand. We were surprised to find in the preceding number, of the *Christian Advocate*, Jan. 12th, that the honored editor had himself invited Mr. Waller to make use of our official organ, to give publicity to his injurious misrepresentations. And we cannot divest ourselves of the conviction, that the editor knew, that these invited representations would be scandalous, both from the spirit and declared object of the man, and from what had already appeared from him in the secular papers. From what, Mr. Waller had said, it was evident that his purpose was to injure Bishop Taylor, to bring self-supporting missions into disrepute, and stop the contribution of funds to them. But why should the Editor identify himself with this purpose, and use the *Advocate* to bring it about. That he does so, appears from a passage in his editorial of Jan. 12th. To justify inviting Mr. Waller to prepare a statement, the Editor says, "The papers have been filled with accounts supposed to be derived from him, which if true, are very important in view of the large number of persons whose funds have been contributed to the enterprise (italics ours). What does this mean but stop the supplies? To the same effect, is the next statement, which contains an unaccountable misstatement. He says, "If false, they should be exposed and officially denied—not in anonymous interviews filtered through reporters, as both the statement and replies have been." What is this but putting the Committee on a level with Mr. Waller, and charging that they, like him, are hiding behind reporters, and speaking through interviewers. We do not allow the accusation. The Committee has published in the secular papers but one reply, and that Dr. Lowrey did by request. It was a brief correction given to the *Herald*, in which paper Mr. Waller's misrepresentations first appeared. To that correction, Dr. Lowrey signed his full name, and the *Herald* volunteered to proclaim in head lines that Dr. Lowrey was the author.

The vaporings of Mr. Waller would have done but little harm, but for the respectability given to them by the *Advocate*. It is well-known, that some secular papers are not unwilling to publish unfavorable reports; not well authenticated, concerning the best causes and the most consecrated men. But we did not expect to find such a spirit in our own official organ, especially that organ whose editor has generally treated all debatable questions, and opposing writers, with manly fairness. And this is as it should be. An official paper of the Methodist Episcopal Church is not the property of the Editor or publishers, nor of a local company as most other papers are, but of the whole Church. There is a vast organization behind it, and a supreme power placed over it.

Its Editor is an honored and trusted subordinate, whose sacred duty is to voice the sentiments of the Church, and not his own likes and dislikes, or the

views of a party. Therefore, when an official editor strikes a good man or a righteous cause, he does it with borrowed and misapplied power, and largely commits the Church to a wrong act. Hence the effect of the publication of Mr. Waller's statements in local secular papers as compared to its blighting effect when published in our *Metropolitan Advocate*, is as a feather to a thousand pounds. On this account, when the report reached us, that a purpose was formed to bring out Mr. Waller's story in the *Advocate*, at the instance of the Editor himself, we were astounded, and could not believe it would be done, until it was done, and now we marvel at the imprudent act.

"The tale and comments reviewed."

1st. We object to the publication, for many reasons.

1st. We object to it, because it is a slander upon our missionaries, and upon our work. It is a web of falsehood from beginning to end, with just enough of fact glossing it over, to impart to it a degree of plausibility. The steamer does not lie a wreck on the shores of the Congo, as alleged by Mr. Waller. She has not yet been put together and launched; nor does she lie in pieces, in the sense of a total loss, according to the impressions conveyed in the *Advocate*. She lies in pieces it is true, for she was shipped in pieces, and will remain in pieces until they reach Stanley Pool.

The fact is, she lies in bulk at Vivi, in as good a state of preservation as possible. Bishop Taylor had arrangements made, to move her right on to the Upper Congo, and would have done so, but for an unforeseen event. Mr. Stanley was in this country, engaged in a lecture tour; Arabs invaded the Congo Free State; the King of Belgium telegraphed Mr. Stanley, to come immediately. He went, and was dispatched forthwith to the scene of the trouble, going by-way of the Congo, using all Government transports, and impressing all the native carriers into his service.

This occurred just preceding the arrival of the Bishop's steamer and the accompanying party. Hence the delay, and hence the so-called awful suffering and cowardly retreat and complaints of Mr. Waller. Nor is it true that the Committee have wasted the funds on the Raft and Schooner, of which so much is made in the Waller fabrication. The Schooner was sent out by friends in England, not one cent was taken from the American contributions to the Transit Fund in the Schooner; and two gentlemen offered to be responsible for the cork, Raft as an experiment. We are quite willing the editor should tell these facts to the numerous persons who have contributed money to the enterprise, and for whom he and Mr. Waller feel such generous sympathy.

Again, it is not true as alleged in Mr. Waller's statement with comments, that the self-supporting plan is little better than self-destruction, and that our missionaries are in want and wretchedness, longing for home, as more remote than Heaven itself.

Bishop Taylor not being able to move on to Stanley Pool with the steamer, has penetrated into the interior along the line of the route, and established five mission stations, and located the steamer company in them. In one of these stations, at or near Vivi, where the house was built for Mr. Waller, Bro. and

Sister Walker are now living; they describe it as comfortable and cosy, with a good garden of vegetables and flowers.

To meet the exigency of the unexpected delay, the Committee ordered provisions, to the amount of one thousand dollars to be sent forward; we have advised that it was done. Other missionaries in Africa along the coast report their stations self-supporting, and that they live not in luxury, but in comfort. They nearly all want more missionaries with them. Nor is the climate so unhealthy and destructive, as represented in this miserable diatribe. Our missionaries have been there three years, and most of them live, and enjoy good health. Rev. E. A. Withey, superintendent of the Angola Mission, writes, "comparing with an equal number of my kindred and friends at home, and the missionaries sent to Africa, more have died among the former, than among the latter."

Bishop Taylor writes, that with care, Sabbath rest, and proper remedies when attacked with fever, there need be no more sickness and death in Africa, than in America. He plays off upon his friend in New Jersey, Mr. Richard Grant, by saying, it is as healthy at Cape Palmas as in Jersey City; and as for the beauty and productions of the country, and the preciousness of its sable inhabitants, he is quite in raptures. It may be true, that out of about one hundred missionaries sent to Africa in three years, 8 or 10 have died, but not all from the diseases of the climate, but had the whole 10 died, as a result of emigration to Africa, the mortality would not have equalled that of our pioneer inhabitants in the western states and territories.

But the Committee are not seeking to justify themselves, for having sent missionaries to a sickly country; much less do we apologize for the old hero, Bishop Taylor, who leads them into the bush. We meant to do it, we have done it, with our eyes open. Bishop Taylor and the Committee have told every candidate, that we wanted only such, as would go with their minds made up to suffer and die and be buried in Africa, for its redemption. We have indeed, tried to test every one, and scare back the chicken hearted, by what has turned out to be pictures of hypothetical and imaginary hardships. If any come back and complain, as Mr. Waller does of disappointment, we are in no way, responsible. It is the result of their own insincerity, their cowardice, or their want of consecration. Nor do we repent, for what we have done. If this be sin, make the most of it, we are incorrigible. We propose to repeat the offense; we call now for a thousand men and women and money to transport them to Africa, within the next four years; we expect to get both, and we will send this army into the jaws of death, if it be the will of God, in the interest of Africa. God is on the side of this movement; the convincing proof of this is the miraculous preservation of the lives and health of our missionaries. When we parted with the first company of about forty, that went out, we did not expect that after one year, the half of them would be living. It was understood by the Parent Society, and all concerned, that to land in Africa was the synonym of death. This belief, no doubt, was the reason why no man, white or colored, would consent in the General Conference, of '84, to be made Bishop for Africa, except William Taylor. When Bishop

Taylor was leaving for Africa, a minister extended his hand, saying, good bye, brother Taylor. I shall never see you again. The old Abrahamic sheik as his habit is, lifted his eyebrows, distended his nostrils, and with a quizzical smile on his face, replied, "well brother, that depends upon whether you are here when I come back."

2. Again we object to the publication of "Mr. Waller's statement with comments," because the editor had no right to publish such a catalogue of disparaging representations, and he had no right or ground to give effect to them by calling a tissue of malignant fictitious facts. Falsity lies on the very face of the story. Beside, the author had not sufficient presumptive proof, to justify the editor, in giving him an opportunity to commit a gross assault upon one of the Bishops of the Church, and to libel several of its members. The editor controls not his own, but a Church paper, and with all due deference we contradict his assertion, that the Church calls for such facts. The Church is not so hungry for scandal.

The Church, no doubt, desires reliable intelligence, respecting all our missions, but not fabrications, respecting any of them.

3. We object again to the discrimination made in "Mr. Waller's statement with comments," against Bishop Taylor and his work. We do not think the Church will brook such discrimination, and we know it is the duty of the Committee, and the right of Bishop Taylor, to resist it. Bishop Taylor is the creation of the General Conference, and responsible to it. He was elected, ordained and assigned to Africa, with no specific directions as to policy, or location of mission stations. He has acted on his own godly judgment, worked like a slave, believed and prayed like an apostle, imperiled his life, cost the Church nothing for his support, and achieved what no other man in the Church could have achieved, in the same length of time, under the almost insuperable difficulties that encompassed him. We believe history will record that he accomplished wonders.

Now a man of obviously evil designs and unworthy spirit, who threatened to make it hot for the Committee, "when he could extort no more money from them;" an obscure and unknown man, is invited to come into the *Advocate*, and condemn both the Bishop and his work.

On the other hand, other bishops are clothed with a large discretion, as to how often they shall visit foreign missions, how much time and money they shall spend, and how long they shall stay in the foreign field. Of this, we do not complain, it is the order of the Church, though there is a difference of opinion; as to the wisdom of these biennial trips around the world. We have lost two, bishops, Kingsley and Wiley, in making them, and now another has just returned entirely broken in health. We repeat, we have no censures to pronounce against them or their travels. It was heroic in them to run such risks, and in three instances, sacrifice themselves.

But would the Editor dare to invite, such a man as Mr. Waller, or even a man of reputation, to come in and attack both the Bishops and their policy, and weep over the money spent. Why this discrimination? Is it, because the receding wave is supposed to be with the Bishop and his methods, or the advanc-

ing tide is seen to be on the side of his opposers?

Again, this self-impeached witness declares that thirty or more have returned. We have not the statistics before us, but so far as we can reckon, we can recall but sixteen, of whom four or five were children, whose mother died, but not of the disease of the country. Mr. Waller seems to be the only one of the returned missionaries, who has a disposition to attack either the Bishop or his methods. Now, is it not known, that from all our mission fields, missionaries have returned, and refused to go back; others have proved failures; difficulties have occurred, and some have had to be sent home at great expense; many of them have done but little, and have cost much.

These are historic facts, but we do not state them censoriously, for such mistakes and misfortunes are inevitable under the best management. Nor would the Editor venture to invite, such a man as Mr. Waller to come in to the *Advocate*, and utter the following censure against the Missionary Society, which we find in the Waller statement.

Two years hence let the confiding contributors ask for the results, of this enormous expenditure. Again we ask why this discrimination? Will the Church stand it? Will God support it? The disposition of the Editor, to discriminate against Bishop Taylor and his work, is evinced by his refusal to publish favorable intelligence touching these missions.

The Committee requested Dr. Lowrey to publish his observations among the self-supporting missions in South America. Accordingly he prepared an accurate statement of facts, and conveyed it to the Editor. When the sealed manuscript was presented, he asked what it contained? On being told that it contained Dr. Lowrey's observations among the Taylor missions in South America, he said, *I will not publish it*; and without breaking the seal, directed the paper to be returned to the author. How does this harmonize with the Editor's statement, that the Church is calling for facts? No doubt, an attempt will be made to palliate the publication by the fact, that the Editor proposed to publish both the Waller story, and its contradiction by the Committee, in parallel columns. But the Committee did not feel justified, to join the Editor in inviting an attack from Mr. Waller, when the manifest object was detraction, and the curtailment of the committee's resources. Obviously, the whole intent of the fiction, is aspersion and hindrance.

The following reveals the animus of the entire article. "But I affirm, that the self-supporting missionaries as a class, in consequence of their poverty, their lack of becoming self-respect, and their trafficking habits, are held in contempt by the natives, and by the local government. To the same evil purpose is his malignant detail of certain alleged altercations between the missionaries, altercations of which we have no account, in letters received from members of the same party. Two of the men mentioned as in a quarrel, Mr. Critchlow and young Jerry Arringdale, have returned. Neither referred to any such difficulty in passing through the city, and both expect to return. But if a contention should have occurred under trying circumstances, must that be published in the

Concluded on fifth page.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and strength 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.

Remonstrance Effective.

The temperance people of Delaware county, Pa., which joins New Castle county, Del., on the north, have accomplished a victory, similar to the one gained here last month. Our judges refused 35 per centum of the applications for licenses made to them, while Judge Clayton of Delaware county, turned down only about 16 per centum of the applications before him. The course, however, of both courts was precisely the same, in this respect, that licenses were refused in every instance where a remonstrance was presented.

The action of the court in Delaware county, following so closely upon that in New Castle county, indicates clearly the rapid and encouraging growth of the anti-saloon sentiment. The sententious replies of Chief Justice Comegys, to a young lawyer, who was pleading for liquor licenses, were to a certain extent, a pleasing revelation to those, who had been most active in the general effort to reduce the number of saloons; and a remark made by Judge Clayton in Media on Wednesday, was especially gratifying to those who had presented him with remonstrances. He said:

The best way would be, to stop the sale of intoxicating liquor altogether. I don't think a few men should be given a chance, as the new law provides, to make a monopoly of the sale of intoxicants. I believe, I would support entire prohibition.

This declaration, we are told, made "a stir among the temperance people, as they have heretofore regarded Judge Clayton, as unfavorable to their interests." Judge Clayton has the reputation of being a minister politician, yet at the same time, his decisions upon the bench are above suspicion; and in the matter of licenses, he has shown conclusively, that he recognizes the right of the people to petition.

The ball has been started, and there is nothing to hinder the cutting down process, in the number of saloons, all along the line. One of the most interesting cases at Media, was that of the Buttonwood Hotel at Darby. For a year that place has been a "dry" village, but this year an attempt was made to get a saloon. The effort failed, however when a remonstrance against the license, signed by 1,300 people, was handed to the judge, who quietly marked the application "refused," and said: "It is unnecessary to argue this case. The sentiment of the people of Darby is undoubtedly against a licensed house at that place." That case was a fair illustration of local option pure and simple, as was the one at Radnor. There were three hundred remonstrants in that village, among them Mr. George W. Childs and other prominent Philadelphians, who make that place their home during a portion of the summer. The license was refused.—Morning News.

That minister has learned one of the main secrets of pulpit power who makes it his study to be a faithful interpreter of God's written Word. It is not the successful essayist or original moral philosopher, but the man skillful in applying the actual lessons inscribed in the inspired Scriptures, who wears, and whose sentences carry weight. Men bow the will before an evident "Thus saith the Lord"; and the old gospel is ever new in proportion to the fidelity with which it is portrayed; for it cannot be exhausted, new lessons and new phases being continually disclosed. Let him who would preach with authority and with results, therefore, seek skill in interpreting rather than inventing, for God will not let his word return to him void, but will cause it to accomplish its destined purpose.—Moralian.

"His Love to Me."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said:

"When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing that I expect to do, is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and tired as I am, her presence will rest me, for I love that child with unutterable tenderness.

"But the fact is, she does not love me; or, to say the most of her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love, before extending it to her?"

"O, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love him now, as I never loved him before."

From that time, his peace was like a river.—Ex.

Official Pride.

The Richmond Christian Advocate has a bright, spicy editorial on "The Philosophy of a Fuss," in which he hints quite strongly at "a tendency in our system to swell in 'connectional magnates,'" and for certain officials to try to lord it over God's heritage.

The Rev. Mr. Candler, pastor of McKendree Methodist Church, Nashville, preached a plain, courteous sermon on theaters; and a prominent actress who was in the audience, arose and replied. The Rev. Dr. Kelly, a prominent General Conference officer rushed into print, taking sides with the woman, against the preacher. The result was a storm. Since then, Mr. Kelly has seen his folly and has made amends. Now the editor comes to his rescue, and claims, that the Church should share a part of the blame. He thinks that the system of official patronage tends to develop "a sense of self-sufficiency, and it ought not to be surprising to thoughtful people, that men of like passions with ourselves when their conceit is abnormally stimulated, should 'want the earth,' or at least attempt to regulate the planet.

"See how we pamper pride in our official people. A person of fair parts, is lifted by a lucky turn of things, into a connectional position; editor, secretary, or bishop. He is at once a 'magnate,' as a favorite phrase is in Nashville. He is amazed at his own elevation. What he says now is heralded in the church press, though once even the village paper was indifferent to his uttered wisdom. He makes the tour of the Conferences. The sages of the churches rise up and do him honor. He is received as a potentate. The Bishop stops business, sets everybody down, and brings forward this prince. If the speech is humdrum, or "jerked beef," it is rated "solid or safe;" if there is a sophomoric flourish, there is applause. A supersti-

tious awe is upon the assembly, while he is before them. None dare challenge any statement. He can rebuke, chide, any single out a culprit; guilty of a deficit in a "collection," and chastise him with pitiless reproach. The 'magnate' has precedence everywhere. The choice "home" and the finest carriage await him at the door. He wonders in secret at his own greatness. Who would not be intoxicated with praise, and find his wits drowned in the fumes of flattering frankincense? It would turn the head of an angel."—Buffalo Christian Advocate.

The Episcopacy.

Is it not possible for the church to err, in electing brethren to this high place of responsibility and power? Simply because a man has become a great success in some important department of church work, and has, therefore, become widely known, appreciated and loved, that fact of itself is no reason why he should be called to be one of our chief pastors. He is tried where he is—is proven to be "the right man in the right place," possibly he might be out of his element in the Bishopric; the church can ill afford to run any such risks. Very few men are so versatile and so full of resources as to be fit, perhaps, for any two great offices in the church—a man for one work is the true aim and the ripe fruit of life. And besides all this, the Episcopacy is not, in our judgment, the most important Church work; the Secretaryship of the Sunday School Union, in its wonderful work, ever enlarging, and full of untold possibilities; the Secretaryship of the great Missionary Society, requiring its incumbent to be a man of magnetic influence, with "a tongue as the pen of a ready writer," to stir and move the people, with a perseverance that never knows a check, a zeal that never feels a chill, a faith that never wavers, an industry that never tires, and—a well a genius for the work given by God himself and seen of all men; and the editorship of the Christian Advocate, the great paper of the Methodist Episcopal Church, whose audience is made up of classes and a circulation of fifty-five thousand, the editor—a man found once in a generation—born, as well as made—addresses, every one of these callings is greater than the Episcopacy; and they who fill them well will reap a richer harvest, than if they were Bishops.—Conference News.

Letter From Bishop Taylor.

TO HIS SON, REV. ROSS TAYLOR.

Vivi, Congo, October 27, 1887.

I am in excellent health, much better than I have in America. I do not suffer from dyspepsia here, as I do in a temperate zone. There is a vast field for missions on the lower Congo. It is fifty-five miles from Vivi to Isangola by water, eighty-seven to Manyanga, giving us on the north bank of the Congo one hundred and forty-two miles on our road to Stanley Pool, backed by a populous belt of country belonging to Congo State, of over one hundred miles in width, and not a mission of any sort ahead of us. From Manyanga we go on, one hundred miles more to Stanley, on the south side of the river, and but one mission on that line—English Baptists—who welcome us as fellow-workers. In all the regions indicated, the Congo language is spoken. Our steam wagons, made here (Vivi), draw four tons at a time, from the river up the steep hills, about a mile and a half to this place, Vivi, the former capital of Congo State. We have built four of these steel carts, founded five mission stations, built three mission houses—two of adobe, one with wood-frame covered with grass. At Vivi, we bought the old government house. At Isangola our missionary has rent free the station house of the Government, so that in four places out of

the five, we live in our own houses, are planting gardens and tapping sources of self-support. The five stations are well manned and God is with us. Brother Critchlow will return here, next spring. Meantime our men will build the rest of the carts needed. I have cares and responsibility enough to kill me in a very short time, but I lay them, with the best service I can render, all on the bosom of Jesus, and quietly trust Him. Don't forget to secure nightly, and Sabbath rest—doesn't matter what day, but one-seventh of the time, for quiet rest.—California Christian Advocate.

A missionary was called to the death-bed of a heathen convert—a young girl of eighteen summers. She hastened at the summons, and found the beautiful girl already in the dark valley of death, but her countenance was bright. Seeing the missionary, she said, with feeble voice, "Come near; let me take your hand. Dear missionary, I'm dying, but I'm so happy! Jesus is my Savior. I'll soon see Him! And, dear friend, when I get to heaven the first thing I'll do, will be to go before the great white throne, bow before the Savior, and lay my crown down at His feet; and then I'll ask Him to let me go and stand at the gate of heaven, where I'll watch for your coming; and when you come, I'll take your hand, and lead you before the throne, and I'll say, 'Dear Jesus, here is the missionary, who was willing to leave home and friends, to tell a poor heathen-girl like me of a Savior. Place a very bright crown upon her head;' and then we'll spend all eternity together in love and praise." And thus she died in joy. Shall not all God's children be so self-sacrificing with their money, talents, prayers, work, and lives, that redeemed souls will be waiting and watching for them at the beautiful gate?—Work of Missions.

The Boy as an Escort.

It is a good plan for mother, and sister to depend, as it were, on the boy as an escort. Let him help her in and out of the car. Let him have his little purse and pay her fare. Let him carry some of the bundles. He will be delighted to do these things, and feel proud that she can depend on him. A boy likes to be thought manly, and in no better way can he show his manliness than by taking his father's place as escort of mother or sister. Teach him to lift his hat when meeting a woman with whom he or his family are acquainted, without regard to race, color or position, for a true gentleman will lift his hat as readily to the woman at the fruit stand, with whom he has a speaking acquaintance, as he will to the highest in the land. He cares not for her position; it is enough for him that she is a woman; teach him also to lift his hat when passing a gentleman acquaintance with whom there is a lady, although the latter be a stranger to him.

All parents and members of the family are proud of a courteous boy, and there is no reason why any boy cannot become one if proper attention is paid to his training: If his mind is turned into this channel when young, there will be a great deal he will learn of his own accord by observation.

What is needed in Villages.

To the Editor of the Morning News—SIR: A day or two ago I noticed in your columns a few lines that had special interest, I judge, for many of your readers, and I could but regret that your correspondent had chosen a poetical form in which to put before the reading public a fruitful suggestion. Nobody, at least nobody whose interest is essential to the welfare of the idea involved, stops to read newspaper poetry, and the mistake is the more to be deplored, as the writer seems to have an earnest desire to further a good cause.

In a country community, say a growing village, it is a matter of serious thought, what shall be done with the pieces of humanity, large and small, who stand at our doors asking for shelter and food. As the writer says, we give the last ungrudgingly, but in a lonely country home it is a risk that few dare to take, to house for the night the stray

applicant for charity. "But," one will exclaim, "have you no public house, no tavern, the proper shelter for all such vagrants?" Oh yes, few are the villages built, without this corner-stone; yet to people who believe that we are to some extent our brother's keeper, it is a matter of conscience whether we send this man or that woman straight into the jaws of temptation, and then seat ourselves composedly to write an elaborate article to stir the public pulse on the subject of temperance, total abstinence, prohibition.

The need of the hour is a temperance house in every locality where there is a call for a public house of entertainment; and while we are working for better legislation toward prohibitory laws which shall strike at the root of the evil may we not top off a branch here and there as they do who desire a tree to fall in the direction, of the least damage to that which has long stood under its shadow.

It is true that an enterprise of the kind proposed involves expenditure of time and means. Can we better afford an addition to the county poor-house and a new wing to the state prison? Let us think of it.

Respectfully,
HOCKESSIN.

Our Book Table.

It is a good sign that such a publishing house as the Congregational Sunday-school and Publishing Society of Boston, should offer prizes so unusual as \$700 and \$300, for the best two MSS for Sunday-school books. It means to get something worth having. Writers can learn the terms by addressing the Society.

The Century For February.

A delightful essay by James Russell Lowell, on Walter Savage Landor, is one of the many features of the FEBRUARY CENTURY. It is accompanied by a frontispiece portrait of Landor, and a collection of his before unpublished letters to Miss Mary Boyle, revealing his interesting personality, and his opinions on art, politics, etc.

Mr. Kennan's series, which is important enough to be torn by the Russian censor from copies of THE CENTURY sent to that country, receives a notable addition in the study of "A Russian Political Prison," a terribly pathetic description written from personal investigation and inquiry.

"Living in Paris," a third illustrated paper of general interest, is by the late J. D. Osborne, and was written out of a full experience.

The Rev. Dr. J. M. Buckley, editor of "The Christian Advocate," adds to his papers on the Mind-Cure and similar phenomena, a curious study of "Astrology, Divination, and Coincidences." Dr. Buckley may "War"—in which there are interesting comparisons with foreign military operations, and characterization of the relation of the different Union movements throughout the war; and (2) The Lincoln History, in which the narrative deals with the Confederate Commissioners, the Cabinet opinions on the reinforcement of Fort Pickens, (given from unpublished MSS.) and Lincoln's tussle with Seward, in which it was decided whether the Secretary of State or the President should rule the country.

The editorial articles are on "The Real Nature of Politics," "Honesty at Elections," and "No Successful Substitute for Justice" (Lowell's words on the international copyright question).

In Open Letters, there are letters on Mr. Irving's acting, Miss Terry as Gretchen, and on "Lynching."

fairly be considered to have done a great public service by his exposition of current frauds and balladistics in this field.

"The European Craze for Decorations" is a timely article by Ernst von Hesse-Wartegg, whose scientific attainments and travels have won him many decorations.

The poetry of the number, besides lines by Lowell and Landor in the articles above referred to includes: "A Song of the Mocking-bird," by Maurice Thompson; "At the Literary," in dialect, by James Whitcomb Riley (illustrated by Kemble); poems by Charlotte F. Bates, Richard E. Burton, and Orelia Key Bell, and a sonnet to Emma Lazarus, by Richard W. Gilder.

St. Nicholas For February.

In the February ST. NICHOLAS Mary Hall-ock Foote has drawn the frontispiece;—two young housekeepers in consultation over "Family Affairs." A touching Russian Christmas Story by Amelia E. Barr, entitled and is appropriately illustrated by E. H. Blashfield. In "The Story of an Old Bridge" Bridge, and the great events with which it has been connected, illustrated with drawings by Peters and Brennan, and by other dy, are explained in the Bay of Fundy-Legend of Acadia," by C. F. Holder; and "Chief was Named," in "How a Great Sioux name "Spotted Tail," and, incidentally, of other similar appellations.

The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 5th, 1888.
Matt. 17: 1-13.

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

THE TRANSFIGURATION.

GOLDEN TEXT: "And there came a voice out of the cloud, saying, 'This is my beloved Son; hear him'" (Luke 9: 35).

1. *After six days.*—Luke says, "about eight days," equivalent to our expression, "about a week." *Jesus taketh Peter, James and John*—"the sons of thunder" and the "man of rock" (Farrar): "the flower and crown of the apostolic band"—Peter who loved Him so much, John whom He loved so much, and James who should first attest that death could, as little as life, separate from His love." These chosen witnesses had before been selected to be present at the raising of the daughter of Jairus, and afterwards were designated as His companions in Gethsemane. *Up into a high mountain apart.*—Probably not Tabor, notwithstanding the tradition, which, as early as the fourth century, fixed upon this summit as the scene of the Transfiguration: for, 1. Tabor was crowned with a fortress and its sides inhabited; therefore it could not offer the necessary seclusion; 2. There is no hint of our Lord leaving the precincts of Caesarea Philippi before the event, while we learn that after it (Mark 9: 30) He did pass through Galilee. Later opinions concur in fixing upon Mount Hermon as fulfilling the requirements of the narrative.

"Alford shows pretty conclusively that the Transfiguration occurred during the night: 1. Jesus had gone up to the mountain to pray (Luke 9: 28), which He usually did at night; 2. The apostles were asleep, and are described as having kept awake through this occurrence; 3. They did not descend until the next day (Luke 9: 37); 4. The Transfiguration itself could be seen to better advantage at night than in daylight. Dr. Schaff adds: 'On Mt. Hermon snow would be visible, adding a natural splendor to the scene.'"

2. *And He was transfigured before them.*—Luke mentions that this mysterious change took place while He was praying. The three disciples were eye-witnesses of the event, and Peter emphatically testified to it, long after, in one of his epistles (1 Pet. 1: 16-18); also John (1: 14). The transformation wrought was, if the narrative has any meaning at all, supernatural, and therefore inexplicable. *His face did shine as the sun, etc.*—The other Evangelists furnish additional particulars. Mark speaks of His garments as becoming "exceeding white, so as no fuller on earth can white them." Luke says: "The fashion of His countenance was altered, and His raiment was white and glistening." It seems unworthy to believe that this incomparable radiance, which the Evangelists can find no figure strong enough to depict, was a mere transient impartation—a merely reflected lustre like that which brightened the face of Moses when on the Mount; rather it was a manifestation of our Lord's inherent but hidden glory, the glory which He had with the Father "before the world was;" the intolerable brightness before which John in Patmos fell prostrate as one who was dead.

3. *And behold!*—indicating how astonishing was the next event—the appearance of the two august representatives of the older covenant, the Law and the Prophets. *Moses and Elias* (R. V., "Elijah")—intuitively recognized (Schaff); known to the disciples to be what they were by "that elevation of their whole spiritual life, that ecstatic state of a divine clairvoyance, if we may use the word without offense, in which alone they could have seen these sights at all. Both these personages had been forerunners of the Messiah, had passed through some similar experiences, such as the forty days' fast, had been mysteriously removed from life to the abode of blessed spirits, the one thirteen hundred years, and the other nine hundred years before this event. They appeared now 'in glory,' according to Luke, i. e., in a glorified form. Lange, Abbott, and others explain that our Lord on this occasion, spiritualized Himself in order that He might commune with these spiritual visitors. *Talking with Him.*—The subject of their converse is given by Luke—"His decease which He should accomplish at Jerusalem"—the same topic on which our Lord had discoursed with His disciples a week previously. The presence of the great law-giver and reformer on this occasion, and the theme on which they conversed, "showed to the disciples that the Law and the Prophets harmonized with the Gospel regarding in Christ's sufferings as the prelude to His glory" (Smith).

4. *Then answered Peter.*—It appears from Luke's account, that the three disciples had been "weighed down" with sleep; that, suddenly waking, they had beheld the heavenly embassy, and, according to Mark, were "sore afraid;" that they had listened to the conversation, neither of them venturing to speak, until Moses and Elijah were on the point of departing, when Peter, impulsively, hardly knowing what he said, but eager to delay their departure, uttered his exclamation. *Lord, it is good for us to be here*—with Thyself and these exalted spirits. No paradise like this. "And if it was so good a thing to dwell with two of His saints, how then to come to the heavenly Jerusalem!" (Anselm). *Make three tabernacles*—booths or tents. His "willing soul would stay," if these heavenly visitors could be induced to remain. Better to tarry here, he thought, in spiritual blessedness, than to descend to the dusty roads of duty or the thorny path of suffering. Possibly Peter "thought of inaugurating a new communion, with Christ for its centre, Moses its lawgiver, and Elijah its zealot (prophet), thus amalgamating externally the old and New Testaments" (Schaff).

5. *A bright cloud*—not dark and threatening, as at Sinai, but radiant—the well-known and awe-inspiring symbol of the divine presence, recalling the Shekinah in the Temple, and the pillar of cloud and fire in the wilderness. *Overshadowed them*—not the disciples, though Luke's account seems to imply it, but only the three for whom Peter wanted to build the tabernacles. Even while he spoke, this heavenly pavilion descended and enveloped them. *A voice out of the cloud*—the same that had been heard at our Lord's baptism. Peter never forgot this voice. Many years after, he wrote, in his second Epistle, "For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory. And this voice we heard," etc. *This is My beloved Son.*—So Peter himself, speaking by the express revelation of the Father, had already confessed: "Thou art the Son of the living God." *Hear ye Him.*—God had spoken unto the fathers by the prophets; He hath, "in these latter days, spoken unto us by His Son." The disciples were no longer to listen to Moses and Elias; their mission had ended, and they had departed; Jesus remained, and "Jesus only." Him they were bidden to hear and obey.

6. *When the disciples heard it.*—Scarcely can a mortal hear the voice of God and live. Their terror and prostration were only what might be expected at a moment when God was both visibly (in a sense) and audibly manifested.

7. *Jesus came and touched them.*—From their swoon of terror they were roused by His life-giving touch. *Arise, be not afraid.*—They recognized the familiar and tender voice.

8. *Saw no man* (R. V., "no one") *saw Jesus only.*—All the dread manifestation had passed—prophet and lawgiver, and Shekinah and the awful voice. Only Jesus was visible, and He no longer transfigured, but clothed in the robes of His humiliation. But the impressive scene and its lessons were not soon to fade from memory.

9. *Tell the vision*—not implying that the occurrence was unreal. Mark says, "what things they had seen. *To no man until . . . risen from the dead.*—Even the other disciples were to remain ignorant of what had happened, probably because they could not understand it, even if told; and also, because future events were needed to confirm it, and make it explicable. Even the favored three did not understand what the rising from the dead should mean (Mark 9: 10).

"Had they preached the Messiah now, they would hardly have held Him forth as a dying Redeemer. And had they preached Him as a glorious Messiah, superior to Moses and Elias, as set forth in His Transfiguration, the Jewish authorities would have held them guilty of treason" (Whedon).

10. *Why . . . Elias must first come?*—The disciples had a genuine perplexity. The scribes and the Scriptures testified that Elias must come and perform a work of restoration. They had just seen him, and he had departed. "If this was not the coming of Elijah, was he yet to come? If it was, how was it so secret and so short?" (Alford). *Restore all things.*—Compare Malachi 4: 6.

11, 12. *Elias is come already.*—Malachi's prophecy was true. Elijah had already come, though under a different name, and therefore unrecognized. His preparatory work had already been accomplished by John the Baptist, who came "in the spirit and power of Elijah." *Have done unto him.*—True, his death was ordered by Herod Antipas, but the same murderous hostility to the truth which had caused the Baptist's death, existed in the Jewish nation, and would shortly be centred upon the Messiah Himself.

Letter from New York.

The winter weather has seemed to put some snap into our New York Preacher's Meeting as well as into some other things.

Two Monday mornings have already been given largely to the consideration of the perils attendant on General Conference Legislation.

Dr. Buckley made an elaborate opening speech on the subject, in which he gave rather a sombre view of the situation. He spoke of those men, who had been driven out of the older conferences for various causes, and have worked their way southward and rising into prominence in some cases have helped to shape the legislation of the Church.

There was also a growing tendency, to "call for the previous question," before there had been a thorough discussion of subjects of great importance to the Church.

On some Committees each Conference is entitled to a representation; and as some Conferences sent but one delegate, that one man is entrusted with far more than he can properly attend to.

There is danger also from the hasty legislation, which has characterized some of the proceedings of this Great Body.

He laid special emphasis on the make up of the Discipline, the tendency to multiply specifications, under the rules that govern the conduct of church members. If he was rightly heard, he said, it is getting to be a difficult, cumbersome, and complicated book, and exposes the Methodists to the criticisms of intelligent people outside their communion.

Rev. M. Hurlbut, of Trinity M. E. Church, made a strong speech on the same subject, Monday the 16th ult.; and still the war of words is to proceed another week.

Recently the Whitefield Tabernacle preacher of London gave a powerful Gospel sermon before the New York Methodist ministers. It was sweet in sentiment, beautiful in diction and blessedly impressive in its effect. More of such discourses, and fewer aimless debates of curious questions, would go far to quicken the spiritual life of the servants of God, and more effectively prepare them, for the great work they have to do.

The Temperance people are astir in our city; and so are the drink-dealers and their friends. It is appalling to think of the vast sea of drunkenness, whose turbulent and black waves wash up against the doors of the people's homes, and even pour into the sacred precincts of the temples of God. Not satisfied to have been entrusted with so much power as they already have, to debauch and destroy the people, the slaves of the foul traffic in poison are pounding at the door of the Legislature to get their infamous measure to legalize the sale of strong drink, Sunday afternoons, laid before that body.

We may deny the Prohibitionists to have all the wisdom of the world, but Temperance people at least have learned this; give the drink devil a little license, and he will want much; give him much, and he will want all. They have learned this; that there is no redemption from his hellish machinations, except it be through the total destruction of his business, and the utter damnation of himself.

What vile fellows some newspaper reporters are. I see one has had the audacity to publish to the world, the astounding fact, that the Methodist Governor Biggs of Delaware, was present with other notables at the brilliantly successful "Old Guard ball at the Metropolitan Opera House." I wonder if any one would have taken the trouble to tell us if his Excellency had been in attendance at a prayer meeting reception of the King of Glory!

To read what the Ohio correspondent of the Advocate says of the horrid condition of things which prevails in Cincinnati and Columbus, and that to under Republican rule, is enough to

make one hate any party which demands the support of respectable people, yet positively legislates in such wise, that even the Day of God can be perverted to the demoralization and destruction of the state.

To think too, that this fiercely swollen stream of pollution, black, stenchful and devouring, is rolling on, under the administration of a Methodist Governor who appears to be committed to the hellish policy, which makes such a state of things possible; this is enough to make one almost ashamed of the name Methodist. The day will come, in which the God who cares nothing for official etiquette and party policy, will send the thunderbolt of his indignation crashing through all governmental and social shams.

He will dethrone and discrown those who misrepresent him, and fail to be of service in his cause. Truth and righteousness shall come to the front, and after them, in true sobriety and with clean hands, shall the nations of the earth gladly follow.

C. M. PEGG.

128 Allen St., New York.

Letter from Boston.

The Boston Preacher's Meeting has recently been reviving its old reputation for stirring up things generally by the discussion of that grave subject, in which both ministers and laymen are interested, "Making the Appointments." Dr. G. S. Chadbourne read a paper in which he advocated very radical changes in our present system. He would have the presiding elders nominated by the bishops and elected by the annual conference. He would have the cabinet vote on each appointment, and would have the appointments read some time before the close of the conference session, so that brethren who felt they were mis-appointed might have their wrongs righted, if possible. He thought both churches and ministers should be given the right, which the more popular churches and pastors now take, to have a voice in making their own appointments. He deprecated the prevailing custom of enshrouding a preacher's future appointment in a cloud of mystery. He believed that a man was a man if he was a Methodist preacher, and should be treated as such, and should be freely given all available information in regard to his next appointment. The Doctor was requested to read this paper before the Methodist Social Union, which is composed of about two hundred laymen, besides several ministers, and it was not difficult to see that the views of the speaker were popular with many of the ministers and most of the laymen. The subject was discussed in the Monday meetings by many other ministers, most of whom are very earnest in their advocacy of the present methods.

Since the days when Whitefield preached the gospel on Boston Common and Jesse Lee expounded the Word of God standing on a pine table under the Old Elm, it has been the custom of pastors and evangelists to preach on the Sabbath to the multitudes gathered on these historic grounds. During the exciting times of the war, twenty-four years ago, something occurred that caused the city government to pass an ordinance forbidding any one speaking or preaching on the Common unless granted a permit by the city authorities. This ordinance was believed to be contrary to the Bill of Rights and therefore unconstitutional and was a dead letter from the time it was passed until about three years ago, when the city fell into the hands of a Roman Catholic and rum-ridden government, and W. F. Davis, a highly respectable minister, a graduate of Harvard College was arrested while preaching on the Common and taken to the police station, where this ordinance was read to him, after which he was discharged. Not believing that a corrupt city government was the properly appointed author-

ity to try the spirits that preach on the Common, to see whether they be of God or not, he preached again the following Sunday, and was again arrested and fined. Dr. A. J. Gordon, the leading Baptist minister of this city, also preached, as did Rev. H. L. Hastings, who is at the head of a large publishing firm in the city. They were both arrested and shut up in the Charles street jail, from which they were released the next day when they had paid their fines. Mr. Davis, believing that the constitutionality of this ordinance should be tested, appealed, the next time he was tried, to the supreme court of the State, and when they decided against him, he lost his chance to appeal to the United States supreme court, owing to his lack of technical knowledge of law, and he was sentenced to imprisonment for a year in Charles street jail, where he is at the present writing.

The Minister's Evangelical Alliance took up the subject and appointed a committee to look into this matter and report. Last Monday they made an exhaustive and formidable report, which filled five columns of the daily papers, in which they show that the supreme court of Michigan recently decided such an ordinance unconstitutional. This report was followed by flaming addresses by Mr. Pickering, a leading lawyer of the city, Joseph Cook, and others. The whole city is aroused on the subject, and the result will doubtless be to obtain a decision of the United States supreme court on the subject, which will affect the whole country from Cape Cod to the Golden Gate.

The much talked of People's Church, into which Rev. Dr. J. W. Hamilton put ten years of his life and the best thought of his brain, and into which many good people have put their hard earnings, and into which many, whose earnings are not so hard, have refused to put anything, is not yet an assured success. It will seat more than 3,000 people, but it has seldom been more than one-third full at any regular service. The present able pastor, Rev. C. E. Davis, is making a heroic effort to pay the mortgage debt of \$45,000, and has secured pledges amounting to \$30,000, \$10,000 of which is given, or loaned without interest, by the Church Extension Society. If this debt can be liquidated and the current expenses thus reduced, and if an able and popular preacher can be kept in the pulpit, with sub-pastors, or missionaries in the field, then there will be a hope for the success of this undertaking.—*Central Christian Advocate.*

The Quiet Girl.

The quiet girl never wears high colors on the street, says the *Bazaar*. You do not see her flaunting in brilliant plaids, when they happen to be in the style; when high hats are "in," she does not pile hers so high, that it sweeps the cobwebs from the sky; she does not wear an exaggerated bang when the bang is in vogue, nor the biggest bustle in town nor the longest train to her tea-gown, nor the greatest number of bangles when bangles reign. But because she does not chatter and giggle, and make herself conspicuous in horse cars, does not announce her convictions on all occasions and all subjects, and profess her admiration at every hand's turn, it must not be supposed that she has no ideas, or convictions, or enthusiasms; that she moves along like a star in the heavens, which obeys the laws of gravitation without selecting its course or objecting to its orbit. She is quiet because she has no power to make herself heard, to change her conditions, or because she is maturing that power. In the meantime it is the quiet girl who marries earliest, who makes the best match, who fills the niches, which her more brilliant sister leaves vacant, who manages the servants, runs the sewing machine, remembers the birthdays, listens to the reminiscences of the old, and often keeps the wolf from the door.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the Peninsula Methodist, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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

"A few brethren and sisters recently went to Wilmington, Delaware, and 'preached holiness as they understand it,' with such good effect, that they feel encouraged to preach it the same way elsewhere. Preaching holiness 'as they understand it' generally has the same effect of converting sinners, entirely sanctifying believers, and helping the whole work of God. The Lord bless all who so understand holiness, and who so preach it! And the Lord bless those who do not so understand it, nor so preach it, nor reap the same good results, and bring them right soon to a better understanding of it. Amen!"

The above editorial note from the Christian Standard of Jan. 12th, has a flavor of wit, humor, and sarcasm, not likely to be detected by the uninitiated. Our good brother Pepper might have enhanced to his spicy paragraph by being a little more "definite" in his allusions. The innocent occasion of this good-natured philippic, was an editorial reference in the PENINSULA METHODIST of Nov. 26th, to some special meetings held in Asbury M. E. Church, in this city, under the direction of brothers Pepper, Gray and Thompson, and sisters Kenney, Boyd, Van Name and Inskip.

While we devoted a half column to the work in Asbury, our confere finds nothing in it worthy of mention, save the offending phrase, "as they understand it;" and even in quoting this, he omits words that materially qualify, at least the tone of our comment. To be exact, as well as "definite," is not less commendable in representing another, than in measuring the precise dimensions of our religious experience. That our readers may themselves judge between our brother's fling and its occasion, we reproduce the sentence entire. After noting the meetings and those who conducted them, we said, "of course the subject of holiness, as these good brethren and sisters understand it, has been made prominent, and as usual with old Asbury, there were not wanting large congregations, and a high tide of religious fervor."

As to their being encouraged to preach in the same way, "by the results of such preaching, their need be no dissent. 'By their fruits ye shall know them.' We presume, 'those who do not so understand it' not less than those who do, preach the gospel, 'as they understand it;' for how could they preach it, in any other way? The editor of the Standard will accept our thanks for his invocation of the Divine blessing upon 'all who do not so understand it (the subject of holiness) and preach it;' especially for the concluding petition—"and bring them to a better understanding of it." It is because we prefer a better understanding of it, is a chief reason for our unwillingness to accept it, "as they understand it."

The truth may as well be admitted by all parties, that on this "second blessing" theory of religious experience, there

is radical difference of opinion in the Methodist Episcopal Church. While we all use the same terminology, and all our ministers have declared before God and the Church, that they "expect to be and the Church, that they 'expect to be made perfect in love in this life,' it is a fact that independent organizations, outside Associations, national and local, have been thought necessary, with publishing houses and official organs, to advocate, defend and teach the "second blessing" theory. The debate turns not on the nature of holiness, its experience as attainable in this life, as the object of desire and earnest effort, always offering increase of conformity to the Divine ideal as an experience yet before us, but on the question upon which so little if any light, is shed by the Scriptures themselves in the view of intelligent criticism, namely, when the man by conversion, becomes a new man in Christ Jesus, does he retain his old nature? Is he a new man and an old one at the same time? Have "old things" passed away, and do "old things" still remain? Is he a child of God, and a child of the devil, at the same time? If the old Adam remains, what are his "definite" proportions.

On this theory of "the remains of the carnal mind," this application of Paul's quotation from Moses about "any root of bitterness," there is wide and emphatic dissent; and it was in reference to this fact, that we referred to those "good brethren and sisters" as presenting the subject of holiness, "as they understand it."

Why so much emphasis on a mere theory while all may unite and co-operate on the line of experience as the Scriptures teach it, and as the Church, rather than any Association whatever, formulates it?

"Grandma Garfield."

Mrs. Eliza Ballou Garfield, mother of the late President, James A. Garfield, died Saturday morning, Jan. 21st, at the family home in Mentor, Ohio, in the 86th year of her age. The beautiful act of filial love and respect, which her honored son performed on the occasion of his inauguration as Chief Magistrate of the Nation, was not only a charming incident of the august ceremonial, but one which awakened a popular and tender interest in the man and his mother's that has perhaps had seldom, if ever, its parallel. When he had delivered his inaugural, and had taken the oath of office, the first act of the new President was to imprint a kiss upon the face of his venerable and beloved mother, while the wolk in was made to ring with the plaudits of the multitude of spectators.

This tender interest in this manly man steadily gathered force and intensity, through his brief tenure of office, and found its culmination when the assassin's deadly blow laid his stalwart form prostrate upon a bed of extreme suffering, which, after eighty-two days' patient endurance, ended in his lamented death.

At the foot of Mount Monadnock in New Hampshire, this venerable matron was born, Sept. 25, 1802. In 1827, she married Abram Garfield, of Watertown, Mass., and in July 1834, removed with him and their son Thomas, then six years old, to Orange, Cuyahoga Co., Ohio, where their distinguished son, James Abram was born. When their mother was left a widow, with four little ones to care for, in this wilderness home. To her untiring industry, and wise management, and faithful devotion to maternal duties, not only her children, but the nation as well, owe a large debt of gratitude. For fifty years she has patiently endured the loneliness and sorrow of widowhood; and now she has heard, we doubt not, with ecstatic gladness, the Divine mandate, that releases from life's burdens, and introduces the faithful servant into the joy of his Lord.

Visiting the Churches.

Sunday the 22 ult., we enjoyed a delightful communion season with our brethren of Wesley, in this city. Their neat and tasteful audience room was well filled with an interested and serious congregation. The revival meetings, that have been in progress since the beginning of the year, have made a deep impression upon the people of the neighborhood, and all the exercises of the day were attended with the demonstration of the Spirit. We saw twelve persons received by the pastor; all of whom joined on probation, but one who brought a certificate from Newark, Del. Among them were a young man and his wife, who had shown their interest in this new church enterprise before their conversion by presenting a beautiful silver communion service of five pieces, soon after the dedication the first Sunday of last December. The week just closed, they had been made the happy recipients of saving grace, and this Sunday morning enjoyed the precious privilege of commemorating the death of the Lord Jesus, through whom this grace was given.

Eighty-six persons, among them a few of the little ones, participated in this first celebration of the Lord's Supper, in the new church. This delightful season of refreshing from the presence of the Lord, was concluded with the baptism of an interesting little girl.

In the afternoon there was a brief session of the Sunday-school, followed by a spirited prayer meeting during which ten knelt as penitents, and five of the children testified to the joy of finding Jesus.

The average attendance we understand is nearly one hundred and fifty. The special meetings are continued.

At night we attended St. Paul's, and heard a most solemnly impressive discourse by the pastor, Rev. Charles Hill, on Memory, as a retributive agency in the life to come. His text was the address of Abraham to the rich man in torment, "Son, remember!"

The large congregation appeared deeply serious, yet no one responded to the earnest appeal, to seek immediate reconciliation with God. Brother Hodson followed in an affectionate exhortation, but the gracious offers of mercy to the penitent were again rejected. We trust large results will yet appear, as the meetings continue.

Bethel and Glasgow.

Last Sunday was observed on this charge as Missionary Day. The intensely cold weather and the universal sleet invested the enterprise of "going to church" especially in the country, with formidable embarrassments. Added to this were some local circumstances that were no incentives to attendance upon the sanctuary that day. Among these, was the fact, that our good friends, who usually gather in goodly numbers in old Bethel to hear their pastor, at the regular preaching services, had been engaged for three successive nights last week, in holding a church festival. We were glad, however, to meet a few of the faithful ones, and to declare to them their sacred duty and high privilege, to take part in the grand work of preaching "the Gospel to every creature."

In our little congregation we were pleased to see some representatives of the men and women who were pillars in this church, when it was our privilege to itinerate through these parts in 1851-2, as junior preacher with Rev. Thomas A. Fernley, now Secretary of the Philadelphia Sabbath Association.

The Claytons and Ellisons were represented by brother Charles C. Clayton, Lay delegate to the Electoral Conference, and by brother and sister Charles Ellison; the Prices and Lams, by brother John R. Price's youngest son Thomas; while, as a stalwart oak, that stands in strength and vigor, after enduring many storms and almost all the other children of the forest have fallen, our venerable brother, Samuel Thompson,

made in one our number, almost the sole survivor of those other days. It is a special favor to our brother to enjoy so good health, and to retain such satisfactory command of all his faculties, after the lapse of more than four score years. It may surprise many to learn that he is still the chief financial officer of the society, and though the willing aid of younger brethren is eminently proper, to relieve him of any inconvenient labor, yet brother Thompson is sure to see, that the treasury meets all legitimate demands, and that, "if Timotheus come, he may be with them without fear." The same seat in which he has sat and fed upon the word preached, for so many years, he occupies every Sunday morning, and though impaired hearing hinders him from catching every word, yet his clear eye-sight supplements this lack, and the joy of worship is not denied him.

Presiding Elder Murray's graphic sketch of Bethel's history published in the PENINSULA METHODIST, Oct. 15th, '87, it seems has attracted wide-spread attention and awakened much interest among representatives of "the former generations," who are now scattered over various parts of our country. Though brother Thompson's courtesy, we had the pleasure of reading a most interesting letter from a gentleman, who has been pastor of a Universalist Church in Cambridge, Mass., under the shadow of Harvard University, for the past seven years, and who had been a Sunday-school scholar in old Bethel. His parents, Mr. and Mrs. John Biddle, had been members of the Methodist Episcopal Church, and to this son, they gave the honored name of Charles Wesley, the Psalmist of Methodism; if indeed it be not more accurate to say, the Psalmist of Universal Evangelism. Mr. Biddle's reminiscences were exceedingly interesting and suggestive, as illustrating the indelibility of early religious impressions. We doubt not, the salutary lessons of gospel truth, he learned amid these early associations have proved an effective antidote to the deleterious influences of what are regarded, as radically erroneous views of the plan of salvation.

A drive of some seven miles was taken after dinner, to Glasgow, where we found a fair congregation awaiting us. Rev. Mr. Anderson and wife, of the Presbyterian Church were present, and the former participated in the services. We are pleased to note that there prevails an excellent spirit of fraternal co-operation between these folds, of the one flock of Christ.

On our return, we greatly enjoyed a brief visit in the home of the sisters McCoy, whose parents were "pillars" for many years in Bethel Church, and whose faith their children follow. The venerable father, James McCoy, ascended to the home of the redeemed, a few years since, at the ripe age of 92 years.

We were shown as interesting souvenirs, a Leipzig edition of a Greek Lexicon published in 1735, and presented to these ladies' grandfather, in 1785; it is in admirable preservation, and bound in vellum; also two love feast tickets bearing the name of their father James McCoy, dated respectively Nov. 21, 1821, and Feb. 10, 1829. On the former was printed the text, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him," Prov. 16-7; and on the latter, "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy," Prov. 14-10.

After a refreshing repast, in that hospitable home, where their parents had so often and for so long a time extended cordial welcome to the itinerant messengers of the gospel, we joined with the sisters in a brief service of family worship, commending them to the sympathy and loving care of the same blessed Jesus, whose presence was the light of that home in Bethany, where dwelt the sisters of his friend Lazarus. Brother Burke lined some cheerful songs of praise,

and we bade our friends adieu. The day closed with a prayer meeting at Bethel; and though the financial gatherings were not large, we have good hope, that our "labor was not in vain in the Lord," either materially or spiritually. The pastor relies mainly upon personal appeals for securing what has been apportioned to this charge, as their share of contributions to the benevolent enterprises of the church, and has already made some progress in this direction, with good prospect of complete success. We trust Missionary Day services will greatly facilitate his work.

The Sunday school at Bethel will hold an anniversary in the interest of the Missionary Cause, Thursday evening, Feb. 9th; Revs. E. L. Hubbard, Ph. D., and J. P. Otis will deliver addresses. Every member and friend of the church ought to be present either in person or by proxy. Let not one fail to lend a helping hand.

The preceding Tuesday evening, Feb. 7th, Dr. Hubbard will deliver a lecture in the Glasgow M. E. Church; subject, "Foes and Fools."

Thursday, Feb. 16th, the Sunday school at Glasgow will hold a Missionary Anniversary, on which occasion, our members and friends in that part of the charge will have an opportunity to do what they can to help in this great work of winning the world to Christ, by contributing of their substance in honor of their Lord.

Brother Burke reports thirty conversions, as the result of revival services.

Dr. Buckley and our African Mission.

It is greatly to be regretted, that the usually level-headed brother, who so ably edits The Christian Advocate (N. Y.) has allowed himself to be betrayed into such an egregious blunder, as to lend the official organ of the church to the circulation of an annex-partes statement, disparaging one of our Bishops and the work which he is prosecuting under the direct commission of the General Conference. As the Buffalo Advocate says, "thousands who read it and become prejudiced against the African Mission, will never read the explanation." Irreparable harm must result not only to our noble and self-sacrificing bishop, whose sublime heroism challenges the admiration of all noble souls, and to his work, but also to our other missionary work, by awakening suspicions, and encouraging disaffection. In a few lines, the editor could have disposed of the whole case fairly and effectively without "inviting" a renegade missionary, to spread out his personal grievances in four long columns, and thus give him official advertising at wholesale, without a word in refutation of the damaging allegations, or in defense of the parties assailed. It is true, the editor says the Waller "statement" was sent to Bishop Taylor's Committee for their "comments;" but when they declined to make any reply, further than to furnish a certified copy of Waller's letter to Bishop Taylor, certifying to kind treatment, and to being supplied with provisions and medicines, "the best they had," the briefest possible summary of this man's statements, not as facts, but as his allegations was the utmost that could have been admitted, with equitable justice to all concerned. We think, Dr. Buckley gives unmistakable evidence, that he was not a little uneasy in his own mind; else are we conscious of doing the right thing, seldom make apologies for what they do. We hope every friend of missions will read carefully what the "Committee say," in their review of this assault upon "Bishop Taylor and his work," as made in the Advocate of Jan. 19. We publish it entire in this issue.

Three points deserve special attention. (1) The complaint of unfriendly and unfair discrimination, (2) an emphatic denial of Waller's statement, as a case, and (3) a conclusive refutation of his allegations in detail. We hope that this most unfortunate mistake, upon the part of the editor of the Advocate will be seen so clearly by amende honorable, as far as it is possible now to make it.

Conference News.

Correction.

The names of lay delegates from Vienna charge are Dr. R. J. Price delegate, and Isaiah Reid alternate: instead of the ones as published last week.

The revival flame has reached Hart's chapel Rev. E. H. Miller, pastor, and the best meetings for many years, are now being held. The pastor has received two "poundings" recently, which greatly helped financially.

A revival meeting is now in progress in the Millington M. E. church, R. K. Stephenson, pastor. Ten persons have professed conversion, and as many more are at the altar.

The Post Office address of Rev. A. D. Davis, Presiding Elder of Virginia District, will be Cape Charles City, Va., until Conference.

The annual meeting of the Delaware State Temperance Alliance, will be held in Burton's Hall, Dover, on Feb. 15th, next. The convention will meet immediately after the arrival of the 10.20 a. m., train. All churches, Sunday-schools, and the various temperance organizations within the State, are requested to send delegates to the Convention.

By order of Ex. Com.

THOS. E. TERRY, Cor. Sec'y.

Dover, Del., Jan. 31st, 1888.

I dedicated Friendship church on Powellville charge, last Sunday, the 29th ult. Bro. L. T. McLain, the pastor, has done much hard and heroic work on this charge, and deserves our thanks for it. He is working hard, and will succeed, if success is "in the wood." He has a fine revival at St. John's.

T. O. AYRES.

LEIPSI, DEL., James Conner, pastor. We are glad to learn that the ecclesiastical year now closing, has been successful in this charge, both financially and spiritually.

The meetings at Little Creek Landing were attended with tokens of the Divine favor.

\$500 have been paid on Leipsic church, thus freeing it from all debt, for the first time in the last seven years; and Little Creek's debt of \$1300 has been reduced to \$880. As to the benevolent collections, the pastor is hopeful, that his charge will come up to the standard; and this no doubt can be done, if "the people have a mind to work."

The *Pocomoke Record* of Jan. 28th, says: A few items from the Rev. I. G. Fosnocht, now in Galena, Mo., will be of interest to his old friends and parishioners:—"We are in the third week of a wonderful meeting; over a score of conversions, and seekers nightly at the altar. Cold, rain, snow, make no difference, nor does it diminish the attendance. The whole town is in a state of spiritual awakening. Our new church, to be completed and dedicated about the first of May, for comfort and beauty cannot be excelled anywhere. Altogether this promises to be my most successful year in a ministry of 20 years."

The fourth quarterly conference of Mt. Lebanon M. E. Church, unanimously passed very complimentary resolutions in reference to their retiring pastor, Rev. W. H. Hendrickson who has served them faithfully and very acceptably for the last three years.

The attendance at the protracted meeting, which has been in progress in the Georgetown M. E. Church for the last three weeks, has been so great, that in order to accommodate all, services on Sunday evening last, were held both in the church proper, up stairs, by Mr. Duffadway, and in the Sunday-school room down stairs, by Mr. Morgan. The meetings have been very interesting, and many conversions have been the result.

The revival which has been going on at Laurel, since the first of January, had up to last Sunday, brought into the Methodist Episcopal, and Methodist Protestant Churches, over seventy members: about an equal number joining each church.

A revival meeting is now in progress at the M. E. Church, Franklin City, and considerable interest is being manifested in the exercises. It is well attended, and several persons have made profession of religion.

Extra meetings are now being held in the Snow Hill M. E. Church with promise of success.

Since the beginning of the protracted meetings in the Milford M. E. Church, three weeks ago, more than fifty persons have professed conversion, and more are following nightly.

Letter from Rev. G. F. Hopkins.

DEAR BRO.—Just about to move out on our voyage of 26 days, for Bombay, India. Had five days to spare in Liverpool, before the sailing of our ship. So at our own expense, we went to get a glimpse of London, the great city of 4,000,000 inhabitants. Visited City Road Chapel, met one of the pastors, Rev. W. J. Dawson, took a brief survey of the British Museum of Art and National History, Westminster Abbey, and the Tower. Saw Buckingham Palace, and Trafalgar Square, and went to hear the great Spurgeon. His tabernacle, when filled, will seat about 7000; it's nearly always comfortably filled; about 6000 morning and evening. We could not forget that City Road still awaits the American window, with the honored Simpson; the space is blank.

Yours ever,

G. F. H.

S. S. Arabia, Jan 19th, 1888.

Wilmington District.

DEAR BRO. THOMAS.—I held Quarterly Meeting, Saturday, Sunday, and Monday at Zion and Elkton. At Zion an old time custom is continued, in having the Elder to preach before the Quarterly Conference, then the sisters prepare dinner, and serve it in the church, after which the Quarterly Conference is held. The Presbyterian pastor and wife of Zion dined with us, and the occasion was one of pleasure and profit. The Quarterly Conference was well attended, and business dispatched in the usual order. The pastor, J. T. Van Burkshaw, reported one hundred and sixty-seven visits. Sister Mearns, the wife of A. F. Mearns, has been called to receive her reward in Heaven. Ten probationers had been received, and the work of the pastor carefully and faithfully performed. John Cann and A. W. Cathers were elected Lay Delegate and alternate. At Elkton Rev. J. P. Otis is closing his third year with great success. Reports showed careful attention to every line of church work. Sunday-school work is extensive and extending. Jones' chapel is nearing completion. Five schools are already connected with the charge, and a committee was appointed to organize a sixth. Edwin V. Hinchliffe, a student at Delaware College, was examined and licensed as a local preacher. The ladies are raising money to build a parsonage. The pastor in answer to question twenty-five, showed a map of the whole charge, and explanations which will make it easy for his successor to find every family and member of the church. Daniel Harvey, Sr., and W. J. Jones were elected delegate and alternate, to the annual conference. In the prayer meeting and also in the preaching service, I was impressed with the number of young people, especially young men, who took part, and came to the front in the preaching service.

On my way from Zion to Elkton, I preached at Union, and took tea with W. T. Miller, a local preacher, ever ready at the call of the church to serve for the sake of Christ, who has said to him, fellow me.

Rowlandville and Mt. Pleasant recommended the recognition of Rev. Elin Kirk's orders as a Local Elder, by the Annual Conference. Collections will be in advance. W. T. Weldon and E. E. Ewing were elected delegate and alternate.

Rising Sun is developing rapidly. The Quarterly Conference was attended by about forty members of the church. Pastor reported ninety-six conversions and is seeking to put a Discipline in every family; Sunday school room re-seated; six hundred dollars paid this year on parsonage; collections will all be up to apportionments; trustees debts paid, and eleven cents in the treasury. The pastor Rev. I. Jewell was unanimously requested to return the third year.

Sister Jewell, the Superintendent of the W. C. T. U. for the Eastern shore of Md., is leading the forces in the temperance work. The sixth ballot elected W. W. Carter and T. J. Wilson delegate and alternate. On the 26th of Jan., after a sermon at Marshallton, by the Elder, a board of trustees was elected, a name chosen, the action attested by the trustees elected, for record; and thus was completed the transfer of Marshallton Union Church to the Union Methodist Episcopal Church of Marshallton Del. I appointed on the same evening, Rev. J. D. C. Hanna pastor. This church comes to us worth from \$1500 to \$2000, with a mortgage on it of about \$600. We begin with a membership of full members and probationers of seventy-five or eighty. Sunday Mar. 4th, was chosen for the purpose of making an effort to pay the mortgage. I have arranged, to spend the day with this earnest people. If any have a portion of the Lord's money on hand, and will send it to me for the aid of this new enterprise at Marshallton, where there is no other church, it will be thankfully received and properly acknowledged and reported.

W. L. S. MURRAY.

"Defence" Explains.

One purpose I had in the beginning, was to defend the subdivision policy as it had been applied to the Salisbury district, for the last eight years. Why the advice to Bro. Ayres? In the issue of Oct. 22nd. "Down Country" writes, and in the following issue, Bro. Ayres chimes in and says, "Many of the charges are too weak to give a proper support to their pastors." This I took for a criticism, upon the policy I have defended; hence, Bro. Ayres was in my range, and it was not a side stroke. Farther, in view of what I had already written, I didn't think the statement of Bro. Ayres needed a lengthy discussion; so I disposed of it with a few words of advice.

Now about the assumed name, I prefer to write in that way. Bro. Todd and Ayres have a right to their method. A contributor can make either method odious, by arousing suspicions as to his motive.

Why does Bro. Ayres say he can get my name "through the Editor?" Has he had any success, or encouragements in efforts of that kind? Is the Editor of the PENINSULA METHODIST a traitor? I question the correctness of the statement, on my faith in Bro. Thomas. Why does he go to the Editor, or any body else, about this matter, anyhow? If he has been attacked, let him defend himself in a manly way; surely he can't mean to threaten to use his ecclesiastical authority to crush an opponent in opinion, who may venture to give him a little advice. I am not a champion of poor salaries; I know all about them by experience; but I am for the defence of a policy, that has increased salaries, lightened pastoral burdens and exposures, and promoted all the interests of all concerned on the Salisbury district.

DEFENCE.

Salisbury District Notes.

CALLED BACK.—Revs. S. N. Pilchard to Frankford; Warren Burr to Klej Grange; C. H. Williams to Stockton; W. F. Corkran to Asbury; F. F. Carpenter to Bishopville. We have been asked to return all these brethren to their respective flocks. Bro. McFarlane Roxanna charge is having the largest number of conversions on the district.

Bro. Carpenter's people have presented him with a handsome gold watch and the young parson is lappy. Bro. Corkran has a splendid system of taking Conference Collections. Bro. Mace, St. Peter's charge, was asked to raise \$100 for Missions and has succeeded in raising \$175 of the amount. Deal's Island, B. C. Warren pastor, and Tyaskin A. T. Melvin, pastor, have the heaviest loads to pull, but they are up and at it, with a good promise of success. The New Church at Salisbury is being plastered; and they want to dedicate it before Conference. The church at Frankford has been much improved by new papering and carpeting.

T. O. AYERS.

Concluded from first page.

Christian Advocate as a sweet morsel for the Church to feed upon. In reference to feeble women and little children, for whom Mr. Waller professes such sympathy, they stand the climate better than the men, and learn the language more easily.

We expect to raise a crop of indigenous missionaries. They do not generally take the fever. At last accounts, the missionaries were well, and as a rule, after the first brush of acclimating fever is over, which sometimes is severe, the missionaries become quite robust. As to the missionaries being held in contempt by the natives and local government, we do not believe a word of it, except so far as their lives and their mission may provoke dislike among the wicked.

They are of necessity, a standing rebuke to sin and sinners, and for that, may incur displeasure. Men and women who protest against rum and licentiousness, we have reason to believe and know, become somewhat unpopular with a certain class. But we have other and conclusive testimony that our self-supporting missions, both in Africa and in South America, are winning rapidly the respect and confidence of both the native inhabitants and the local government. What then, is the conclusion of the whole matter? Must Bishop Taylor's work be set down as a failure, because one Mr. Waller unfaithfully retreats from the field, and simpers about it in the papers? No. Mr. Waller is a self-impeached witness. According to his own testimony, he went out with a concealed selfish mo-

tive. He says, "though no salary was promised, but the entire life was to be devoted to God, yet I considered, that as steward, I could have my family with me, and thus be sure of food and shelter, and that I might possibly make money by trading with the natives."

This is the man, that calumniates our missionaries, by affirming they are held in contempt, by the natives and the government, on account of their trafficking habits.

Self-supporting missions, a failure! Nay verily; nor can it be made to appear so, by any combination or concert of action. A work so imperatively demanded, and so manifestly of God, has God on its side? Then why oppose it? It is but auxiliary, to the parent society and every other missionary movement, and comparatively inexpensive. The Committee work for nothing. After all this, shall an attempt be made in our own chief paper, to write him and his work down as a disgraceful failure. No, a thousand times no; whatever be our disappointments. Where is the man, or missionary society, that has dashed into a strange, savage, and unexplored country, and set about a hundred missionaries successfully to work in three consecutive years. No! Bishop Taylor's bold, and seemingly reckless, plunges into the heart of Africa, at the peril of his own life, and that of a hundred others, has done more to stimulate and inflame the missionary spirit in all the churches the world over, than any event that has transpired since the Pentecost at Jerusalem. Opposition may be expected, every vicious sinner, every wool dyed sectarian, every jealous denominationalist, every narrow and selfish professor of religion, every ambitious aspirant is envious of his exploits, and would strive to belittle them, but rising above all this foam and fury, the voice of the Christian world is that something desperate must be done, and Bishop Taylor with his lieutenants, have undertaken to do it, and they will succeed or die in the attempt. His plan may not be the best plan, but one and a thousand others, think it is, and until a better is produced, we shall continue to shout up self-supporting missions.

One fact, in the absence of details stands out like Pike's Peak. Within the compass of three years, a hundred missionaries in round numbers, have been sent to Africa by our little society, and after the subtraction by death and the desertions of the faint hearted and untrue, about eighty remain in the field, and more are applying to be sent. So many Christians living in Africa for three years, have done more to evangelize the country than Stanley's exploration, or any other evangelizing agency. But we protest against the mean attempt to put our missions, and Stanley's noble enterprise in antagonism. Henry Stanley is our friend. He spoke splendidly in our behalf before the Preachers' Meeting in New York. He has not a truer reserve force in Africa to-day, than our missionaries, and when the steamer is launched on the Upper Congo, if Mr. Stanley should need a vessel to navigate and set things in order, he will get her, and if she should be sunk or destroyed, we will send another, and yet another steamer to ply these vast streams. Wild as the steamer craze may seem to some, a boat to traverse the tributaries of the Congo is indispensable to the evangelization of Central Africa. Aside from what is attempted to be done on the Congo, Bishop Taylor, it must be recollected, has heroically and successfully established seven stations in Angola and elsewhere. Ten or fifteen thousand dollars worth of real estate, is now owned and occupied. More recently the Bishop has entered into Mutual Covenant engagement with seventeen kings or chiefs, who having given the land, have been set to work by the Bishop, to burn the brush and build homes and school-houses for our missionaries, on condition that the Bishop shall immediately furnish the teach-

ers and preachers. Eight stations are now supplied; already the missionary report conversions. Is all this to be puffed aside, and as Mr. Waller is allowed to predict, be ere long an acknowledged failure.

Then what shall be said of the Southern American self-supporting achievement? Eight years ago the west coast of South America was unvisited, unnoticed, almost unknown by the Methodist Episcopal Church. Now we have four well established missions in Chili alone, a property in churches, parsonages, and schools worth, we think it safe to say about one hundred thousand dollars. We have there incipient church organizations one with a membership of 36. We had about three thousand pupils in the schools; there are now from 600 to 1 children under tuition; they are patrolled by the most influential classes, of the President of the Republic do. We have other stations in Brazil, where we cannot now notice particular. These great foundations have been built up largely, within the quadrennium closing. More missionaries and lay premises are pleadingly called for. So we let it go out through our own paper that such works are going to pieces, promise no good result?

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ISABEL LOWREY, Sec'y.

P. S. Mr. Critchlow's signature member of the Committee, is not here the reason, that he is not in the United States. Waller's charges no doubt, be a surprise to him.

A Call for Young Men.

I want a half dozen or more first young men, for work in the St. John's Conference, Florida.

W. F. MALLARD,
1428 St. Charles Ave.
New Orleans, La.

The *Pearl of Days*, for February, contains the favorable opinions so generally expressed in relation to this excellent magazine, especially enlisted in the defense, maintenance and observance of the Christian Sabbath and likewise furnishes choice reading to home. The number at hand is best and will attract special attention. Its contents, consist of a variety of most distinguished writers. The illustrations which adorn its pages, with the good and press work, indicate the great care to insure its welcome in every Christian home. Chief among the illustrations especially signed for it, is one by Mary A. Latimer entitled "The Inner Sanctuary," and dedicated to the members of the "Shut-in Society" We question if anything from the pen of the artist has been equal to this production. An original poem by the designer accompanies it. Among the contributors are H. L. Fancher, J. L. D., Rev. Lewis W. M. D. D., Rev. H. C. McCook, Rev. F. D. D. D., Rev. A. E. P. Albert, D. D., Geo. S. Mott, D. D. This pure and beautiful magazine, which makes the Christian Sabbath its chief theme, is worthy of support, and wide circulation. It is a great success. We advise our readers to subscribe for it, and thus aid to protect Christian Sabbath. One dollar a year in advance, 50 cents. *Wither B. K. Publisher, 71 Bible House, New York.*

Marriages.

WHEATLY—MERRICK.—On Jan. 1888, by Rev. Wilmer Jaggard, Edw. Wheatley and Annie O. Merrick.

BURGESS—CLEAVER.—At the decease of the bride's mother, in Del. City, Del., on Jan. 26th, 1888, by Rev. P. Sheppard, George N. Burgess, of Castle County, and Aida A. Cleaver, Delaware City.

KNEISLY—SIMMONS.—At the request of the bride, Crapo, Dor. Co., Va. Jan. 30th, 1888, by Rev. D. E. M. Harvey C. Kneisly and Sarah Elizabeth Simmons.

PEARCE—FERGUSON.—On Jan. 1888, at the residence of the bride's father in Cecilton, Md., by Rev. E. C. Thomas Pearce and Mary E. Ferguson of Cecilton, Cecil Co., Md.

LENDERMAN—TALLEY.—In W. Va., on Feb. 1st, 1888, by Rev. W. D. Dadd, Jacob Lenderman and Ann Talley.

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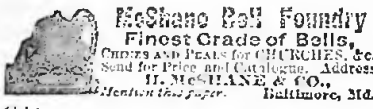
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