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ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

ST. MICHAEL, THE WEIGHER.

Stood the tall archangel weighing
All man's dreaming, doing, saying,
All the failure and the gain,
All the triumph and the pain,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's conscious eyes
Backward searched for Paradise.
And, instead, the flame-blade saw
Of inexorable Law.

In a dream I marked him there,
With his fire-gold flickering hair,
In his blinding armor stand,
And the scales were in his hand:
Mighty were they, and full well
They could poise both heaven and hell.
"Angel," asked I humbly, then,
"Weighest thou the souls of men?
That thine office is I know."
"Nay," he answered me, "not so,
But I weigh the hopes of man
Since the power of choice began
In the world of good or ill."
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the wonder of the East,
Kublai's scepter, Caesar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast, few,
Martyr-ash, arena-sand,
Of St. Francis' cord a strand,
Beechen cups of men, whose need
Fasted, that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that break for man.

Marvel through my pulses ran,
Seeing then the beam divine
Swiftly on this hand decline,
While earth's splendor and renown
Mounted, light as thistle-down.

—James Russell Lowell, in "America."

Robert Strawbridge.

BY REV. GEORGE W. LYBRAND.

Robert Strawbridge is another of the historic characters of American Methodism. Like Embury and Robert Williams, he was from Ireland, and says Dr. Crook, "has written his name with theirs imperishably upon the great fabric of American Methodism." He was born at Drumsna county, Leitrim. The Strawbridge family had an excellent farm within a short distance of the village, and lived in considerable comfort, if not in affluence. The family property has long since passed from their hands, and not one of the name is to be found in the entire country. His father's name was Robert, and it is presumed, that Robert, of American fame, was his eldest son, and was driven by persecution from the family homestead. Mr. Wesley frequently visited Drumsna, and has more than once, recorded his impressions of it.

As to Mr. Strawbridge, we have few, if any reliable dates, and no documents illustrating his life previous to his emigration. Shortly after embracing Methodism, he encountered violent persecution from his neighbors and immediate friends, so that he was obliged to leave Drumsna, and take refuge in Sligo, where he joined a Society, manifesting there much of the zeal which afterwards distinguished him. This was about 1761.

The next glimpse we get of him is in County Cavan; frequently preaching at Kilmore, where he was spoken of, as a man of devoted piety, and considerable preaching abilities. About the year 1763, or 1764, he removed to Fandragee, where he was employed for some time, in erecting some buildings convenient to the town.

He made Terryhugan his headquarters, and resided in an humble cottage, among the hearty Wesleyans of this favored locality. From Terryhugan, as a centre, he itinerated through the neighboring country, where his labors were

highly prized, and where his name and memory were cherished by all who knew him. About the year 1764, or 1765, he married one of the worthy and devoted Wesleyans of Terryhugan, a Miss Piper, and shortly after, probably in 1766, with his young wife, bade farewell to Ireland, to find, like Embury and Williams, his life-work and his final resting-place, in the New World. Strawbridge ultimately settled at Sam's Creek, Frederick County, Maryland. From Rev. William Crook, author of "Ireland, and the Centenary of American Methodism," I quote: "Of course I do not give these figures dogmatically, but merely as the nearest approach I can make to the true date. I have read all the documents on the subject by Dr. Roberts, Dr. Hamilton, and others, and have seen no proof, as yet, that Strawbridge left Ireland before 1766."

He left Ireland, with a view to improve his financial circumstances; but in this he seems to have failed, as he lived and died poor. Dr. Stevens says, that he was "generous, energetic, fiery, and versatile; somewhat intractable to authority, and probably improvident. In his various migrations, he never bettered his temporal fortunes; but he never lost the warmth or buoyancy of his religious spirit." "Frederic, at the time Mr. Strawbridge settled there, was strictly a backwood's county, including all the country west and south, now included in Montgomery, Washington, and Alleghany counties. It was among these hardy frontier settlers, many of whom had gone from the neighborhood of Baltimore, while others had come from Pennsylvania, that Mr. Strawbridge fixed his home, and opened his house for preaching. Not long after, he built the famous 'Log Meeting house,' the first Methodist Chapel in Maryland, about a mile from his own house. It was a small, rude structure, twenty-two feet square, without a door, floor, or windows. On one side, the logs were sawed for a doorway; and holes were cut in the other three sides for windows. In this primitive chapel, Strawbridge ministered the word of life, Sunday after Sunday, for many years; itinerating during the week through eastern Maryland, Delaware, Pennsylvania, and Virginia." The Sam's Creek Society, consisting at first of but twelve or fifteen persons, was a fountain of good influence to the county and the state. It early gave four or five preachers to the itinerancy. Strawbridge founded Methodism in Baltimore and Harford counties. He was the first of Mr. Wesley's followers, that preached on the eastern shore of Maryland. In 1769 or 1770, he preached at the house of John Randle, in Worton, Kent county, Maryland. Rev. Henry Boehm says: "I heard Strawbridge preach at my father's house in 1781, when I was but six years old. He was a stout, heavy man, and looked as if he was built for service. My father was much pleased with him and his preaching. He was agreeable company, full of interesting anecdotes. He died in Baltimore, in August of the same year I heard him." He is described as of medium size, dark complexioned, black hair, with a very sweet voice, and was an excellent singer. He came to this country with his wife, nephew, and niece. Mr. Strawbridge had six children—Robert, George, Theophilus, Jesse, Betsey, and Jane. George died, and

also two of the other children, who were buried under the pulpit of the Log Meeting-house. Robert and Jesse grew up, and became carpenters. Mr. Strawbridge was always poor, and the family were often straitened for food; but he was a man of strong faith, and would say to his family on leaving them, "meat will be sent here to-day." The calls upon Mr. Strawbridge to go to distant parts of the country to preach, became so frequent and pressing, that his family were likely to suffer in his absence; so that it became a question with him, "Who will keep the wolf from my door, while I am abroad looking after the lost sheep?" Meanwhile, his friendly neighbors agreed to cultivate his little farm with out charge, and to see that his wife and children wanted for nothing, during his absence.

He was instrumental in the conversion of the sainted parents of Dr. Thomas E. Bond, the distinguished editor of the *Christian Advocate and Journal*, 1840-48. We find his name in the Minutes for 1773, Baltimore circuit, Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearby; 1775, Frederick circuit, William Watters, and Robert Strawbridge. "But it disappears unaccountably." Perhaps because his Irish spirit could not brook the stern authority of Asbury and his English associates, especially the regulation they so stoutly enforced, that the preachers should not administer the ordinances.

The Conference of 1773, unable to deter Strawbridge from a course which seemed to him justified by the clearest expediency, if not by moral necessity, consented that he should continue to do so, under the direction of Mr. Rankin, who was Mr. Wesley's assistant, and practically, the Superintendent of the Societies; but Strawbridge declined to observe this restriction; and though opposed by most of the preachers, he was sustained by his spiritual children. The people were largely on his side; and the Rev. Benedict Swope, of the German Reformed Church, advocated his course; saying, that Mr. Wesley did not do well in hindering Methodist preachers from giving the ordinances to their followers. He seems to have become settled as preacher, to the Sam's Creek and Bush Forest Societies; the latter being in Harford county, and its chapel, the second built in Maryland. We trace him at last to the upper part of Long Green, Baltimore Co., where an opulent and generous citizen, Captain Charles Ridgely, gave him a farm, free of rent for life. Capt. Ridgely admired his character, often attended his preaching, and relieved his poverty. It was while residing here, that in visiting some of his spiritual children, he was taken sick at the house of Joseph Wheeler, one of his own converts, and died in great peace, in the summer of 1781. His funeral sermon was preached by Rev. Richard Owings, one of his sons in the Gospel, in the open air, to a great throng, from the words, "Blessed are the dead who die in the Lord," Rev. 14: 13. They bore him to the tomb, singing, as they marched, one of those rapturous lyrics, with which Charles Wesley taught the primitive Methodists to triumph over the grave; beginning,

"How blest is our Father, bereft,
Of all that could burden his mind;
How happy the soul, that has left
This wearisome body behind."

His grave and that of Mrs. Strawbridge, are in the small burying-ground in the orchard, south of the house. Rev. William Crook, in summing up his character, writes: "I have read everything in relation to Strawbridge's labors in America, on which I could lay my hand, and most cordially endorse Dr. Stevens' statement. The scattered allusions to Strawbridge in our early records, are nearly all favorable to his Christian character, his apostolic zeal, his tireless labors, his self-sacrifice, his hearty Irish fervor. In fact, I know of nothing that calls for the slightest explanation, in the career of this noble pioneer of American Methodism, except Asbury's decided antipathy to him. Strawbridge had been trained in Irish Methodism; and, like the majority of Irish Methodists, had but little sympathy with the State Church. He believed a Methodist minister was, in the New Testament sense, a minister of the Lord Jesus Christ, and consequently, fully qualified to administer the sacraments, to those who placed themselves under his care. He traveled through the country, forming Societies wherever he could, and rejoiced in apostolic success. Fully one-half the Methodists in America in his day were in Maryland, and two thirds of them in Maryland and Virginia, where he and Robert Williams, and the evangelists raised up as the direct fruit of their ministry, were the laborers. He baptized the children of his converts, and gave to themselves, in the Log Meeting-house and elsewhere, the sacrament of the Lord's supper. Mr. Wesley, instructed Rankin and his other "assistants" in America, not to baptize or administer the Lord's Supper in the Societies, on any account; but to send all their converts to the ministers of the English Church, many of whom, as in England and Ireland, were notoriously wicked. The Minutes of the conferences contain the following:—

1. Every preacher, who acts in connection with Mr. Wesley, and the brethren who labor in America is strictly to avoid administering the ordinances of baptism and the Lord's supper. 2. All the people among whom we labor, are to be earnestly exhorted to attend the church, and to receive the ordinances there; but in a particular manner are we to press the people in Maryland and Virginia, to the observance of this Minute."

Asbury and all the men trained in England, concurred in Mr. Wesley's view, and encouraged and advocated it in America. But Strawbridge was inflexible on the other side. He contended sturdily in the Conference, for the right of our Societies, to the sacraments from the hands of their own ministers, and for the right of the ministers to administer them, and refused to be deterred by either Asbury or Rankin, from acting in harmony with his conscientious convictions.

A serious conflict ensued in the Conference; the above resolutions were made absolute, with a concession in favor of the veteran evangelist, as appears from Asbury's Journal: "That no preacher in our connection shall be permitted to administer the ordinances, except Mr. Strawbridge, and he under the particular direction of the assistant," (Rankin.) Dr. Stevens says, "A concession so singular shows the extraordinary consideration, in which Strawbridge was held,

the influence he had obtained over the Societies in Maryland and Virginia; and perhaps the conscious necessity of the independent administration of the sacraments, in that chief field of the denomination. "But great as was this concession, it did not meet Strawbridge's view. Asbury says, "I read a part of our "Minutes," to see if brother Strawbridge would conform, but he appeared to be inflexible. He would not administer the ordinances under our direction at all. Ultimately the name of the head-strong evangelist was dropped from the Minutes; but to the end of his life, he held on the same course.

Asbury's prejudice against Strawbridge, for his Hibernian independence in the sacramental controversy, continued to the last. "He is no more, writes the great but rigorous bishop, he is no more; upon the whole, I am inclined to think, the Lord took him away in judgment, because he was in a way to do hurt to his cause; and that he saved him in mercy, because from his death-bed conversation, he appears to have had hope in his end."

The Conference Treasurer.

J. P. OTIS.

With much that is said by Bros. Collins and Grise on the above subject, in your issue of the 9th, I heartily agree, and I think at least one thing I had in mind will be accomplished, i. e., the reaching of a clear understanding of matters, before the assembling of Conference. I am quite positive that the matter has not been, perhaps is not now, quite so simple as it appears to the two brethren named above. Bro. Grise speaks of the mixing of accounts by some of the brethren, as a reason why using three envelopes within the large one would confuse matters, but it seems to me incredible, that any brother has in the past, mixed his missionary and conference claimants money with his finance committee money. If the suggestion made, were carried out, there would need to be no "call of the Stewards," and no waiting in line at the Missionary Treasurer's desk, but a handing over to the two men, representing the Missionary Society and the Stewards, of the envelopes containing their monies; while the two or three appointed for the purpose, could be occupied in disentangling the many items formerly given to the finance committee.

That the plan suggested by the brethren is feasible, I have no doubt; but that it is any simpler, or will get the work done as easily and quickly as the one I proposed, I do not believe; and I also have had a little experience with "figures." As to the reading of the missionary report at the anniversary, the plan proposed by these brethren, will only make it less accurate, but will not hinder its being done; for among our blanks is one for "missionary statistics." Moreover, while the preachers have heard the figures *ad nauseam*, perhaps, the people who attend the anniversary have not, and we all know that the reading of that report is frequently a source of inspiration to the audience and the speakers. It appears there in a systematic form. I still urge the suggestion that the presiding elders before conference, recommend a plan, and let all follow it this time.

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

The African News.
 BISHOP TAYLOR IN A NEW ROLE.

This most remarkable man, in his devotion to the work, to which he has so long felt himself Divinely called, and in which he has had such marvelous success in many lauds, lays under contribution all available resources that promise aid, in his herculean enterprises for the salvation of men. His latest venture is a monthly magazine, for the diffusion of missionary information; especially illustrating his own jurisdiction, the Dark Continent. The January issue, the first number, is on our table. An admirable portrait of the "Missionary Bishop for Africa" forms an attractive frontispiece; and very interesting biographic notes are furnished by the Bishop himself, and by his assistant, Dr. Welch, of Vineland, N. J.

In his introduction, Bishop Taylor says, "I did not have time (since his return to America) to write a book, and have not time now, but I can, the Lord willing, write monthly, a few chapters of what I see and learn and know, in the progress of my work; and have finally consented to issue a monthly magazine of *African News*."

It will be fresh from the field of battle. It will abound in pictorial illustrations, and will be original. It will be issued purely on my own responsibility, and at my risk, financially.

Having no editors' salaries to pay, I will expect a margin given me to devote to the cause of God. T. B. Welch, M. D., will be my assistant. * * * We shall of course represent our self supporting mission principles and progress, and hope to render good service to our Parent Missionary Society, the Woman's Foreign Missionary Society, and all good institutions of the church of God. * * * Each number will contain a short scripture exposition. It will also abound in simple facts and phases of daily life in Africa; with a department specially for children."

In reference to the wisdom of publishing, he significantly says, "Whenever a conviction impressed me that I ought to write a book, I seized my first opportunity and wrote it. I have written a dozen books, more than 200,000 copies of which have gone out in the world, to tell their story. I never asked anybody if I might. So it has come on me quite recently, that God wants me to write, *African News*, with an assurance, that he will help me. So I ask nobody's leave."

Price \$1.00 per annum.
 Orders will be filled on application to the Methodist Book Store, Wilmington, Del.

Chaplain McCabe sends out a most urgent appeal in behalf of brethren laboring in Western and Northwestern Kansas, where the crops have failed for several successive years. A brother writes to the Chaplain,

"I have preached almost every night for four months and three times on Sab-

bath. I have six appointments. We have had almost a hundred conversions and eighty accessions to the Church; but I have not received enough to allow me two cents per meal for my family, clothing included, besides keeping a team.

"My Presiding Elder, Brother Bickert, made application for relief from the Contingent Fund, and writes that I am to get sixty-six dollars from that source; and I raised the money on that to save my team being taken on a chattel mortgage. I am three hundred dollars behind now, making five hundred dollars in the last two years that I have or will have to pay, for the privilege of being a Methodist itinerant. And neither is that all, for in thirteen years it has cost me fifteen hundred dollars cash, above what I have received.

"I am paying two per cent a month on money to keep my family from suffering, and yet I know I am as well, or better off than most of my membership for money; they cannot borrow, and yet they are good, earnest Christian people, and are hoping for better times.

Conference Treasurer.

Our correspondents have pretty thoroughly ventilated this coming official; and yet we have not seen any reference to a rather important point, to which a brother has just called our attention. Paragraph 82, sec. 2, says: "The Conference Treasurer shall see that each preacher in charge duly receives a blank Treasurer's financial Report, which," when properly filled and handed in on the first day of the session, (Page 81-§4) "he shall return to the preacher in charge, signed and stamped, 'credited' as a voucher for the quarterly conference." Will any of the Sons of our last General Conference tell us, how this duty can be performed, when there is no such officer in existence, and cannot be, until after the Conference meets?

According to the law, the Treasurer, who is to be appointed afterwards, is to furnish these blanks in due time so their reports may be made out, ready to be presented complete, the first day of the session. The difficulty may be met, perhaps, by taking a recess after the appointment of the Treasurer, and allowing time for each preacher in charge to fill up his blanks.

The Secretary is charged with no responsibility in the case; and no Annual Conference has authority to appoint a Treasurer for a subsequent session; so that the difficulty must continue through out the quadrennium.

Rev. Frank M. Morgan.

The sad intelligence has been received of the death of this devoted and promising young minister. He died last Monday, while undergoing a surgical operation in Philadelphia.

Brother Morgan was but thirty-four years old, and was received on trial into the Wilmington Conference at its last session. He had previously been a probationer in the conference, but had to retire on account of ill health. His brief term of service, as pastor of our church at Greenwood, Del., was fruitful and full of promise for a successful future. We tender his surviving friends our sympathies, while we remind them of the consolatory truth, "That life is long, which answers life's great end."

"With the great apostle to the Gentiles, and in common with all true Christians, Brother Morgan had an experience by which he could say for years past, 'to me, to live is Christ, and to die is gain.'"

Rev E L Hubbard, Ph. D.

A cablegram was received in this city, Friday, February 8th, announcing the safe arrival at Antwerp, Belgium, of Brother Hubbard and his traveling companions J. T. Mullin, Esq., and son, J. Herbert. The invalid had stood the voyage very well, and was better than when he started.

Philadelphia Conference Historical Society will hold its annual meeting in Duke St., M. E. Church, Lancaster, Pa., Tuesday evening, March 12th. Rev. J. T. Satchell of Green St., Phila., and Rev. Dr. C. J. Little of Syracuse University, are to be the speakers.

From Bishop Vincent.

Rev. Boyd Vincent recently elected Bishop of the diocese of S. Ohio, has been reported as a relative of our own Bishop of the same surname. In order to ascertain the facts, we addressed a note to the latter, and have received the following reply:

MY DEAR SIR & BROTHER,—Boyd Vincent is my second cousin. His grandfather and my grandfather were brothers. He is a splendid fellow, liberal, loyal to his church, full of Christian sympathy, a wise, practical man. I congratulate the Protestant Episcopal church upon his election.

I wish I could write you a letter, but just now I am overwhelmed with engagements. Bear with me for the present. Later on I may be able to serve you.

Faithfully Yours,
 JOHN H. VINCENT.

THE ELECTORAL COUNT.—The Congress of the United States convened in the Hall of the House of Representatives, at 1 p. m. Wednesday, February 13th, and in that august presence the votes of the electoral colleges of the several states of the Union, for President and vice President, were formally counted, and the result declared by the presiding officer, to the effect that Benjamin Harrison, of Indiana, and Levi P. Morton of New York, have been duly elected President and vice-President of the United States, for the term of four years from March 4th, 1889.

Philadelphia Preachers' Meeting.

Last Monday morning we looked in upon our conference associates in their weekly gathering in Wesley Hall, in the city of Brotherly love. The new legislation with respect to conference claimants was the topic of debate. Dr. W. J. Paxson read a paper, maintaining the right of each conference, to retain its own funds, and direct their distribution just as usual.

This was not in a spirit of in-subordination, but in accordance with the necessities of the situation. A large part of these funds are dividends, awarded to the annual conferences as such; some of these being under the control of local corporations. Besides all collections for the current year for our beneficiaries, have been contributed by the people, for the preachers of these respective annual conferences, and therefore it would be an unwarranted diversion of these moneys, to place them at the disposal of a central Board of control.

The new plan may go into effect, another year, but for the present, it cannot be carried out. Dr. Paxson was requested by vote, to publish his views for the information of the conference at large.

Rev. Dr. A. B. Leonard, one of our three Missionary Secretaries, by invitation, addressed the meeting, congratulating the brethren on the splendid record of the Philadelphia Conference, in its contributions for the cause of Missions, and showing the need, that each pastor do his utmost to lead his charge to still larger giving.

Old Union, 4th St., between Arch and Market, the scene of so many signal triumphs of saving grace, whose walls echoed to the sublime eloquence, the matchless oratory, and the overmastering logic of such masters in our Israel as Bascom, Maffit, Sorin, Hodgson, and Durbin, Old Union has passed into other hands, but its name is retained, and a representation of its society finds a church home, in a new structure on Diamond St., west of 20th St. Total cost \$68,000; of this \$40,000 are provided, by sale of the old property; \$5000

additional has been secured, leaving \$23,000 yet to be raised. To-morrow the 17th inst., dedicatory services are to be held; Rev. Bishop Foss preaching in the morning, and Rev. Dr. W. C. Spencer, at night.

Bro. K. R. Hartwig of our Swedish Mission, was introduced, and after a few words, explaining his purpose to extend his labors among his country men in Philadelphia, Eleventh street church, was tendered to him by its pastor, Rev. Garbutt Read, for occasional preaching services.

Wilmington District.

Delaware City, Rev. C. F. Sheppard, pastor, had a large and interesting quarterly conference, forty or fifty members of the conference, forty or fifty members of the church being present. Reports were carefully prepared and listened to with interest, because of the information they contained. The choir, of which the pastor's daughter, Miss Bertie, is organist, added interest with choice selections. There were many expressions of appreciation of the pastor and his sions of appreciation of the pastor and his work. The love-feast at first took a peculiarly sad turn, but in a short time many were able to rejoice even in tribulation. The Sunday-school is doing a good work and manifests considerable missionary zeal, and we are looking for a flattering report on missionary day.

St. George's, Rev. John Warthman pastor, is now in the midst of a gracious revival, twenty-five have professed faith in Christ. The church services are crowded. Five young men and a lad bowed at the altar Sunday evening, the lad found peace, and the pastor according to his custom, called on him to confess Christ before the public audience. His words were few but touched many hearts. This quarterly conference was also visited by several members of the church. The written reports were so well prepared, and contained so many facts, that it is to be regretted that the whole membership could not hear them. One seeker had found pardon while making the first attempt at family prayers. Every family at the Summit, where the head of the house was a member, observed family prayers. Some of the committees took a wide range in their reports, the temperance committee recommended the petitioning the present Legislature for Local Option, the committee on missions expressed itself plainly against the propriety of continuing the Virginia district and the quarterly conference requested the presiding elder to advise Bishop Foster against its continuance. The pastor took an appeal from the decision, of the elder on a law question in relation to dropping full members from the record. A pastor who makes ninety-five pastoral visits, when the majority of his members live in the country, is not in danger of making stores and goods boxes his headquarters. About one hundred members and friends visited the parsonage Saturday evening, and after presenting the pastor's wife with a well filled purse, left many substantial tokens of appreciation. It is scarcely worth while to state that the pastor was invited to return.

Preachers' Meeting

At 10 A. M., president Bryan called himself to order, as no other member of the Preachers' Meeting was present, and began to sing "O for a thousand tongues." The secretary, Bro. Collins came in in time to join in the third verse, and lead in prayer. At the close of the prayer, Dr. Todd and Bro. Stengle entered, followed shortly afterward by Bro. Given. Minutes read and approved. Bro. Given was appointed general critic.

Reports: Stengle, meeting closed with between 50 and 60 conversions; Todd, the largest congregations during his pastorate; White (just entered) meeting at Epworth still in progress, 6 at the altar, and 2 conversions the night preceeding; Collins over 100 conversions, 92 received on probation, meeting still in progress; Bryan, 100 conversions, 70 received on probation, large congregations and remarkably good order.

It was moved to take up the order of the day; but amended to wait until 11 o'clock, hoping that others would come in. How to spend the half hour? Bro. Barrett came in at 10.30, reporting 60 conversions, 50 probationers. Yesterday was Missionary day, a good time and a good collection. Bro. Corkran having entered, reported meeting still in progress. Informal discussion occupied the following entrances were timed. At 10.40,

Bros. Dodd and Scott; 10.45, Bros. Ewing and Koons; 10.48, Bro. Houston; 10.55 Bro. Van Burkalow.

At 11 o'clock, the order of the day was taken up. Sermon by J. E. Bryan. His text was from 2 Cor. 4-7 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The following divisions were made.

- I. The treasure—the gospel.
 - II. The meanness of vessel—frail man.
 - III. The reason therefor.
- The sermon was criticised by Dr. Todd, followed by Houston, Van Burkalow, Stengle, Koons, and Sanderson. After report of general critic, the Secretaries reported for Feb. 18th, "Best revival methods, by D. H. Corkran." On motion adjourned, benediction by Bro. Houston.

President Reed's Letter of Acceptance.

NEW HAVEN, Feb. 4, 1889.
 To Gen. Clinton B. Fisk, Hon. J. B. Storm, Hon. J. A. J. Creswell, Rev. D. H. Carroll, D. D., and others, committee on President, Trustees of Dickinson College, Carlisle, Pa.

GENTLEMEN:
 Your esteemed favor of Jan. 5th, forwarded by the chairman of your committee, Gen. Clinton B. Fisk, notifying me of the action of the Board of Trustees of Dickinson College, convened in Philadelphia, Jan. 3rd, whereby I was honored by unanimous election to the presidency of the venerable institution you have the honor to represent, came duly to hand.

That it has remained formally unanswered for so long a time, is due to the fact that before coming to a decision upon so important a matter, I have felt natural solicitude to ascertain the feeling of the various members of the faculty of the college, and the degree of heartiness and enthusiasm with which the action of the Board should be welcomed by the alumni of the college, and its friends throughout the great and important territory with which it stands related.

Above all, I have been anxious to realize the will of God concerning me in a matter involving departure from the particular line of work to which hitherto my life has been consecrated, and in the prosecution of which I should count it but honor and privilege to spend the remainder of my days.

Upon these points my mind is now clear.

The unanimous action of a Board of Trustees, comprising men distinguished in various departments of business and professional life, the hearty assurances of loyal support accorded by the gentlemen of the faculty, the cordial expressions of satisfaction received from many of the alumni, under graduates, and friends of the College in various parts of the country, the approving voice of the public press, together with the manifested conviction of friends in the various Churches I have had the honor to serve, agreeing, as they have, with those of my own mind and heart, have combined to render further doubt unreasonable.

Convinced, therefore, that the call of duty lies in the direction indicated, I accept the great honor you have been pleased, as a Board, to confer upon me, conscious the while, that it is one which has come to me absolutely without seeking on my part.

My duties in my present pastoral charge, Trinity, New Haven, will terminate April 11th, with the appointment of my successor. So soon thereafter as possible, I will report for duty in the field to which you have called me.

Trusting in God for his blessing, and in the trustees, alumni, and friends of the college, for energetic and cordial support, I remain, gentlemen and brethren, with very great regard,
 Yours, sincerely,
 GEO. E. REED.

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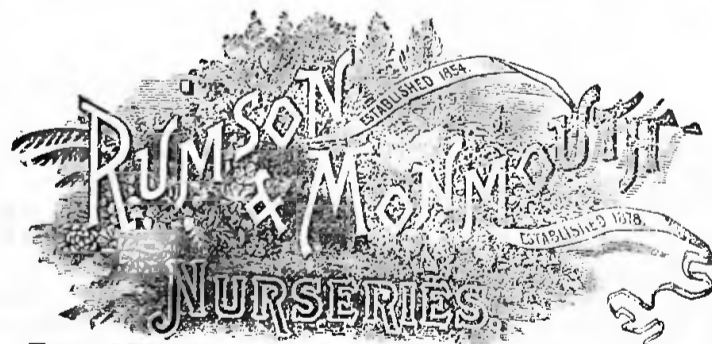
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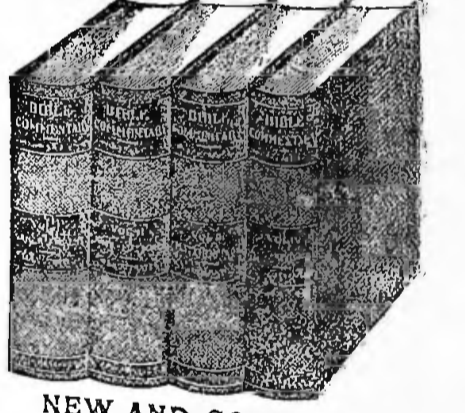
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Campore, Dec. 26th, 1888.

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Rev. Mansell, who has charge of our native work, marshalled his Sunday-schools on the plain, yesterday, fifteen hundred strong; and gave them all a treat, besides a regular sermon. It was a very impressive sight, to see them marching in line, and displaying their various banners. The treat was native sweets. It required about 560 lbs. The money, (Rs. 80) to pay for it being collected by subscription from any who were willing to give; and a great deal of it, from our English church in this place.

I send you a paper with this; having marked a note, showing what our church has done during the past year. This should encourage all who are interested in mission work, showing that the people here are not unmindful of its importance, and that they are themselves nobly helping, to spread the glorious Gospel. The Lord abundantly bless you all!

While you are working, and praying, and giving, to have the message Divine proclaimed, we gather inspiration, and echo back the prayer for our loved ones in the home-land; hoping to strike glad hands on the other shore, where the various divisions of the grand army shall meet, all victorious.

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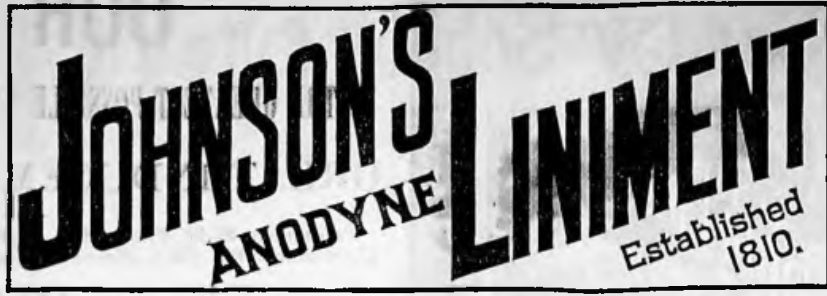
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Philadelphia (express), 2:30, 4:40, 6:50, 7:50, 8:50, 10:00, 11:30, 11:55 a. m., 12:25, 1:25, 2:25, 3:25, 4:25, 5:25, 6:25, 7:25, 8:25, 9:25, 10:25, 11:25 p. m.
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Baltimore and Washington, 1:25, 4:45, 6:04, 10:08, 11:50 a. m., 12:05, 1:17, 2:32, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 8:50, 6:25, 8:50, 12:05 a. m.
Harrington, Delmar and intermediate stations, 8:30 a. m., 12:55 p. m.
Harrington and way stations, 8:30 a. m., 12:55, 6:25 p. m.
For Seaford 3:50 p. m.
For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table in effect, December 9th, 1888.
GOING NORTH.
Daily except Sunday. Daily.
Stations a. m. a. m. p. m. p. m.
Wilmington, French St. 7:00 2:49 6:00
" B. O. Junction 7:00 2:49 6:00
" Dupont 7:00 2:49 6:00
" Chads' Ford Jc. 7:00 2:49 6:00
" Leape 7:00 2:49 6:00
Ar. West Chester Stage 8:20 4:03 6:41
Lv. West Chester Stage 8:20 4:03 6:41
" Seasideville 8:40 4:23 7:00
" Waynesburg Jc. 8:40 4:23 7:00
" St. Peter's 8:40 4:23 7:00
" Warwick 8:40 4:23 7:00
" Springfield 8:40 4:23 7:00
" Irena 8:40 4:23 7:00
" Birdsboro 8:40 4:23 7:00
Ar. Reading P. & B. Sta. 8:50 4:33 7:10

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B. O. Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:59 p. m.
On Saturday only, will leave Wilmington at 5:50 p. m. Newbridge 6:45 p. m. Arrive at Dupont 6:53 p. m. Leave Wilmington 11:55 p. m. Newbridge 1:35 p. m. Arrive Dupont 1:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.
GOING SOUTH.
Daily except Sunday. Daily.
Stations a. m. a. m. p. m. p. m.
Lv. Reading P. & B. Sta. 8:00 9:25 11:15
" " Station 8:00 9:25 11:15
" Birdsboro 8:00 9:25 11:15
" Irena 8:00 9:25 11:15
" Springfield 8:00 9:25 11:15
Ar. Warwick 8:00 9:25 11:15
" St. Peter's 8:00 9:25 11:15
Lv. West Chester Stage 8:00 9:25 11:15
Lv. West Chester Stage 8:00 9:25 11:15
" Dupont 8:20 10:53 6:24
" B. O. Junction 8:48 11:03 6:36
Ar. Wilmington 8:51 11:16 6:45
French St.

ADDITIONAL TRAINS.
Daily, except Sunday.
Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. O. Junction 6:31 a. m., Arrive Wilmington 6:42 a. m., Saturday only.
Leave Reading 12:00 p. m., Arrive at Birdsboro 12:30 p. m., Leave Dupont 1:10 p. m., Newbridge 1:20 p. m., Avenue Wilmington 2:43 p. m., Leave Newbridge 7:00 p. m., Arrive Wilmington 7:28 p. m.
For connections at Wilmington, B. & O. Junction, Chads' Ford Junction, Leape, Coatsville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
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Baltimore & Ohio Railroad.
SCHEDULE IN EFFECT DEC. 9, 1888.
Trains leave Delaware Avenue Depot:
EAST BOUND.
Express trains.
PHILADELPHIA, week days, 6:20, 6:40, 7:00, 7:57, 8:50, 9:50, 10:41, 11:35 a. m.; 12:44, 1:00, 1:00, 1:00, 3:55, 4:50, 5:50, 6:10, 6:45, 7:45, 8:50 p. m.
CHESTER, week days, 6:20, 6:40, 7:00, 7:50, 8:50, 9:00, 11:15 a. m.; 12:00, 1:00, 3:00, 3:55, 4:50, 5:50, 6:10, 7:00, 8:50 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, 6:00, 6:17, 7:00, 7:45, 8:45, 9:45, 10:45, 11:35 a. m.; 12:15, 1:15, 2:15, 3:15, 4:15, 5:15, 6:15, 7:15, 8:15, 9:15, 10:15, 11:15 p. m., daily except Sunday.
CHICAGO AND PITTSBURG, 12:45 night, 5:25 p. m., both daily.
CINCINNATI AND ST. LOUIS, 11:37 a. m., and 7:40 p. m., both daily.
SINGLY ACCOMMODATION, 7:30 p. m., and 11:10 p. m., daily.
LAURENBERG ACCOMMODATION, week days, 11:00 a. m., 2:45, and 5:28 p. m.
Trains leave Market Street Station:
For Philadelphia 2:30, p. m. daily except Sunday.
For Baltimore 3:30 a. m., 5:15, 2:30 p. m., daily. For Lansdowne 5:50 and 10:25 a. m., daily except Sunday, 5:15, p. m., daily.
Chicago and St. Louis Express daily, 5:15 p. m.
Trains for Wilmington leave Philadelphia 12:05, 8:30, 10:05, 11:00 a. m., 12:00 noon, 1:40, 3:00, 4:30, 4:50, 6:30, 7:30, 8:10, 10:10, 11:30 p. m.
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