

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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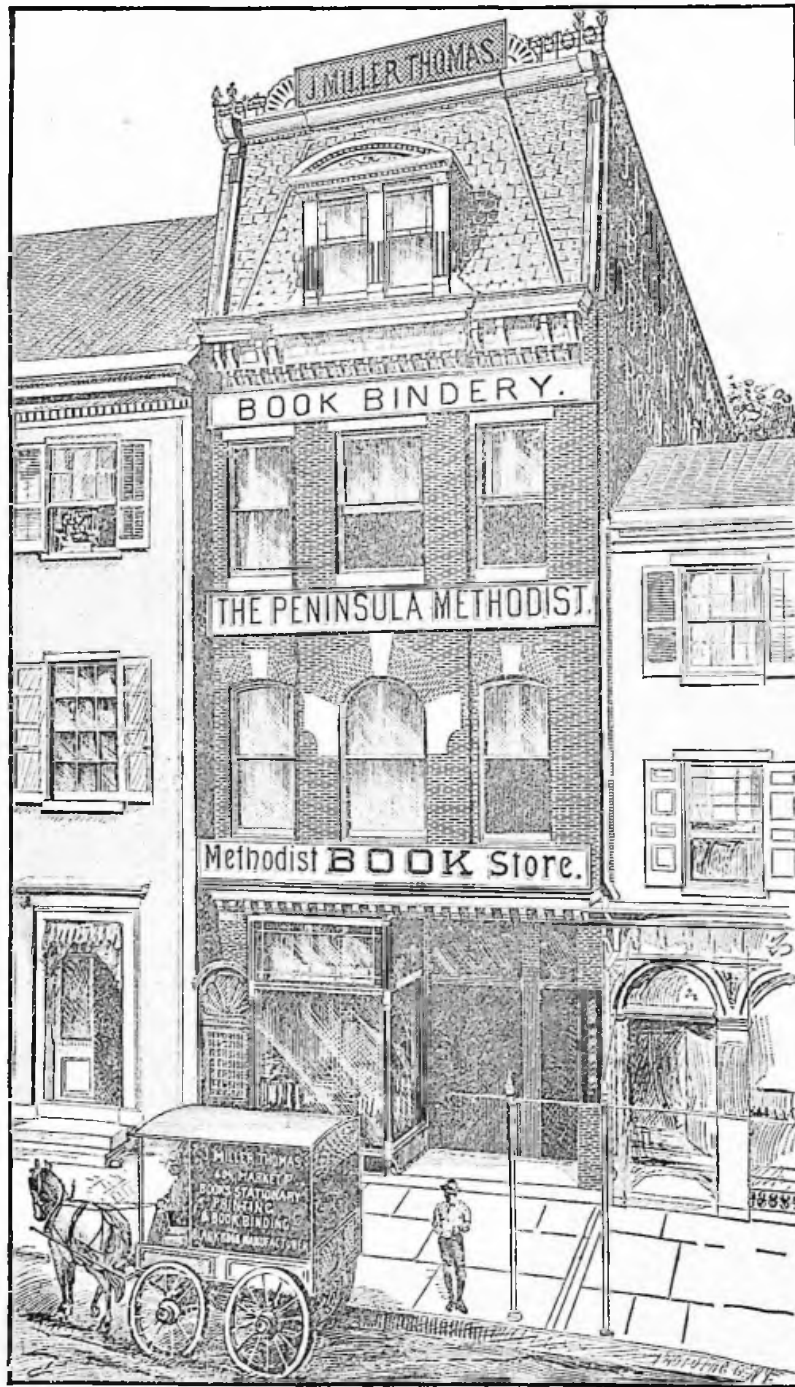
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WILMINGTON, DEL., APRIL 12, 1890.

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Transfers.

We note the following brethren, as transferred *de facto*, at the last session of the Conference, though they were not all formally announced by the presiding bishop:

George W. Todd, from the Philadelphia Conference, appointed as teacher in the Conference Academy; T. F. Tabler, from Cincinnati Conference, and appointed to Burrsville, Md.; Frank Fletcher from West Virginia Conference, appointed to Vienna, Md.; J. S. Moore from New Jersey Conference, and appointed to St. George's and Summer; and Edward Freeman, from Fast Maine Conference, and appointed to Salem.

The transfers out were,—S. A. Cornell to the Northern New York Conference, W. S. Robinson to the Dakota Conference, B. C. Warren to the New York Conference, and W. R. Sears to the New York East Conference.

Bro. Warren goes to Sheffield, Mass., and Bro. Sears, to Cook St., Brooklyn.

The many friends of Rev. Dr. James A. McCauley, ex-president of Dickinson College, and at present, pastor of Eutaw St. M. E. Church, Baltimore, Md., will be glad to learn, that there is some improvement in his physical condition. In a note dated March 24th, his daughter writes, "his physicians say his pulse is stronger, and for the present he is better." Later intelligence comes on a postal of Apr. 7, as follows: "The doctors met in consultation to day, and seem to think pa's condition is encouraging. They say he has gained some little in strength, during the past week; that we must expect the improvement to be *exceedingly slow*, and that he is doing as well as we can look for now. Yesterday he had a good day, but there are times, when we almost lose heart. We can only wait."

We trust Dr. McCauley may yet be raised up, and his valuable life prolonged, that he may accomplish still more in the Master's service.

Gathered Home.

In a note to the editor, advising him of his recent bereavement, Rev. Wm. B. Gregg says, "Wednesday morning, just after Conference, I received a telegram from Harrisburg, Pa., announcing the death of my only

sister, Mrs. Sarah Sides, the evening before. She died in peace, after a Church membership of more than forty years. Three of her children survive her.

Her remains were laid to rest in the same cemetery in which I buried my only daughter, Emma, three years ago.

We tender Bro. Gregg our sympathy in his sorrow, but rejoice with him in the confidence that our loved ones "are not lost," but only "gone before" to our Father's house of many mansions.

REV. JOHN A. COOPER.

We have the sad duty to record the death of this esteemed brother, a native of our *Peninsula*, and an earnest and faithful minister of the Gospel in the Philadelphia Conference, for twenty-eight years.

He was born near Greensboro, Caroline county, Md., Feb. 3, 1837, and converted at the age of 17; and immediately joined the M. E. Church. Five years later, he was licensed to exhort, and the next year, 1860, he was licensed as a local preacher. In 1862, he was received on trial in the Philadelphia Conference, then extending over the Peninsula, in the same class with A. Rittenhouse, C. J. Little, N. D. McComas, J. W. Weston, Wm. Swindells, J. Tindall, Jacob Todd, D. W. Gordon, G. S. Conoway, and T. S. Hodson. His first appointment was Denton circuit, as junior with S. T. Gardner.

In 1863, he was sent to Hillsboro circuit, as junior, with J. Brandreth; in '64 he was placed in charge of Queenstown circuit. In 1865 he was appointed to Greensboro circuit, with S. Powers, but was granted the privilege of attending the Biblical Institute in Concord, N. H. His health giving way, he returned home, and as he was able, employed his time in teaching and preaching, until the next spring, when he was granted a location, in order to attend the West River Classical Institute. In 1868, he was re-admitted to the Conference, and appointed to Chapman's, Pa. The Wilmington Conference being organized the next spring, Bro. Cooper's subsequent appointments were in Pennsylvania, though he always retained a lively interest in this portion of the work, where he was born and where he exercised

his early ministry. This was shown in frequent visits to his relatives and friends, as well as in the pleasure he took in perusing the *PENINSULA METHODIST*, to which he was a regular subscriber.

Soon after his return to Bird-in-Hand for the third year, at the Conference of 1889, Bro. Cooper found it necessary to retire from his charge, and repair to the Sanitarium at Clifton Springs, N. Y., as a last resort for the restoration of his health.

These remedial efforts proving ineffectual, our brother applied for a supernumerary relation at the last session of the Conference, and removing with his devoted wife, to her old home, Gap, Lancaster county, Pa., lingered a few days, and then passed away, in hope of life eternal, Tuesday evening, March 25th.

A brother, who, as presiding elder, was specially qualified to form a just estimate of brother Cooper's Christian and ministerial character, says, "he was a hard worker, a good preacher, a faithful pastor, and an exemplary Christian."

His funeral services took place, in the Gap M. E. Church, Friday morning, the 28th ult., and were participated in, by Revs. C. Lee Gaul, pastor, E. C. Yerkes, J. M. Wheeler, and F. G. Coxson, his Conference associates, and Rev. J. McCoy of the Presbyterian Church, and N. Longenecker and J. Weaver, local preachers in his last charge.

Bro. Cooper was married, Oct. 27th, 1874, to Miss Isabella T. Rutter of Baltimore, Md., of whom he was bereaved, in less than a year after their marriage. Feb. 27, 1879, he was married to Miss Rachel J. Livingstone a sister of Judge Livingstone of Lancaster county, Pa., who is now left to mourn the loss of a loving and devoted husband.

May the Divine Comforter's presence illumine the dense gloom of her sorrow, and minister healing balm to her wounded heart!

CHARLES MOORE,

One of the oldest and most highly esteemed members of Asbury M. E. Church, this city, died early Tuesday morning, April 2, being within a month of 83 years of age.

He was born of Quaker parents in Brandywine hundred, in May 1807; was converted in early manhood, and joined Asbury during the first pastorate of Rev. Joseph Lybrand, 1832-34. He filled the office of class-leader, for more than fifty consecutive years, and was an efficient local preacher for twenty-five years.

His zeal and devotion in the service of the Church of his choice, were constant, unreserved and most effective. He was honored, revered, and beloved, by his brethren, and his death, even at his advanced age, is universally lamented.

Learning the trade of ship carpenter, he first formed a business partnership with Thomas Young, subsequently a Mayor of the city. Afterwards he formed a partnership with his brother Enoch, and continued in the business until some eighteen years ago.

His surviving children are Mrs. George B. Townsend and Mrs. W. H. Wright of this city, and Mr. Charles H. Moore of Philadelphia. His second wife, who was Miss Sarah Pickels, a sister of Mr. H. F. Pickels, of this city, survives to mourn her great loss.

Bro. Moore accepted a nomination for Congress by the Temperance party in 1876, but failed of an election.

His funeral in Asbury church, Friday afternoon, Apr. 4th, was largely attended. The pastor Rev. J. D. C. Hanna, had charge, and gave an address on the life and character of the departed saint. Revs. Charles Hill and James E. Bryan, former pastors, Revs. A. T. Scott, T. S. Thomas, A. Thatcher, and Dr. J. R. Simms, participated in the services; Bros. Hill, Bryan, and Simms making brief addresses.

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

Rev. David Dodd, connected with the *PENINSULA METHODIST*, during so large a part of its history under its present management, and widely known among its readers, has had a long and serious illness, but at present is hopefully convalescent; his physician anticipating his complete recovery. He is able to walk about the house, with the aid of crutches, and hopes to be allowed to resume work before many more weeks have passed.

"JESUS LOVES ME"

I was sitting in my study, with my sermon almost done,
When there slowly up the stairway came
The well-known children's song—
"Jesus loves me," "Jesus loves me,"—and
I, listening, dropped the pen,
For the truth, so old and precious, never
Seemed so sweet as then.
Of this love I had been writing, trying hard
To make it plain.

That the people might believe it, and find
Solace for their pain;
But that I should be his loved one, and
That he my sorrow bears,
Was a thought not fully pondered, till that
Song came up the stairs.

Well I knew that not a lily lifts its cup
To catch the showers,
But drinks in the sun's full treasures though
The fields are filled with flowers;
That the mother to her children never
Gives her love in part,
But to each and every member gives an un-
divided heart.

But somehow I'd missed the lesson that
While Christ loves the race,
All his love is poured on me, through the
Fullness of God's grace.
Now I bless him I have learned it; for it
Cheers me on my way,
And I ne'er shall cease to thank him for
The song I heard that day.

Rev. Robert F. Coyle, in Interior.

Woman's Foreign Missionary Society.

The Philadelphia Branch Anniversary was held in the Academy of Music, Pottsville, Pa., Thursday afternoon, March 13th. A large audience and interesting speakers made the meeting a most profitable one. Mrs. Keen presided. Rev. Dr. Hulburd, pastor of Spring Garden St., M. E. Church, led the devotions. In the absence of the secretary, Mrs. Keen read the report, showing 4,750 members, and moneys received the past year, \$8,069.62. But the demands are increasing, and still larger offerings are needed.

Dr. S. M. Vernon told us of what he had seen in Italy and Egypt. In Rome he visited Miss Hall, who has 8 native Bible readers under her care. The orphanage, in which there are nine orphans is in the 8th story of the building; its roof being the children's play-ground. Miss Hall is doing a good work here.

Dr. Vernon regards Egypt as an excellent field for mission work, and thinks there is no hope for that land until our women go there, and begin with caring for the children. It is the land of the great unwashed; it being a creed, never to wash a child until it is five years old. There is a hideous disease of the eyes very prevalent in Egypt, which a physician said, yields readily to treatment. It is an excellent field for medical missionaries.

He gave us also a touching account of the miserable condition of women in Palestine, who carry on their heads all the wood that is burnt, and the stones used in building roads. Not a well-dressed woman is seen. From Dan to Beersheba you never meet a woman with a cheerful with a cheerful

face. Their distress and sadness appeals constantly to your sympathy; and this is the land of Mary and Martha and other sainted women of the Bible history.

Rev. I. H. Correll of Japan gave an interesting account of the work of the society in that country. Wonderful success attends the boarding and day schools. These mission schools educate wives for the leading men in Japan. They become cultured both intellectually and religiously, and are imbued with the spirit of Christ. Who can estimate the power for good these women will have in their own land?

Great care is exercised in training Bible readers; and all who apply must bring proper recommendations. A three year's course is given them. The native women who have gone out from these schools have done excellent work. They visit churches, and labor among the women who are always anxious to have their help, and gladly welcome them.

An informal meeting was held in the evening in the M. E. church, which was well attended by the missionary workers of all the churches in Pottsville. The work and needs of our society was pleasantly discussed, and a helpful talk given by Mrs. J. F. Keen, of Philadelphia.

Week of Self-Denial for Bishop Taylor's African Work.

By C. E. WELCH, VINELAND N. J.

[Bishop Taylor will be sixty nine years old May 2, 1890; Self-Denial Week, May 2-8.]

Praise the Lord, for His many encouraging doings for Bishop Taylor's African Missions. He has opened the eyes of the people to see the great good to be accomplished in Africa, with a comparatively small outlay of money; and the hearts of His children have been wonderfully drawn toward this work.

We believe this proposal for a week of "self-denial" is of God. We shall better see the great good to be accomplished; people will get into closer sympathy—practical sympathy—with the work. Sympathy will lead to prayer for the work; prayer for the leader, Bishop Taylor; prayer for the missionaries; prayer for the natives; prayer for the Lord of the harvest to send forth the laborers; prayer for the bishop's helpers on this end of the line. And, brethren and sisters, if your hearts go out in prayer for these things, and then you give much or little, the result will be wonderful.

Don't despise the day of small things. The gift of the little girl in California, who sent "two bits and five ten centees" was large in our eyes for we remember how the Lord counts such givings.

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The pennies of the children, the ten-cent pieces and the quarters of others, the dollars of the hard working man or woman, and the larger sums from those whom the Lord has prospered, all for the salvation of Africa—Africa for our Jesus.

Think of it! There will be many who can't give a cent, and they will supplicate a throne of mercy, and beseech God to prosper and bless the gift of others. So the small sums will have multiplying power given from the Lord, and the larger sums will be increased by His word; every dollar will be at a premium. Who can estimate the possibilities of this week of prayer? Mighty prayer, consecrated gifts, and results wonderful!

Children, get a little money for Bishop Taylor during "self-denial week," beginning on the bishop's sixty-ninth birthday, Friday, the second day of May. Do something during that week to earn or save money. Ask your father or mother how to practice self-denial for profit of this kind; ask your minister. If your father and mother don't know, tell them what the minister says. Begin now to save something for Bishop Taylor to spend in Africa.

Fathers, mothers not only be willing to observe this week of "self-denial," but please let Deut. 6: 7 apply to this subject.

Pastors, will you kindly get this object before your people? You know the good that can be accomplished by the faithful observance of a week of prayer and self denial for any worthy object; and won't you give a little prayer and thought to this and properly present Bishop Taylor's African Missions to your church?

God is honoring Bishop Taylor, and we can afford to be an associate of this man in the Lord's work—*Christian Witness*—(Boston.)

The controversy which is now exciting the Northern Presbyterians, touching a proposed revision of the "Confession of Faith," is likely to terminate in the decision to let it alone. We will be sorry should our prediction prove the correct one, for, if churches have creeds at all, they ought to be such as shall be easily understood and not require constant explanation or apology. Besides, we had hoped that by a revision of the venerable document in question, both the doctrinal and ecclesiastical status of the great Church which has stood by the Westminster faith for many generations, would be so modified and *Mollified*, as to render its union with other denominations more assurable. Still, there is much ground to hope for good results in the near future in the fact that revision has been proposed, and that some of the best and wisest of the Calvinists

have strongly favored it. Great bodies may move slowly, but they move all the same; and when they shall have gotten to the edge of the inevitable point where they can not be stopped, their momentum is apt to become such as to crush all obstacles from before it. Even those creeds, which time and usage have stiffened into iron can be made to melt so as to be cast into other and better moulds.—*Church Union*.

WHEN TROUBLE COMES.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart and smiling, say,
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong,
But sing a helpful little song,
Or whistle something light and gay,
And whistle half your care away

The man who sings when troubles here,
From trouble has not much to fear,
Since it will never tarry long,
When stout heart meets it with a song.

Then don't forget, when things go wrong,
To try the magic in a song;
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

—E. E. Rexford, in Golden Days.

An old Brahmin in India said to a missionary lately, in the presence of many approving natives: "When I was a young man, and even a few years ago, the name of Jesus was not known to this people; but now it fills the air everywhere—everywhere."

The Baptist Church of Marion, Ala., has done a most sensible thing by assuming entire charge of the Sunday-school. As a matter of course, the Church will defray the expenses of the school out of its regular treasury, and the children will be taught lessons in benevolence, in lieu of the ordinary method which requires them to pay for the privilege it ought to be a pleasure for the parents to supply.—*Ex. change*.

Mrs. Kennan is a great help to George Kennan in his work for the oppressed people of Russia. She recopies manuscript, reads proofs, translates Russian works, goes over the receipts from his work, and sees to their investment or deposit. Mrs. Kennan is described as a thorough business woman, of considerable business tact and much personal attractiveness.

The unmarried women of Massachusetts have \$28,000,000 on deposit in savings banks of their State.

Mrs. J. C. Barr, of Baldwin, Kansas sent strawberries (of the Captain Jack variety) to three markets last year that brought more per crate than any others sold in those markets. Be the season wet or dry, this lady, it is said, never fails to have fine strawberries for sale. Her average yield of fruit per acre is 4500 quarts.

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If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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The Middletons,
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The Viking Heir,
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Correspondence.

The Minority Report.

(We republish this week, by request, the paper submitted to the Conference by Revs. J. D. Kemp and Dr. Jacob Todd, for the reason, that the copy from which we printed was an imperfect one. Dr. Todd adds a personal note. ED.)

We, a minority of the Committee on Temperance, beg leave to present the following report: As a Church we are in harmony with the position of the general government, in holding as fundamental the separation of Church and state.

We believe that the province of the Church is to preach the Word and inculcate the principles of the Gospel; and thus lead men to a better life, by convincing the judgment and enlightening the conscience of the individual. Men cannot be made morally and religiously better by force, and the Church is nowhere authorized to employ pains and penalties, in spreading the Gospel.

The province of the state on the other hand is to secure the material and social well-being of society, by enacting laws and enforcing obedience to them. It deals with men in the mass, and ignoring individual convictions, compels obedience to the will of the majority by police fines and imprisonment.

The Church and state are not antagonistic, but complementary and cooperative. As the Christian is also a citizen, it is his duty to "render unto Caesar the things which are Caesar's, and unto God the things that are God's;" but this double allegiance must not be confounded and interchanged. We worship, as Christians; we vote, as citizens. The state must not attempt to control religion, nor the Church politics. The state cannot regulate the faith of the people nor prescribe their forms of worship, without becoming the enemy of the Church and the tyrant of conscience; and the Church cannot instruct its members how to vote at the political polls, without becoming dangerous to the liberties of the people and a menace to the state. Men must be left free by the law, to worship God according to the dictates of their own conscience; and they must be left equally free by the Church, to vote at the political polls according to their own judgment. We judge it wrong, therefore, for the Church to seek to influence the vote of her members, by indorsing political parties, political candidates or political measures.

The temperance question is both a political, and a religious question. Voluntary abstinence, on the part of the individual, is a religious duty made such by Divine command, and ought to be insisted upon by the Church; but prohibition—the enforcing of abstinence upon others—is a purely political measure, upon which God's Word is silent, and which must therefore be left to the citizen to decide, according to the best light which he has.

While we do not deem it within the province of the Church, to express any opinion as to the best measures to be taken by the state for the suppression of the liquor traffic, we do declare, with no uncertain sound, that this Conference stands, where she ever has stood, to proclaim temperance in all things,

and total abstinence from all that is hurtful.

We believe that by thus thundering temperance at the gates of the individual conscience we shall ultimately create a public sentiment in the political world, which will sweep the curse of intemperance from all our land.

JACOB TODD.
J. D. KEMP.

N. B.—Will the brethren of the Wilmington Conference please read the above minority report carefully, and as many as agree with it, drop me a line stating that fact. Such communications are not designed for publication, but simply to satisfy private curiosity, as to how the Conference is divided upon this question.

JACOB TODD.

Rev. T. S. Thomas:

DEAR BRO—I am requested by Dr. Reed, to send you prospectus of the Dickinson School of Law. Wm. C. Allison of Philadelphia, is fitting up Emory Hall, at his own expense, for the use of the school, notwithstanding his numerous gifts already made to the college.

Several young men have already indicated a purpose to enter the school. As you well perceive, the first meeting for organization will not occur until June, 3d week.

Very important changes are taking place, in the condition of Methodism in Carlisle. A handsome church is being erected opposite the south-east corner of the college campus. Farther north will stand a fine parsonage. To the west, is the new residence of the president of the college, a large, commodious, and beautiful structure. Dr. Evans, pastor of the church, has been unexpectedly successful in raising funds for the church. At the late session of the Central Pennsylvania Conference, \$2,200 were publicly subscribed for it. Both in size and appointments, the church must be adapted to the needs of the students in the college, as well as to the resident Methodists. It is appropriate therefore, that a portion of the expense of the new structure, should be borne by the Methodist public which is interested in the college. A church is essential to the youth who attend that institution; and local Methodism is to be able to supply one of the fit kind, unaided from beyond. That the church will react favorably on the college, as well as the latter on the former, cannot be doubted. Dr. Evans, besides being an unusually good preacher, is a thorough business man, and no doubt lingers in Carlisle, that he will complete the church enterprise, without leaving behind him any indebtedness arising from the erection of the buildings.

Dr. Reed is indefatigable in labor, and the promise of a large increase of students next year is definite and sure. There are now in college and prepara-

tory school more than for 30 years past. The Dr. has come in contact with vast numbers of people, during the past year, and the impressions made by him are uniformly favorable.

Very respectfully,

WM. TRICKETT.

Carlisle, Pa., April 1st, 1890.

Wilmington M. E. PREACHERS' MEETING convened in Fletcher Hall, Monday morning, April 7th. President D. H. Corkran in the chair; Julius Dodd, secretary. Devotions were led by Henry Sanderson. Attention was called by Dr. Todd to the form of the Lord's Prayer, as it appears in our Church Ritual, which is different from the Scriptural forms, as given in Matt. 6-12 and Luke 11-4.

An informal discussion followed on the passage, "The stone, which the builders rejected, is become the head-stone of the corner, Ps. 118-22."

Presiding Elder Murray, made a statement in reference to the apportionments for Wilmington District; and Dr. Todd gave his views on the principle of assessment, for the benevolent enterprises of the Church.

J. T. VanBurklow, gave some of his impressions of the recent Conference session.

Curators reported, a paper by Dr. Jacob Todd, on "Foot prints of God in Evolution" for next Monday, April 14th.

Other brethren present, were A Stengle, L. E. Barrett, T. N. Given, W. G. Koons, W. E. Tomkinson, W. E. Avery, C. A. Grise, A. T. Scott, A. J. Dolbow, and John Tharp.

Bro. Hopkins writes us from India, "I am very much pleased with the change you have made in your paper. It is much improved, both in size and appearance. It was not inconvenient before, but now it offers special inducements to readers."

The Baltimore Methodist would seem to say otherwise, but extremely large sheets are rather inconvenient."

A Working Steward.

John Ericsson will always be a boy's hero. To read of his inventions is to believe almost in magic; so wonderful is it that one man should have done so much to revolutionize methods of travel and warfare, as well as to have enlarged the field of mechanics until the possibilities are boundless—for the little solar engine which Ericsson left as a legacy, may work as great wonders, when understood and applied, as steam has worked. Great engines may yet be worked by the heat of the sun, as they are now by steam and electricity. Think of the great economy in coal and labor, when the sun becomes the generating force in moving machinery! Every boy can hold as a John Ericsson, but every boy can hold as a principle in his life, the principle that controlled him. Providence has given me greater abilities for use, within certain limits, than to any other mortal. I will be a faithful steward," he said to a friend

once; and it was this thought that controlled his life. To every boy is given some gift, not held by any other boy. It may not be one that will make him marked before the world, but it is this gift that distinguishes him from the rest of the world. What he becomes depends on the use he makes of this gift.

If you read the life of Ericsson, doubtless you will be impressed with one thing—his devotion to study; his determination to understand whatever subject he undertook. He understood the principles of geometry so perfectly, applied them so thoroughly to mechanical drawings, that he found models unnecessary. It was this knowledge that enabled the young Swedish engineer to enter a contest and complete a locomotive in seven weeks, and a "Monitor" in one hundred days. Some one gave the definition of genius as the ability to do hard work; and when we read the life of this Swedish boy, who had but slight school advantages, it seems to have been his greatest genius, in spite of the monuments of skill which he left.

Every opportunity to gain knowledge was used, and he studied especially those lines which he felt would help him to lead in his chosen field.

Boys can do that now. There is hardly a city of any size in which a training in any special line cannot be followed—art, chemistry, mechanics, electrical engineering, as well as the trades. Never did boys in school have the opportunities they have now, and he who feels himself a steward will work for the stewardship.—*Christian Union*.

On adjournment of Conference Rev. and Mrs. N. M. Browne, and Rev. and Mrs. W. L. S. Murray, made a few days' visit to Mr. and Mrs. Wm. Jackson of Salisbury, Md. Bro. Browne, served the people of Salisbury a full pastoral term, from 1872 to 1875, and had resided in that town, the following four years also as presiding elder of Salisbury district.

Brother Murray had served four country churches, constituting the Phoenix station, in Wicomico county, one year, prior to his locating, in 1874, to go to school. He reports great changes in Salisbury, and had he been led into it, blindfolded, he could scarcely have recognized the place, as he had not been there, since the great fire in 1886. He speaks in the most flattering manner of the town, the style of the buildings, its business enterprise and activity, and especially of the prosperity of our own church, as represented in the new and beautiful church edifice, and the commodious parsonages for the pastor and for the presiding elder.

Bishop Foster, who dedicated the

church, is reported as having said, that he had seen the principal churches in both Europe and America, but had seen none which surpassed the Salisbury church, in architectural beauty and artistic arrangement. It is only just to add, that with Mr. W. H. Jackson's generosity toward this enterprise, and Rev. T. E. Martindale's wise and effective leadership, our people have completely metamorphosed the entire situation. Dr. Murray says the flowering out of this plant of Methodism is perfectly astonishing.

Bro. Jackson has a palatial home, in which he dispenses generous hospitality to his friends; but, in the spirit of true consecration, he was not willing to see the house of the Lord lie waste.

Are there not others, whom the Lord has blessed with abundance of worldly goods, who, in a like spirit of grateful devotion, will rise up and build houses of worship where they are needed; thus honoring the Lord with their substance, and at the same time, erecting for themselves a lasting memorial?

Local Preachers.

The Baltimore Association is to hold its 59th anniversary, in the Union Square M. E. Church, in that city, Sunday, April 20. An all day meeting is arranged for, beginning with a consecration service at 9.30 a. m., conducted by William Lambright. The annual sermon at 11 a. m., is to be preached by George T. Leach; alternate, Caleb W. Greenfield.

At 3.30 p. m., a memorial service will begin, and memoirs will be read of Revs. Wm. C. Jones, Fletcher E. Marine, Charles Hollis, and George J. Zimmerman. This is to be followed by a love-feast.

At 7.30 p. m., another service will be held, at which, the secretary, C. W. Greenfield, will read his report, and the president, John W. C. Sites, will make his annual address. Dr. Wm. M. Barnes, James North, and the pastor, Rev. S. M. Hartsock, will also speak. Arrangements are made for very fine music.

One Hundred Cents on the Dollar, for Africa Alone,

To establish, to man, and to develop Self-supporting Missions and industries among the nations of the Dark Continent. I hereby appoint S. A. Keen, of S. A. Keen & Company, Banker, 100 Washington St., Chicago, and 115 Broadway New York, my treasurer, for all amounts of money donated for the above purpose, by the friends and patrons in America, of my Africa Missions. We propose, under the leading of the Holy Spirit, to carry forward this work on an enlarged scale, and expect the cheerful co-operation of a true friends of, this needy people.

WM. TAYLOR.

Cape Palmas, Africa, Feb. 22. 1890.

Eight hundred salesgirls in Berlin, belong to a union which has had remarkable success. For 10 cents a month they receive medical care, medicine, and help in getting work. The organization was started by a women's club in that city.

PERSONAL.

Mrs. Andrew V. Stout, president of McClintock Association for twenty-one years, upon resigning the office, enclosed a check for \$2,000, the interest on which will forever educate one student at Drew Theological Seminary.

Nine missionaries lately sailed from New York, to join the Methodist missions, that Bishop Taylor intends to plant across the African continent.

The largest, handsome and most costly Sunday-school building in the United States was dedicated in Brooklyn—that of the Tompkins Avenue Congregational Church, of which Dr. R. R. Meredith is pastor. The building and furniture cost \$8,000, and accommodations are provided for 2,000 attendants. Dr. Meredith is an ex-Methodist itinerant.

The day of notable consecration and heroism for our young ministers is not a thing of the past, as is witnessed by Rev. Fred Morgan, of Seabrook, N. H. He left a position worth nearly a thousand dollars a year to accept \$400, with the privilege of preaching the Gospel. In addition to the full work of his pastorate, which he has discharged with signal success, he has taken the studies for two years in the School of Theology of Boston University.—*Zion's Herald.*

Camden M. E. Church recently presented a silver tea service to the Rev. and Mrs. P. H. Rawlins.

Rev. W. N. Wagner, pastor of Trinity M. E. Church South, Trappe, Md., has returned from Conference, having been re-appointed to this charge another year.—*Talbot Times.*

Rev. Dr. W. S. Robinson of Watertown, Dakota, came East, the week before last, and spent a day and night each with his friends in Milford and Smyrna. He left Saturday afternoon, March 22d, for New York. He is looking in excellent health; and reports his family, as getting better better adapted to the rigors of the climate. He came East in the interest of a Chautauqua Assembly at Lake Kampeska, in Dakota, as an intermediary between members of his congregation, and certain New York parties who want to make an investment in the Chautauqua of the Northwest. He had not seen a drop of rain, since he left here early in December, until his return last week, but plenty of snow, ice and zero weather.

The Rev. Thomas O. Crouse, pastor of the M. P. Church, Centreville, Md., and a member of the Methodist Protestant Conference, has been called to fill the pulpit of Chatsworth Independent Methodist Church, Baltimore city, made vacant by the resignation of Dr. J. T. Wightman, who entered the Baltimore Conference of the Methodist Episcopal Church, South, and was appointed pastor of Mt. Vernon Place Church, Washington.

The *Watchman*, of Boston, thinks that the rumor, circulated from time to time to the effect that Joseph Cook is giving out is a mistake. His lectures this year attracted large audiences in Boston, and were more fully reported in the Boston papers than for many years. It thinks, that a man who can deliver an annual course of lectures for fifteen years with these results, does not show many signs of giving out.



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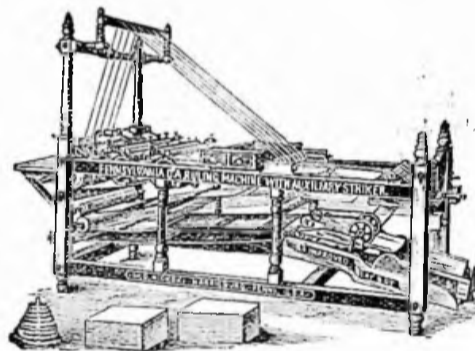
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The Sunday School.

LESSON FOR SUNDAY, APRIL, 13th, 1890. Luke 7: 11-18.

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

THE WIDOW OF NAIN.

GOLDEN TEXT: "They glorified God, saying, That a great prophet is risen up among us" (Luke 7: 16).

11. The day after—R. V., soon afterwards; it may, however, have been the next day after the miracle at Capernaum. Nain.—The name means "lovely." "The rough path near the entrance of Nain [as the place is now called] must be added to the certain sites of events in the life of Christ" (Farrar). Many of his disciples—omits "many of." The twelve are plainly meant; perhaps others also who attached to His teaching. Much people.—Jesus was now the popular idol.

13. When he came nigh (R. V., "drew near") to the gate.—Ancient cities were generally protected with walls, and hence "the gate" is mentioned. As the gate was the place of public concourse, justice was commonly dispensed here. There was a dead man carried out (R. V., "there was carried out one that was dead")—Burials were performed outside the walls; in this case the procession was probably making its way to one of the rock-hewn sepulchres still visible on the hillsides, when the procession which attended Jesus was encountered. Only son of his mother.—"There could little be added to the words of the Evangelist, whose whole narrative here, apart from its deeper interest, is a masterpiece for its perfect beauty—there could be little added to it, to make the picture of desolation more complete. The bitterness of mourning for an only son had passed into a proverb (Jer. 6: 26; Zech. 12: 10; Amos 8: 10)" (Farrar). She was a widow—which made her grief all the harder. Much people of the city—testifying their sympathy. Incidentally this gave to the miracle which followed greater publicity.

"The body was dressed in the ordinary garments, or was wrapped in a long piece of cloth, answering to the modern shroud. The bier on which was borne was, in the case of the poorer classes, a simple board supported on two poles. There was no coffin; the corpse was simply covered with a large cloth. Mourners accompanied the body to the grave, chanting a sorrowful refrain, broken in upon by the genuine lamentation of friends, the sympathetic expressions of bystanders and acquaintances, and the professional outcries of hired mourners" (Abbott).

13. When the Lord.—St. Luke used this appellation very frequently, probably "to indicate the majesty revealing itself in His discourse and action;" or, possibly, "the fact is a sign of the spread of Christian faith. Even though St. Luke's Gospel may not have been published more than a year or two after St. Matthew's, yet St. Luke belongs, so to speak, to a later generation of disciples." Saw her.—His own mother was probably now a widow. Says Irving: "The Lord 'saw her,' as she went weeping by the bier of the deceased. He needed no interpreter of her sad calamity, and her sad calamity needed no advocate in His breast. Had compassion on her.—Jesus, who was always touched by the sight of

human agony (Mark 7: 34; 8: 12), seems to have felt a peculiar compassion for the anguish of bereavement (John 11: 33-37). The fact that this youth was "the only son of his mother and she a widow" would convey to Jewish notions a deeper sorrow than it even does to ours, for they regarded childlessness as a special calamity, and the loss of offspring as a direct punishment for sin" (Farrar). Weep not.—Trench compares this "weep not" of the Saviour with the "weep not" of earthly sympathizers, "who, even while they speak the words, give no reason why mourner should cease from weeping;" whereas, when He came, He gave an earnest of His intention to fulfill the promise, "God shall wipe away all tears from their eyes." How much weeping He has already stayed in the world!

14. Touched the bier—a detaining, halting touch; a touch which did not dread ceremonial defilement any more than when the holy Hand touched the leper. Young man . . . Arise—no pomp, no ritual, no "passionate, tentative struggles," like those of Elijah and Elisha; simply the calm word of power—the same word that shall one day "awaken not one, but all the dead, deliver all the divided that have fallen asleep in Him, to their beloved for personal recognition and for a special fellowship of joy" (Trench).

15. He that was dead sat up—visible evidence of restored life and strength. "The Power that can raise one man, can raise a thousand, a million, a world" (Hall). Began to speak—audible evidence of miraculous restoration. Delivered him to his mother—"for the man had ceased to belong to his mother." A striking peculiarity of this miracle is that, so far as the narrative goes, it was not dependent upon the faith of any one present. The mother, apparently, expected no intervention, and was plunged in deepest grief. Her son had ceased to use his faculties in the earthly sphere. So far as the record goes it was, primarily at least, a miracle of pure compassion.

16. There came a fear on all (R. V., "And fear took hold on all")—that reverential fear, which would naturally be excited by such a marvelous, and stupendous, and manifestly divine, exercise of power. A great prophet is risen up.—They classed Jesus with Elijah and Elisha; or possibly identified Him, in their minds, as one of those mighty prophets returned to earth. God hath visited his people—the phrase with which Zacharias welcomed his prophet child John (Luke 1: 68). God had restored the long-lost prophetic order, and Messianic times were nigh" (Lindsay).

17, 18. Rumour went . . . throughout all Judea—not merely Galilee. Disciples of John showed him of all these things.—John was imprisoned at this time in Macherus, and secretly chafing both at his confinement and at the unsatisfactory (as it seemed to him) course pursued by Him whom he had heralded and baptized. His blunt message to Jesus is given the next verse.

Don't Feel Well,

And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness. You've no idea how potent this peculiar medicine is in cases like yours.

The Encyclopedia Britannic, which is a standard authority, says: Cremation, or the burning of corpses, may be said to have been the general practice of the ancient world, with the important exception of Egypt, where they were embalmed, Judea, where they were buried in sepulchers, and China, where they were buried in the earth. In Greece, for instance, so well ascertained was the law, that only suicides, unteathed children, and persons struck by lightning were denied the right to be burned. At Rome, from the close of the Republic (say 50 B. C.), to the end of the fourth Christian century, burning on the pyre or rogos was the general rule. Whether, in any of these cases, cremation was adopted for sanitary or for superstitious reasons, it is difficult to say. Embalming would probably not succeed in climates, less warm and dry than the Egyptian. The scarcity of fuel might also be a consideration.

Bro. John W. Jackson died at North Haverhill, N. H., last week. He bequeathed to Bishop Taylor's Missions, \$1,000; \$2,000 to Parent Board of Missions; \$2,000 for Church Extension; \$1,000 to Tilton Seminary; and about \$2,500 for the church at North Haverhill.

All attempts to hurry God's dealings are sure to be productive of bad results. Let us remember that God gives liberal interest for every year that He keeps our prayers unanswered. The richest blessings are often those which take longest in coming; impatience is almost always accompanied by loss.—Rev. P. B. Power.

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Temperance.

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

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

THE FIRST GLASS.

The first glass has a story old,
But new each day the tale is told,
Of misery, hunger, crime and sin,
And the low, sad wail—"What might have been."

Clear and sparkling, bright and red;
"It will do no harm," the temper said;
But conscience whisper'd, "'Tis not so,
Handle not, taste not, answer no."

Oft-times it is the social glass,
The gilded ball and friends all;
Unworthy they of such a name,
Who lead men in the road to shame:
And manhood from a high estate,
Looks not to its awful fate,
But takes the risk; the seed is sown,
And soon, a bitter reaping's known.

Another scene; doth it not prove
The blindness of a human love?
A jeweled hand of a maiden fair,
Holding a glass of wine most rare,
While smiling lips, and tender eyes,
Dath offer sorrow in disguise;
For with each drop he drank that day,
Her own life's blood would ebb away.

Young women, much lies in our power,
To help or crush, in one short hour,
A mother's hopes, a father's pride,
O God of Truth! be Thou our guide!
Young men, press on, if you are right;
And aid the weak-willed in the fight;
Be firm, be strong, tis manhood's claim,
Strive to exalt this noble aim.

I. G.

Wilmington, Del.

Where the Drunkard's Money Goes.

Every rag stuck in a window to keep out the cold from the drunkard's home denotes a contribution toward buying new suits for the publican and his family. The more elegance and ease in the publican's family, the more poverty, degradation and despair in the families of those who patronize him. The corner grog-shop, with its large plate glass windows and marble floors is paid for by the tenants of other landlords.

The more plate-glass windows and marble slabs there are in the saloon, the more old hats and worn-out garments must be stuck in the windows of their patrons to keep out the cold air. The more silk flounces upon the dress of a saloon-keepers wife, the cheaper the calico upon the wife and children of his patrons. The more spacious the parlor and brighter the fire of the publican, the more scantily furnished, cheerless and cold, are the abodes of those who patronize him. While the publican drives his expensive span, his customer cannot afford a 5 cent horse car. From the bung-hole of every barrel of liquor that is sold by the dram-seller, there flows a constant stream of drunkards, crimi-

nals, lunatics, and imbeciles, to fill poor houses, houses of correction, jails and prisons, while blasted hopes, ruined homes and paupers' graves are the relics of the trade. Every shilling that the owner of the dram-shop and the dram-selling tenant put in their pockets comes out of the pockets of the poor, and is a dead loss as far as the public good is concerned. Worse than that, the more drink sold, the more burden there is imposed upon the honest citizen and tax payer. The richer the landlord and his rum-selling tenants grow, the poorer becomes the landlord who lets his buildings for tenements and legitimate business. It is an undisputed fact that the laboring man who has a family cannot indulge in liquor-drinking, and pay his landlord and grocer.—*Cleveland Evangelical Messenger.*

A Western paper says: The liquor interests in New York, with its 8,000 saloons, claim to control 40,000 votes. This is doubtless a moderate estimate. What is true of New York is largely true of Chicago, Cincinnati, St. Louis and a majority of the large cities and towns of the whisky states. This fact is sufficient explanation of that other fact that the liquor laws already existing are in these towns and cities violated with impunity. The whisky men put their votes where they count for the protection of the liquor traffic.

"Don't keep so sweet" in the temperance cause, that the truth is suppressed for fear of hurting some one.—*Michigan Christian Advocate.*

The House Committee on the Alcoholic Liquor Traffic has made a favorable report on the bill for the appointment of a Commission to investigate the alcoholic, fermented and vinous liquor traffic in all its branches; its relation to revenues and taxation; its effect upon labor, agriculture, manufacturing and other industries; its moral and scientific aspects in connection with pauperism, crime, social vice and the public health. The bill provides that the report of the Commission shall be made to Congress within two years from the date of the appointment of the Commission.

The people of Nebraska should not allow themselves to be deceived by the fallacious arguments advanced by the friends of re-submission. High license is a delusion, as far as any appreciable diminution of the liquor traffic is concerned. This has been the experience wherever it has been tried. The Brooks law of Pennsylvania seems to have been the special pet of the ardent advocates of high license. They were loud in their predictions of what won-

ders it would effect; and when it first went into operation we were repeatedly informed of the number of saloons it had forced out of existence. But how has the law really worked? We have the answer in the following dispatch to the press from Pittsburg dated March 10: "J. O. Brown, Chief of the Department of Public Safety, in his annual report to the council to-day, made the startling statement that there are at present about 800 unlicensed liquor saloons in Pittsburg. Under the Brooks' law, only ninety-three dealers are licensed to sell liquor in the city, and Chief Brown says this is entirely inadequate for the wants of the drinking community here. He recommends either absolute prohibition or enough saloons properly distributed to supply the needs of the drinking classes."—*Central Christian Advocate.*

We commend to the thoughtful consideration of our readers the following "putting" of the so called "Christian Science" the business. It accurately states the essential doctrines of the "system," and then hits them off with an illustration which can not be misunderstood. It is from the *Christian Standard*, of Cincinnati:

The corner stone, or rather the sub-
stament, of 'Christian Science' seems to be the *allness*, the *everythingness* of mind. The mind cannot be sick—there is no sickness. There are only impressions and convictions of sickness; and what has quinine, calomel and aconite to do with convictions? Therefore take no medicine, but get the power to banish these "convictions of disease" So far, so good—but why stop here? The mind can not hunger for bread or thirst for water, and since the mind is every thing, there can be no hunger—only a *conviction* of hunger. But a *conviction* has nothing more to do with food than has a *conviction* of disease to do with medicine. Therefore, take no food, but get rid of your conviction of hunger. There could be no danger in fasting for the mind cannot starve, and the mind is everything. We do not know of any 'Christian Scientists' however, who have faith to practice their doctrine.—*Pittsburg Christian Advocate.*

In the appointment of Dr. Parker as evangelist in India, Bishop Thoburn has established the precedent, for the appointment of evangelists. Now let the bishops in this country do likewise. We might as well have good men, authorized by competent authority, and thus check much of the loose doctrinal preaching that is abroad.—*Christian Witness*. (Boston).



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TALK IS CHEAP,

and the press teems with advertisements of sarsaparillas, and other liver, blood and lung remedies, but there is *one* medicine, and *only* one, the claims for which, as a cure for all lingering diseases arising from Torpid Liver or Bileousness, or from impure blood, are backed up by a *positive guarantee!* If it does not do just as represented in *every* case, the money paid for it is promptly refunded.

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A Premium Offer.

Our readers will find on page 16 of this issue, a statement by the publisher of the PENINSULA METHODIST, offering a prize of TWENTY FIVE DOLLARS for the largest number of new subscribers, that shall be sent in, with the cash, between now, and Sept. 1, 1890. As an incentive to all, the publisher offers a free copy of the paper, sent to any address in the United States or Canada until Jan. 1, 1891, for the first 15 names that any one may report with the cash, and another free copy for each additional 15 names thus sent in.

This is certainly very liberal,—one copy of the paper, till Jan. 1, 1891, for every fifteen names sent in at 10 cents apiece; so that every one who secures fifteen such subscribers will have a copy of the paper free for the rest of the year, besides an even chance with others, to secure the twenty-five dollars prize.

Beyond all other considerations, our friends will have the satisfaction of aiding in the circulation of a local church paper, whose influence in the family and the community is helpful to pastors and people, in church work, as well as interesting and attractive in matters bearing upon the public weal.

We invite the prompt attention of our readers to this offer.

PERSONAL.—We had the pleasure of a friendly call last week, from Sister Hester A. Henderson, widow of Wesley Henderson who died, Sept. 13th, 1841, while serving as preacher in charge of Caroline circuit: having been removed from Brandywine Mission, the August previous, to supply a vacancy caused by the death of Rev. William Torbert.

Sister Henderson has removed from Philadelphia, and taken up her residence in this city.

Ecumenical Conference, 1891.

One of the most notable and interesting Methodist gatherings ever held was the Ecumenical Conference, which convened in London, Sept. 7, 1881. It was then determined to hold another in this country, in 1891.

The last General Conference of the Methodist Episcopal Church requested the Bishops to appoint a commission, consisting of three Bishops, five ministers, and five laymen, etc.

The Bishops appointed, Bishops Thomas Bowman, D. D., LL. D., John F. Hurst, D. D., LL. D., and John H. Vincent, D. D., LL. D., the Rev. David S. Monroe, D. D., of the Central Pennsylvania Conference, Rev. L. F. Morgan, D. D., G. H. Hunt, Esq., and Hon. M. G. Emery, of the Baltimore Conference, Rev. W. J. Paxson, D. D., and Ex-Gov. R. E. Pattison, of Philadelphia, Rev. J. M. King, D. D., and J. M. Cornell, Esq., of the New York Conference, and Rev. J. W. Hamilton, D. D., and Prof. J. M. Van Vleck of New England Conference.

The Commission held its first meeting in Philadelphia, Wednesday, March 26, 1890, when Bishop Bowman was elected chairman, and Rev. David S. Monroe, Secretary of the General Conference, was appointed Secretary. It was,

Resolved, That the plan for the Methodist Ecumenical Conference of 1891, adopted by the General Conference of 1880, be accepted, as the plan of this Commission on its communication with affiliating bodies, concerning the proposed Ecumenical Conference to be held in America in 1891. It was also,

Resolved, That other Methodist bodies be requested to appoint a committee of correspondence as soon as possible and forward to the Secretary of this Commission the names of the members of said committee.

A committee, consisting of Revs. Drs. Monroe, Paxson, and Morgan, and Hon. R. E. Pattison, was appointed to prepare circulars to the various Methodist bodies, requesting their co-operation, and to the Secretaries of the Annual Conference, to report the names of the persons nominated as delegates.

The time fixed upon for the Ecumenical Conference was sometime between Oct. 10 and Nov. 10, 1891, and a committee consisting of Bishop J. F. Hurst, J. M. Cornell, Esq., G. H. Hunt, Esq., Hon. R. E. Pattison, and Hon. M. G. Emery, was appointed, on the place for holding the Conference and also on Finance.

Rev. Dr. J. W. Hamilton, Rev. Dr. J. M. King, Bishop J. H. Vincent, and Prof. J. M. Van Vleck, were appointed to communicate with the Eastern section.

The Commission will meet again, at the call of the President, and any information desired concerning the Conference may be obtained by addressing the Secretary of the Commission, Rev. David S. Monroe, D. D., Altoona, Pa.

Kindly Sympathy from India.

Among the many letters the writer and his family have received, eloquent and comforting, in their expressions of

friendly thoughtfulness in our great sorrow, the latest comes from our dear brother, Rev. George F. Hopkins, in far off India, over whose home has fallen the dark shadow of the sad bereavement, by which his beloved wife has been taken away with a stroke. The sentiments are as wide of application, as the experiences of kindred sorrows; and we give our readers the privilege of reading these words, as comforting to them as to us.

LUCKNOW, March 5, 1890.

DEAR BRO. THOMAS—I hear with sorrow, of your sad bereavement. Although I was not acquainted with the loved one whom you mourn, my own bereavement has taught me more thoroughly, how to sympathize with others.

One special lesson I learned, was, that of God's loving care for all his own. I seemed to hear these words, "She is my precious one." That gave me comfort; because it meant that He loved her even better than I did, and He is infinitely more capable of caring for her. And then it meant also, that He had the first right to her.

We shall meet these loved ones, by and by. The Lord greatly bless and strengthen you in all your work for the King, until He shall take us all to be with Himself! "In his presence, there is fullness of joy; at His right hand there are pleasures forevermore."

Yours in Christ,

G. F. HOPKINS.

A Correction.

In our list of appointments, as published last week, there were some errors; Hallwood and Klej Grange should not appear, as they are included in other charges; and Edge Moor should have been joined with Brandywine. The pastor of Chincoteague, Va., should have been George E. Wood, not I. L. Wood, who is appointed to Zion, Md.

Middletown, Del.

Last Sunday, a most beautiful day, it was our pleasant duty to serve the good people of this pretty town, by supplying the pulpit of the M. E. Church, in the absence of the pastor.

The joy and hope of Easter were symbolized by the beauty and fragrance of blooming flowers, which greeted the passer by, from almost every window, as well as gave appropriate decoration to the churches.

Besides our own, there are five other churches in Middletown, the Protestant Episcopal, the Presbyterian, the Roman Catholic, and two for the colored people. All, we understand, were well filled, this bright Easter Sabbath.

Our congregations were large and attentive, both morning and evening; quite a large number of young people being out at night.

His Excellency, Governor Biggs, and his wife were present at both services, and as we were pleased to learn, are very regular in their attendance upon Divine worship. We had the pleasure of forming the Governor's acquaintance, in the home of his father, when as junior preacher, we traveled Elkton circuit, with Rev. T. A. Fernley, preacher in charge, in 1851-2. One of his sisters was the wife of the late Rev. W. H. Brisbane, and is now the wife of Thomas W. Price, Esq., a prominent layman of Philadelphia; another is the wife of Rev. Theodore Stevens, now in charge of our church in Pottsville, Pa., where the Philadelphia Conference held its last session.

We also met with Bro. John B. Roberts, a local preacher, formerly a resident of North East, Md., our native village, and Bro. Cavander, one of our Bethel members in the long ago. Bro. Roberts' son, Charles, is the organist and chorister in the M. E. Church here; and with his efficient choir, discoursed most delightful music in the public services.

In the Sunday-school, whose roll includes some 250 names, there were 191 reported present last Sunday. Bro. A. G. Cox is a veteran officer in this department, having served this school as superintendent over thirty years.

His assistant is Bro. Barris, son of veteran Methodist parents, who greeted the writer with special interest, as the younger brother of John C. Thomas whom they had learned to love, while he served Delaware City circuit, as junior preacher with Stephen Townsend 1844-45, and whom they remember with great affection.

Of other matters of interest, we shall write in our next issue.

Mr. C. H. Yatman, so widely known as a popular and successful evangelist, through his annual Young People's meetings, at Ocean Grove, N. J., has been holding very interesting meetings in Park Avenue M. E. Church, Philadelphia, Henry Baker, pastor. It is an open secret, that he intends to make that city his future home, having purchased No. 1917 North 8th street, for that purpose.

Mr. Yatman, was the recipient, not long since, of a handsome sum of money, from a lady, who gave this proof of her gratitude to him, as the agent whom the Holy Spirit used to open her eyes to the light, and to lead her from a vain trust in the Roman Church, to an intelligent and conscious faith in Christ as the only Saviour.

Rev. J. D. Rigg informs us, the Committee expect to have the Conference Minutes ready for delivery next week.

Conference News.

At St. Paul's the Ladies Aid welcomed Bro. Barrett, to a sumptuous supper in the parsonage, on his return from Conference for his third year of pastoral service in this charge.

Rev. W. G. Koons was warmly greeted, on his return to Wesley for the fourth year; church crowded; and one conversion, Sunday evening. This is a key note which ought to be reached by every pastor.

Rev. E. C. Atkins, the newly appointed successor to Rev. H. W. Ewing, preached a grand introductory sermon at Madeley chapel, Sunday morning. Shouts of praise arose, and the new pastor was joyously and heartily welcomed. The evening congregation was an overflowing one, and the highest commendation is heard on every hand.

Rev. T. N. Given, Brother Smoot's successor, appeared in his new charge, Marshallton and Stanton, and made a fine impression.

The appointments, so far as heard from, give almost universal satisfaction to both pastors and people, throughout the Conference.

In the absence of Rev. V. S. Collins, who was visiting friends at his old home, Scott pulpit was filled last Sunday morning by Rev. Wesley C. Johnson, of the Philadelphia Conference, and in the evening, by Dr. W. L. S. Murray; the sermon and music had been specially prepared for the Easter occasion, and were made a blessing, in aiding the people to worship the Risen Redeemer, "in spirit and in truth."

Rev. H. W. Ewing, the successor of Rev. F. C. McSorley, preached in Crisfield, twice, last Sunday. The beautiful day, the Easter service, and the new preacher combined to bring out the people, filling the church with joyful worshippers. His sermons were of a high order, and listened to with marked attention and interest. There seemed to be a mutual bond of sympathy between pastor and people. Great satisfaction was expressed at the appointment.

Rev. T. C. Smoot was one of the first pastors to move after Conference; having taken possession of the parsonage before the Sabbath. He preached fluently to his people at Mt. Lebanon, Easter Sunday morning, and addressed the Sunday-school at Newark and Union, in the afternoon; but as it was quarterly meeting occasion, the presiding elder, Dr. Murray, preached. The congregation was large and appreciative.

Rev. I. Jewell was tendered a reception, on his arrival from Conference, to begin his fifth year as pastor of our church in Rising Sun, Md. A large number of friends had taken possession of the parsonage, and had everything in order; including a good supper, and a happy season of social converse.

Last Sunday the church was beautifully decorated with evergreen and flowers; the singing was good; the congregations filled the house.

Bro. Jewell thus enters upon his fifth year, with great promise of prosperity, among a people which any preacher may be glad to serve. God is with us.

The Wilmington auxiliaries of the

Women's Foreign Missionary Society will hold an all-day meeting in Grace M. E. Church, this city, Thursday, April 17th, beginning at 10 a. m. There will be a morning, an afternoon, and an evening session.

Several prominent speakers will be present, to address the meeting; among whom will be Mrs. E. B. Stevens, of Baltimore, Mrs. Keen, and Mrs. Caboon of Philadelphia, Miss Sites, a returned missionary, and Mrs. C. K. Ross, of Germantown, (mother of "Charley Ross".)

Special "thank-offerings" will be made during the day and evening, in the interest of the Lucknow Woman's College, of India. The public is cordially invited to all of these exercises.

MRS. ADAM STENGLE.

[Miss Sites is a native of China, the daughter of one of our most faithful missionaries, Rev. Nathan Sites, who has been laboring in China, since 1862. She is a most pleasing and attractive speaker.

She made a fine impression in Milford Ed.]

BRANDYWINE, WIL.—Bro Grise visited his father, Mr. J. S. Grise at Roxauna, Del., after Conference, and did not return to this city until Friday. At the close of his prayer-meeting, that evening, he found the parsonage crowded with members and friends of the church, who had come to welcome him home. The parson and his wife were taken possession of, and ushered into the dining-room, where they found a table loaded with fruits and cakes, awaiting them.

After an introduction to their new congregation, Jas. T. Mullin, Esq., in behalf of the church, presented Dr. Grise with an elegant study-wrapper.

This cordial reception by these noble people with whom the pastor has labored so pleasantly the last three years, was very grateful to him; and he enters on the fourth year, with bright prospects, and with strengthened resolutions for another year of glorious success.

CRISFIELD, MD.—Easter Sunday opened with clear skies, brilliant sun-shine, and the singing of birds. Long before the hour of worship, conveyances from the vicinity, filled with occupants, began to arrive in town, and crowds of pedestrian's filed into the doors of old "Immanuel," until every pew was filled, and all available room occupied. Seldom, if ever, has Immanuel M. E. Church looked upon such a multitude. The people had come from all points, "to keep the feast." The rostrum was tastefully decorated with geraniums, petunias, nasturtiums, calla lillies, and other flowering plants, that had sprung from their burial into heauteous life; the passion-vine trailing along the edge of the pulpit. Chorister Aspril and his choir rendered in fine style the Easter anthem. After preliminary services, Rev. Harvey W. Ewing was introduced, as the newly appointed bishop of this local diocese, to superintend its spiritual affairs. The church extended her welcome, with assurance of her sympathy and cooperation with the prayer, that the combined efforts of pastor and people, under the blessing of the Holy Spirit, would result in a grand harvest-gathering. Bro Ewing's sermon was from the text: "He is not here for he is risen, as he said." Matt. 28-6. Reviewing the historical testimony to the fact, and calling attention to the inability of death to keep the body of Jesus

in the tomb, the speaker set forth his coming forth from the grave, his ascension into heaven, and the Christian's hope of victory. The sermon was a good one, and the criticisms were of the most flattering character. The beginning is grand, may the ending be glorious!

NELSON.

Children's Day.

The programme for Children's Day, 1890, prepared by Dr. C. H. Payne, Cor. Sec., of the Board of Education, assisted by Dr. George Lansing Taylor, is now ready. It is called "Our Grand Army Review," and is packed full of good things, both attractive and instructive; has several new hymns and some stirring music by Prof. Sweeney. Specimen copies will be sent to every pastor, for himself and for his Sunday school superintendent, together with the new Annual Report of the Board of Education. Orders received at the METHODIST BOOK STORE, Wilmington, Del.

From Dover, Del.

MR. EDITOR:—Our pastor, Rev. E. Terry, has returned to us, for the fourth year, which, we hope, will prove a very prosperous one.

Last Sunday, being Easter, special services were held in all the churches in town. In the M. E. Church, the services were most appropriate. The church was tastefully trimmed; the chancel and pulpit presenting a charming appearance. The audience room was filled to its utmost capacity, pews and aisles being crowded. The services were opened with an anthem by the Norma Glee Club, a double quartette of male voices, composed of the best talent of Dover. The pastor preached an excellent sermon, on the Resurrection of Jesus, setting forth its relation to Christ and all mankind. In the afternoon short addresses were made in the Sunday-school, by Rev. John R. Todd of the Conference Academy, and the superintendent, J. E. Carroll. The infant department gave two of their selections. Appropriate responsive readings were had. In the evening the pastor preached on another aspect of the great theme.

At the Baptist church, in the evening, the Norma Glee Club favored the people with some of their selections, which were listened to with deep interest; as was also the sermon preached by the pastor, Rev. E. E. Williamson. This church also was crowded.

The people of Dover have been busy this week in securing homes for the delegates to the Sunday-school convention, to convene here Thursday and Friday of this week. An interesting session is looked for. There is also in progress to-day, in the Presbyterian church, a missionary meeting, at which large numbers are in attendance.

There will be a public temperance meeting in this town, Thursday evening, under the auspices of the two Good Templars' Lodges, at which the Rev. S. K. Maxwell of Leipsic is expected to make an address.

Several of the preachers stopped over in Dover on their way home from Conference; among whom we noticed, Revs. C. W. Prettyman, T. E. Martindale, E. H. Hynson, A. S. Mowbray, R. W. Todd, and J. T. VanBurklow.

The Dickinson College Glee Club will give an entertainment in our town Wednesday evening, March 16th; and those who heard them, when they visited Dover two

years ago, should not fail to hear them this time.

The public schools of the town have been closed this week, and the scholars have made good use of the vacation.

Respectfully,

HERMAN C. TAYLOR.

Dover, Del., April 9th, 1890.

Hood's Sarsaparilla has the largest sale of any medicine before the public. Any honest druggist will confirm this statement.

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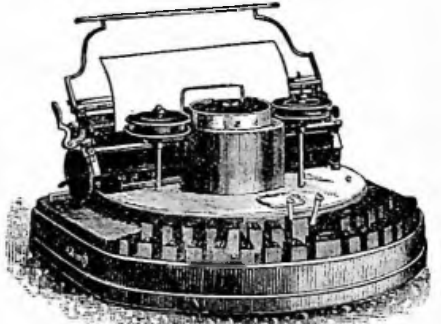
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 OUR SERIAL STORY
 Blanch Montague.

OR
 WHY WAS IT?
 BY CAUGHEY.

CHAPTER XV—ANOTHER LINK.

It would have been hard to decide who was the more astonished, Walter Melvin or Blanch Montague.

So completely surprised were they both, by this unexpected meeting, that it is not certain how long they might have stood looking at each other in silence, had not Christopher Montague come to the rescue. He was just entering the front door, as his daughter went into the sitting-room, and a few steps brought him to her side.

Recognizing Walter, he at once stepped forward, and extending his hand, exclaimed heartily; "I am glad to meet you again, Mr. Melvin, although the pleasure at this time is wholly unexpected."

Walter grasped Mr. Montague's hand, and warmly returned his cordial greeting, as he said, "this surprise, I assure you, makes your call none the less welcome;" rolling a large arm chair toward Mr. Montague, and handing a rocker to Blanch.

"Before I sit down, I must explain my presence here," said Mr. Montague. "The proprietress of this cottage, Mrs. Curtis Newbold, is my sister; we have just had tea, and being anxious to find you, that I might thank you for the great service you rendered us to-day, I decided to leave my daughter here with her aunt, while I continued my search for you. It has been a year since we visited my sister, and Blanch thought to surprise her aunt, by suddenly coming upon her in the sitting-room. This accounts for our unceremonious intrusion, and for what must have seemed to you, a most singular address on the part of my daughter."

Walter listened with eager interest to these hurried statements; and when Mr. Montague had finished, said playfully, as he turned to Blanch, "then, after all, the honor of this visit is not to be mine." Blanch smiled and said, "No sir, we had no thought of meeting you here; but we are not displeased; for, as you know, my father wished to see you again."

"I thank your father, replied Walter, for his appreciation of what I am only too happy to have done; but he is under no obligations to me;" and turning to Mr. Montague added, "your sister, Mrs. Newbold, has gone out, and said she would not return until ten o'clock."

Taking the seat Walter had so politely handed him, Mr. Montague said, "I may as well sit for a while, as your

presence here makes it unnecessary for me to proceed further, for the present. May I ask, how long you have known my sister?"

"I never met her until to-day," said Walter, in his frank, straight forward manner. "I am spending a few weeks abroad, and in my wanderings came to Ocean View this afternoon. Being a stranger here, and knowing nothing of the hotel, I did not select a stopping-place at once, but walked up the avenue until I reached this street, and seeing the park at the rear of the large hotel, I started to walk toward it. I had not gone far, when I noticed on the door of this beautiful cottage the words 'Lodgings,' and at once I resolved to take a room here, if I could secure one. I prefer a room in a cottage like this, to quarters in a hotel; it is so much more like home."

"My daughter tells me that you live at Glen Eden; the name is beautiful, but I must confess I never heard of it before."

"It is but an old homestead in the Arlington Manor, which I inherited from my grandfather, Francis Melvin, and in which I have resided with my widowed mother, Mrs. Howard Melvin since I was eight years old. I had planned, he said thoughtfully, to have had my dear mother spend this vacation with me, but the sudden death of her sister, Mrs. George Colton, has made it necessary, she should spend a few weeks with her niece at Oakington Hall. I was loath to leave her; but knowing I could be of no use at Mr. Colton's, I reluctantly consented to come away without her."

"You seem to love your mother very dearly," said Mr. Montague, as he noted with admiration Walter's manner in speaking of her.

"I do," said Walter earnestly, "I love her more than any thing else in this world. My father was killed during the late war, when I was but a child, and from that time I have been her almost constant companion, and under her care I have been taught to fear God, and seek to do his will. It is to my mother's care, under the blessing of God, that I owe my experience to-day, as a Christian; and I feel that the best gratitude of my heart, and the devotion of my life can never repay her kindness."

Mr. Montague was deeply touched by Walter's frank, manly and noble spirit, and his warm affection and regard for his mother; besides, he was thinking of his own beautiful Helen, and how his own Horace and Blanch would have loved her, had she been spared to bless their lives with her sweet spirit.

A half conscious sigh escaped him, as he said, "my children have never known a mother's care. Mrs. Mon-

tagne died when they were infants, leaving me a son and a daughter. My son, Horace, is a lawyer in Rockwell, and Blanch has just entered her last school year."

At the name of Horace Montague, Walter started, for he remembered that was the name of the young lawyer who had so generously pledged his assistance, during the recent tragedy at Sea Bluff.

When Mr. Montague had finished speaking, Walter remained silent for a moment, and then, after a few words expressive of his sympathy with Mr. Montague in the bereavement he had suffered, said, "Horace Montague, Horace Montague, that name seems familiar to me."

"You doubtless saw it in the papers, in the early part of the week, in connection with a tragedy at Sea Bluff, and the arrest and preliminary trial of a young man, who refused to give his name, or tell from whence he came."

"Yes," said Walter, "I read the account in the *World* the next day, and was deeply interested in the affair."

"So was my son Horace. He chanced to be with us at Sea Bluff, and we were all stopping at the Alaska Annex the night of the murder. I remained with Blanch, while Horace mingled with the crowd at the inquest. I have since had a full account of the tragic affair from him, and have learned that he had a personal interview with the man who was arrested at the Sea View cottage, and that he had told him his name, his business, and his residence; but all these, Horace refused to tell me, for the reason, that the young man wished to conceal his name from the press, lest his mother might be unnecessarily distressed. I urged Horace to tell me, and promised him I would not speak of it to any one; but he refused to gratify my curiosity; and even Blanch, after several days' persuasion failed to induce him to reveal the secret. We urged him to tell why he refused to confide the secret to us, but his only reply was, the young gentleman had given him his confidence, and on no account would he betray it."

Walter might have heard much more of the affair had he kept silent, but he felt that sooner or later the whole matter must become known, and that if he allowed Mr. Montague to speak further, at this time, he would be playing the part of an eavesdropper.

He had no desire to reveal his connection with this tragedy, but would rather not have disclosed it, although he was ashamed of nothing he had done; yet his manly soul shrank from the thought of concealing his identity, at the risk of hearing what would probably not have been spoken, had the parties known to whom they were talking. Resolving to tell the truth at

once, he turned to Mr. Montague and said, "I am truly thankful to your son, Horace, for the sympathy he expressed with me, at the time this unpleasant affair took place, and for the manner in which he has so sacredly respected my confidence."

This frank acknowledgment of his identity with the mysterious lodger of the Sea View cottage, and the unfortunate victim of a cruel mistake, took Christopher Montague so completely by surprise, that for a moment he could do nothing but stare at Walter in blank astonishment; but soon recollecting himself, he said, "I beg your pardon, sir, for my rudeness in staring at you so; but it seems as if it could not be possible, that you are the young man of whom my son has never wearied of talking. It is not usual with him to form a very strong attachment for any one, but for this stranger, he seems to have conceived the greatest admiration talking of him on every occasion of our meeting."

I am glad, Mr. Melvin, you have confided this secret to us, for now we feel a double interest in you."

Walter acknowledged this kindly expression, and then told these friends of his home at Glen Eden, his vacation from the Bank, his visit and adventure at Sea Bluff, his return to Oakington on the day of the inquest, the death of his aunt, and finally, of his return to the seaside.

He told them how he had walked up and down the pavement, in front of the Columbia Annex at Sea Bluff, to listen to the beautiful voice of a hidden singer, whose song thrilled him as no song had ever done before; and how this circumstance had led to his being suspected by the clerk, and to his subsequent arrest at the Sea View cottage but he did not tell his experiences on the beach, or his wanderings for the past three days.

Blanch blushed at Walter's allusion to the hidden singer, for she remembered she was the only one who had sung in the Annex that evening. Many times in the days that followed, did she think of the influence Walter Melvin said her singing had had upon his heart and as often did she wonder why it was.

For more than two hours the three sat talking together, and when, at last, Mr. Montague and his daughter left the cottage, the former cordially invited Walter to call at the Surf House, as often as it suited him, during his stay in the place.

Walter bowed politely, and expressed his thanks for such generous confidence and offer of friendship.

When the young bachelor, who had successfully withstood the blandishments of the belles of Hathway, sought his room that night, it was not to sleep but to puzzle for hours, over the mysterious chain of events, that seemed to be winding itself about him, so steadily.

(To be continued.)

THE EASTER ANGEL

Pale and weary and worn,
With ashes in her hair,
And no welcome for the morn
Of Easter, blue and fair,
A mourner knelt on the pavement, weeping,
In an ancient church whose walls were
keeping
Guard o'er the sleepers there.

O'er her life a shadow hung,
As dark as the veil she wore,
And the Spirit's silvery tongue
No word of promise bore
To her soul, with the blight of sorrow
stricken,
As she prayed that God in his love, would
quicken
Her dying faith once more.

Turning toward the east,
Where the altar silent lay,
With no ministering priest
To hail the Paschal Day,
I saw the Angel of Easter bending,
A mystic light light of her features lending
Many a hallowed ray.

Pure Easter lillies sprang
To birth in the old church then
And an unseen choir sang,
How the dead shall live again,
While the angel passed to the mourner
kneeling,
The breath of incense around her stealing,
The incense of hope for men.

Her speech was like music rare,
As she said in accents sweet,
"I come from mansions fair,
The stricken earth to greet,
With a promise that all the dead and dying
shall come to the end, the foe defying,
To victory complete."

The stars may fade from the sky,
The flowers disappear,
The leaves of the summer die
Withered and brown and sere;
But by-and by, in the Easter morning,
New flowers shall bloom for the world's
adorning,
And the Easter stars shine clear."

I thought of the world I knew,
With its filmy death-like eyes,
And I said, "Can it be true
That nothing really dies?
That the seed we have sown with pain and
weeping
shall come at last to a golden reaping,
That shall fill us with surprise?"

I thought how the lustrous spring
Conquers the winter's blight,
While the fields and the forest ring
With carols of wild delight;
How the scented buds from the dark soil
springing,
Their mantle of hope o'er the earth are
flinging—
How wrong succumb to right.

I thought of the nations old,
Each with its Easter-tide,
Of the Easter songs that rolled
Through the ancient temples wide,
And I knew that the world, with its weight
of sorrow,
Had ne'er lost faith in a perfect morrow,
Or a life that must abide.

The light had dawned at last,
In the heart of the mourner there,
Her Lenten-tide was past,
And her face was calm and fair,
As she rose from her knees with glad
thanksgiving,
And passed to her place among the living,
Their Easter joy to share.

We hear in the morning hour,
Many an Easter day,
The chimes in some ivied tower
The Easter anthem play;
Gladly they peal to our hearts' dark prison
Their message of hope, "The Lord is risen!
Death has no power to slay!"

When darkness lies on the earth,
And the stars are dim in the sky,
And life has so little worth
That we only ask to die,
Then comes the Easter Angel flying
Over the grave where hope is lying,
And bids her mount on high.

—Arthur Wentworth Eaton.

Christian Endeavor Ninth
Annual Convention.

The delegates will be greeted Thursday afternoon, June 12th, with address by G. V. Francis of Missouri, and by Dr. Niccols of St. Louis. Dr. John H. Barrows of Chicago will respond in behalf of the trustees of the United Society. Rev. P. H. Hanson, D. D. of the First Baptist Church of Chicago, will preach the convention sermon, Thursday evening. Friday morning O. H. Tiffany, D. D., W. H. McMillen, D. D. and Wayland Hoyt, D. D., will be heard on Christian Endeavor methods. Friday afternoon the re-union of the state delegations will occur, and also the conferences on committee work. Friday evening Dr. Bitting of New York, Dr. Burrell of Minneapolis will share the platform. Saturday morning it is expected that Prof. Harper, Dr. Haines, of Indianapolis, and Dr. Hamlin of Washington will speak, and representatives of all the leading denominations will occupy the pastors' hour. Saturday will come the excursion on the river with addresses and a poem by Rev. A. J. Hough. Saturday evening the subject of "Christian Union, as promoted by the interdenominational Christian Endeavor movement," be discussed by Dr. McGrew of St. Paul's M. E. Church of New York, and Dr. Rhodes of St. Louis. Sunday morning the "Young Christian's Duty to His Own Church," will be discussed, and after an half hour's prayer meeting, the meeting will adjourn in season for the church services of the city. In the afternoon, "Other Children of the Church," the Sunday-school, the Missionary and Temperance Movements will be considered by able speakers, and in the evening the subject will be "Power from on High."

Reduced rates have been granted by all the railroads, and large excursions are being arranged from the principle cities.

The *Journal and Messenger*, is an adept in finding consolation, under any circumstances—a Christian virtue. It says of the movement of Bishop Hurst for a Methodist university at Washington: "It is probable that the project will receive the unqualified indorsement of the entire Methodist Church. In the way of politics the Methodist Church has gained a place close beside the Catholic, in the race for power and influence, and such a university in Washington would do a great deal toward checkmating any movement by Rome. For this reason, we should be glad to see the plan realized."—*Central Christian Advocate*.



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Youth's Department.

How One Girl Succeeded.

The success of any one in any line of work depends upon the spirit in which she takes it up. The following story which came under my notice recently, and which is true, will illustrate my meaning better than any explanation. A young girl had tried for a long time, to get a position in one of the leading dry good stores in Boston. Finally her persistency was rewarded by the promise of a trial. She was put at the handkerchief counter, during a "bargain sale." The first morning she was there, a gentleman came by, and stopped at the handkerchief counter, looking carelessly at the goods and the prices marked on each box. She did not wait for him to ask for anything special, but she immediately drew his attention to some handkerchiefs which were really a fine "bargain." He did not seem inclined to buy, but she was so interested to make the sale, and talked so intelligently about them, that the customer took half a dozen of the handkerchiefs. When Saturday night came and she was paid her salary, she received a sum much in advance of that which had been promised her. She took it at once to the head of her department thinking there must be a mistake, but she was assured it was all right.

"Do you remember selling a half-dozen handkerchiefs to one gentleman, the first morning you were here?" he inquired.

"Why, yes, I remember," she replied; "but what has that to do with it?"

"Simply this—that was the head of the firm; and he was so pleased that he inquired about you, and said that any girl who could sell his own goods to a proprietor was worth a good salary and a steady place, so he ordered you put on the pay roll at the wages I have just given you, with the promise of a rise as soon as possible."

A thing like this isn't likely to happen every day, perhaps, but of one you may rest quite assured, my dear girls, simple eye-service is noted more frequently than you imagine, while the honest, hearty rendering of duty will find the reward. Not long ago, a prominent business man in Boston said to me, when we were talking over the reasons why a few young men really succeed, some things that will bear repetition for the girls who think seriously of a business life. "The boys"—and he might have said the girls too—"in the store whose watches are always on time at the dinner or closing hour, are the ones who will not advance in business; while those who are asking

for more and instead of making apologies for work not finished, are those who find room at the top of the ladder, and who do not complain of the crowd at the foot." It is the Bible's own "in season and out of season" work, that brings good results.

Perhaps another reason why women do not oftener attain a high position in mercantile life, is, because they do not "learn the business" as a boy does. When a girl seeks a position in a store, she expects a living salary at once. The immediate need of money is the force which impels her to work; she must be her own bread-winner. A boy expects to give a certain time to learning the detail of business, and takes a place at first with very small remuneration, and works his way to the more profitable position.—*Wide Awake.*

The Boy Who Did His Best.

He is doing his best, that boy of sixteen stretched out before a bright fire in the old tanning shed. Reclining upon an old sheepskin with book in hand, he is acquiring knowledge, as truly as any student at his desk in some favored institution, with all the conveniences and facilities for learning. He is doing his best too,—this same boy, Claude—as he helps his master prepare the sheep and lambs' skins for dyeing, so that they can be made into leather. He is doing his best, by obedience and by respectful conduct to his master, in endeavoring to do his work well; although he often makes mistakes, as his work is not so well suited, to his tastes as the study of Greek and Latin.

"See there, young rascal!" called out Gaspard Beaurais, the tanner. "See how you're mixing up the wool." For Claude's wits were wool gathering sure enough; but he was not sorting the wool aright.

"Aye, aye, sir," replied the apprentice, "but I will fix them all right." And he quickly sets to work to repair his mistake.

"He'll never make a tanner," said Gaspard to his wife, "and much I fear he'll never be able to earn his bread." "Sure enough," replied his wife; "and yet he's good and obedient, and never gives back a word to all your scolding."

And in after years, when the aged couple received handsome presents from this distinguished man who had been their apprentice, they thought of these words.

One evening there came a stormy, boisterous wind, and the little stream in which the tanner was wont to wash his wool upon the skins was swollen to a torrent. To attempt to cross it by ford at such a time, would render one liable to be carried down the stream and to be dashed to pieces on the rocks.

"We must get all the skins under cover," said Gaspard to his apprentice; "a storm is at hand."

The task was finished and the tanner was about to return to his cot and Claude to his shed, when the boy exclaimed: "Surely I heard a cry. Some one is trying to cross the ford."

And in an instant he darted toward the river, followed by his master carrying the lantern. Some villagers were already there, and a strong rope was tied round the waist of the brave boy who was about to plunge into the stream, for a man upon horseback was seen coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein, and the strong hands of the master that held the rope drew him to the shore, and all were saved. Soon after the stranger sat by the tanner's cheerful fire, having quite won the hearts of the good man and his wife by his kind and courteous manners.

"What can I do for your brave boy?" he asked.

"He's none of ours, and not much credit will he be to any one we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger.

Claude, being called, brought the books of the Greek and Latin classics and stood with downcast face, expecting to be rebuked. But instead he received words of commendation from the gentleman, who, after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning shed as a study, Claude might be seen with his books in a handsome mansion in Paris, the house of M. de Vallis, whose life he had saved and who had become his friend and benefactor. The boy felt that he had done his duty, and that he was receiving much in return, and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Capperonier the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of 25 he filled the chair of Greek professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities. He never forgot his former master and his wife. Their old age was cheered by many tokens of remembrance, in the form of substantial gifts from the man, who, when a boy, studied so diligently by the fire of their old shed, but who "would never make a tanner."—*New York Mail.*

A beautiful chapel costing \$200,000 has been erected by Henry M. Flagler, at the Ponce de Leon Hotel in St. Augustine, Fla., as a memorial to his daughter, Mrs. Benedict, who died a year ago.

Baron de Hirsch, the French benefactor, has sent to the United States \$10,000, as the first monthly income of a trust, which has been partly established, and the object of which is the "education and relief of Hebrew emigrants from Europe to America, chiefly from Russia."

Rev. Dr. Hiram Hutchins, pastor for upwards of thirty years of the Bedford Avenue Baptist Church, Brooklyn, preached his farewell sermon April 1. He is 78 years old, and has been half a century in the pulpit. He will remain as Pastor Emeritus of the church.

"Every Spring"

Says one of the best housewives in New England, "We feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could never do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
APRIL.		
Brandywine,	14	.. .
Mt. Salem	15	.. .
Mt. Lebanon,	16	.. .
Mt. Pleasant,	17	.. .
Bethel & Glasgow,	19	3 20 10
Chesapeake,	19	7 20 7.30
Claymont,	21	8
Chester,	22	8 22 7.30
Epworth,	25	8 27 10
Madely,	26	27 7
Silverbrook,	24	27 3
Scott,	23	.. .
MAY.		
Hopewell,	3	7.30 4 10
Zion, at (Ebenezer)	3	10 4 3
Charlestown,	5	9 4 7.30
Port Deposit,	9	11 7.30
Mt. Pleasant,	10	3 11 3
Rising Sun,	10	7.30 11 10
Elkton,	10	7.30 11 10
Elk Neck, (Wesley)	19	2 18 10½
North East,	17	18 3
Cherry Hill,	19	9 18 7.30
Newark,	26	9 25 7
Union,	24	3 25 10
		25 3
JUNE		
Hockessin, (Bryan)	27	7.30 1 10
Union,	28	7.30 1 7.30
Wesley, (Dr. Grise)	29	7.30 1 7.30
Grace,	30	9 1 7.30
Asbury,	31	7.30 1 7.30
JUNE		
St. Paul's, (Stangle)	2	8 1 7.30
Newport, (Murray)	3	7.30 1 10½
Cookman (Franklin)	4	7.30 1 7.30
Kingswood, (Koons)	5	7.30 1 7.30
Stantou, (Murray)	6	7 1 3
Brandywine, (Barrett)	6	7 1 7.30
Salom,	7	3
Red Lion,	7	7.30 8 10
Summit,	9	3 8 2.30
Delaware City,	9	9 8 7.30
Port Penn,	9	7.30 9 7.30
New Castle,	10	7.30

W. L. S. MURRAY, P. E.

CLIMBING TO THE TOP.

Never look behind, boys;
Up, and on the way!
Time enough for that, boys,
On some future day;
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up a hill.

First be sure you're right, boys,
Then with courage strong
Strap your pack upon your back,
And tug, tug along;
Better let the lag lout
Fill the lower bill,
And strike the farther stake-pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers on the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys,
Brace yourselves and go!
Let the plodding land-pod
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill.
—James Whitcomb Riley.

Pope Leo and His Brother.

General sympathy is felt with the Pope at the loss of his brother, Cardinal Pecci, who died recently. Seldom has the tenant of the Vatican enjoyed such popularity as Leo XIII. Both as a prelate and a statesman, His Holiness commands profound veneration in Italy. A few days ago there was a rumor among the lower classes, that the Pope had left the Vatican, disguised as a Capuchin friar, to visit his brother's death-bed. Of course the report was false, but it was curious to witness the delight of the people, at the idea of possibly seeing the sovereign Pontiff abandon his self-imposed captivity. Unfortunately, there is as little prospect of it as ever. The establishment of a *modus vivendi* between the Vatican and the Quirinal seems past all hope. Perhaps when the present generation of papal counselors has died out, a *modus vivendi* may be made in the right direction. As yet there has been no prospect of the kind contemplated at the Vatican which did not tend to decapitalize Rome, and to lead at least to a partial restoration of the Pope's temporal power. Leo XIII. has been called by Prince Bismarck 'a conciliatory Pope,' and such indeed he is; but, no doubt, any overtures coming from the Vatican would be prompted rather by a desire to show that there is no systematic opposition to a compromise, rather than by the hope that an arrangement could be effected.—*Paris Despatch, London Telegraph.*

Carnegie, the steel-rail king, 26 years ago is said to have been worth not more than \$100, now he is estimated to be worth \$56,000,000. This shows what push and energy can accomplish.

Hon. Philip Francis Thomas is at the hotel Albion, Baltimore, where he spent the latter part of the winter. The venerable statesman is in his 80th year. His health has improved of late, and it is expected he will return to Easton, Md., when the weather becomes settled.

Rev. Dr. Theodore L. Cuyler, the eminent Presbyterian Divine of Brooklyn, retired April 1, from active service in the pulpit, and preached a sermon, which was not only one of fare-well, but also of review of 30 years' continuous work in this one parish. Dr. Cuyler will, however, officiate frequently in the church, until his successor is chosen, and he will remain as Pastor Emeritus. He will continue to reside in Brooklyn. He is 68 years old and has performed an extraordinary amount of hard work in his lifetime. He ranks next to Rev. Dr. Storrs, in the length of his service in Brooklyn, and for years his name was linked with those of Beecher, Storrs, and Talmage, as the most popular Protestant preachers in that city.

Rev. Giles B. Cooke, rector of Christ Church, Denton, has received \$20 for a rail to adorn the chancel of St. Stephen's church at Houston's Branch, and it more than sufficient for the purpose, the balance to be applied toward the purchase of a carpet for the church. The money was given by Mrs. Morgan of Washington, D. C. and was secured through the efforts and influence of Mrs. Carrie M. Seton, of St. Stephen's.—*Courier.*

When Leonidas Dodson died in Easton some time ago, he left to the Historical Society of the Wilmington M. E. Conference, a cane, made of a part of one of the logs used in the construction of probably the first Methodist meeting house in the United States. This house was built by Robert Strawbridge in 1764 or 1765 on Sam's Creek Frederick county, Maryland, and was known as the Log Meeting-House. It was a rude structure, 22 feet square, without windows, doors or floor. Asbury preached there in 1772. The building was torn down in 1844, and several canes were made from the logs.

Improved Train Service on the Camden and Atlantic and West Jersey Railroads — New Fast Trains.

Beginning on March 29th, the Camden and Atlantic Railroad Company will greatly improve its present excellent train service between Philadelphia and Atlantic City. A most conspicuous improvement is a new Saturday afternoon express, leaving Market Street Wharf at 3.00 P. M., *Saturdays only*, and arriving at Atlantic City 4.30 P. M.

On the same date, all the local trains will be withdrawn from Vine and Shackamaxon Streets Wharves, except the 6.30 P. M., for Waterford, and will thereafter arrive and depart from station foot of Market Street. This train, and the others mentioned above, presents the most complete seashore facilities ever enjoyed at this season of the year.

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THOUGHTS FOR EASTER.

GERMON PREACHED BY DR. TALMAGE
SUNDAY, APRIL 6, 1890.

The World's First Cemetery—Resurrection Day Will Beautify All the Cemeteries. The Dead Will Rise Rested and More Beautiful Than Ever Before.

BROOKLYN, April 6.—The Academy of Music was appropriately decorated today for Easter service, and the regular artists of the Brooklyn Tabernacle were assisted by eminent musical performers. The hymn sung before sermon was:

We praise thee, O God, for the Son of thy love,
For Jesus who died and is now gone above.

The subject of Dr. Talmage's sermon was "Machpelah; or, Easter Thoughts." It was based on the words in Gen. xxiii; 17, 18: "And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham." Following is the sermon in full:

THE FIRST CEMETERY.

Here is the first cemetery ever laid out. Machpelah was its name. It was an arborecent beauty, where the wound of death was bandaged with foliage. Abraham, a rich man, not being able to bribe the King of Terrors, proposes here, as far as possible, to cover up his ravages. He had no doubt previously noticed this region, and now that Sarah his wife had died—that remarkable person who at ninety years of age had born to her the son Isaac, and who now, after she had reached one hundred and twenty-seven years, had expired—Abraham is negotiating for a family plot for her last slumber. Ephron owned this real estate, and after, in mock sympathy for Abraham, refusing to take anything for it, now sticks on a big price—four hundred shekels of silver. This cemetery lot is paid for, and the transfer made, in the presence of witnesses in a public place, for there were no deeds and no halls of record in those early times. Then in a cavern of limestone rock Abraham put Sarah, and, a few years after, himself followed, and then Isaac and Rebekah, and then Jacob and Leah. Embowered, picturesque and memorable Machpelah! That "God's acre" dedicated by Abraham has been the mother of innumerable mortuary observances. The necropolis of every civilized land has vied with its metropolis.

The most beautiful hills of Europe outside the great cities are covered with obelisk and funeral vase and arched gateways and columns and pateres in honor of the inhumated. The Appian Way of Rome was bordered by sepulchral commemorations. For this purpose Pisa has its arcades of marble sculptured into exquisite bas-reliefs and the features of dear faces that have vanished. Genoa has its terraces cut into tombs; and Constantinople covers with cypress the silent habitations; and Paris has its Pere-Lachaise, on whose height rests Balzac and David and Marshal Ney and Cuvier and La Place and Moliere, and a mighty group of warriors and poets and painters and musicians. In all foreign nations utmost genius on all sides is expended in the work of interment, mummification and incineration.

AMERICA'S HANDSOME CEMETERIES.

Our own country consents to be second to none in respect to the lifeless body. Every city and town and neighborhood of any intelligence or virtue

has, not many miles away, its sacred inclosure, where affection has engaged sculptor's chisel and florist's spade and artificer in metals. Our own city has shown its religion as well as its art, in the manner in which it holds the memory of those who have passed forever away, by its Cypress Hills and its Evergreens and its Calvary and Holy Cross and Friends cemeteries. All the world knows of our Greenwood, with now about two hundred and fifty thousand inhabitants sleeping among hills that overlook the sea, and by lakes embosomed in an Eden of flowers, our American Westminster Abbey, an Acropolis of mortuary architecture, a Pantheon of mighty ones ascended, elegies in stone, Iliads in marble, whole generations in peace waiting for other generations to join them. No dormitory of breathless sleepers in all the world has so many mighty dead.

Among preachers of the gospel, Bethune and Thomas De Witt, and Bishop James and Tyng, and Abel the missionary, and Beecher and Bunting and Mcintosh and Inskip and Bangs and Chapin and Noah Schenck and Samuel Hanson Cox. Among musicians, the renowned Gottschalk and the holy Thomas Hastings. Among the philanthropists, Peter Cooper and Isaac T. Hopper and Lucretia Mott and Isabella Graham, and Henry Bergh, the apostle of mercy to the brute creation. Among the literati, the Carys, Alice and Phoebe, James K. Paulding and John G. Saxe. Among journalists, Bennett and Raymond and Greeley. Among scientists, Ormsby Mitchell, warrior as well as astronomer, and lovingly called by his soldiers "Old Stars"; the Drapers, splendid men, as I well know, one of them my teacher, the other my classmate.

Among inventors, Elias Howe, who, through the sewing machine, did more to alleviate the toils of womanhood than any man that ever lived, and Professor Morse, who gave us magnetic telegraphy; the former doing his work with the needle, the latter with the thunderbolt. Among physicians and surgeons, Joseph C. Hutchinson, and Maron Sims, and Dr. Valentine Mott, with the following epitaph which he ordered cut in honor of the Christian religion: "My implicit faith and hope is in a merciful Redeemer, who is the resurrection and the life. Amen and Amen." This is our American Machpelah, assacred to us as the Machpelah in Canaan, of which Jacob uttered that pastoral poem in one verse: "There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife, and there I buried Leah."

THE WORK OF RESURRECTION DAY.

At this Easter service I ask and answer what may seem a novel question, but it will be found, before I get through, a practical and useful and tremendous question: What will resurrection day do for the cemeteries? First, I remark, it will be their supernatural beautification. At certain seasons it is customary in all lands to strew flowers over the mounds of the departed. It may have been suggested by the fact that Christ's tomb was in a garden. And when I say garden I do not mean a garden of these latitudes. The late frosts of spring and the early frosts of autumn are so near to each other that there are only a few months of flowers in the field. All the flowers we see today had to be petted and coaxed and put under shelter or they would not have bloomed at all. They are the children of the conservatories. But at this season, and through the most of the year, the Holy Land is all ablaze with floral opulence. You find all the royal family of flowers there, some that you supposed indigenous to the far north, and others indigenous

to the far south—the daisy and nyacinth, crocus and anemone, tulip and water lily, geranium and ranunculus, mignonette and sweet marjoram.

In the college at Beyrout you may see Dr. Post's collection of about eighteen hundred kinds of Holy Land flowers; while among the trees are the oak of frozen climes, and the tamarisk of the tropics, walnut, pine and ash and hawthorn, and the botanical beauties are the wild growths of the fields think of what a garden must be in Palestine! And in such a garden Jesus Christ slept after, on the den soldier's spear. His last drop of blood had coagulated. And then see how appropriate that all our cemeteries should be floralized and tree shaded. In June, Greenwood is Brooklyn's garden.

IT WILL BEAUTIFY THEM.

"Well, then," you say, "how can you make out that the Resurrection day will beautify the cemeteries? Will it not leave them a plowed up ground? On that day there will be an earthquake, and will not this split the polished Aberdeen granite, as well as the plain slab that can afford but the two words, 'Our Mary,' or 'Our Charley?'" Well, I will tell you how Resurrection day will beautify all the cemeteries. It will be by bringing up the faces that were to us once, and in our memories are to us now, more beautiful than any calla lily, and the forms that are to us more graceful than any willow by the waters. Can you think of anything more beautiful than the reappearance of those from whom we have been parted? I do not care which way the tree falls in the blast of the judgment hurricane, or if the plowshare that day shall turn under the last rose leaf and the last China aster, if out of the broken sod shall come the bodies of our loved ones not damaged, but irradiated.

The idea of the resurrection gets easier to understand as I hear the phonograph unroll some voice that talked into it or sang into it a year ago, just before our friend's decease. You turn the wire, and then come forth the very tones, the very accentuation, the very cough, the very song of the person that breathed into it once, but is now departed. If a man can do that, cannot Almighty God, without half trying, return the voice of your departed? And if he can return the voice, why not the lips and the tongue and the throat that fashioned the voice? And if the lips and the tongue and the throat, why not then the brain that suggested the words? And if the brain, why not the nerves, of which the brain is the headquarters? And if he can return the nerves, why not the muscles, which are less ingenious? And if the muscles, why not the bones, that are less wonderful? And if the voice and the brain and the entire body: If man can do the phonograph, God can do the resurrection. Will it be the same body that in the last day shall be reanimated? Yes, but in-

Our bodies change every seven years, and yet, in one sense, it is the same body. On my wrist and the second finger of my right hand there is a scar. I made that at 12 years of age, when, disgusted at the presence of age, warts, I took a red hot iron and burned them off, and burned them out. Since then my body has changed at least a half dozen times, but those scars prove it is the same body. And we never lose our identity. If God can and does sometimes rebuild a man five, six, ten times, in this world, is it mysterious that he can rebuild him once more, and that in the resurrection? If he can do it ten times, I think he can do it eleven times. Then

look at the seventeen year locusts. For seventeen years gone, at the end of seventeen years they appear, and by rubbing the hind leg against the wing make that rattle at which all the husbandmen and vine dressers tremble as the insectile host takes up the march of devastation. Resurrection every seventeen years!

THE IDEA OF RESURRECTION EASY.

Another consideration makes the idea of resurrection easier. God made Adam. He was not fashioned after any model. There had never been a human organism, and so there was nothing to copy. At the first attempt God made a perfect man. He made him out of the dust of the earth, and out of ordinary dust of the earth and without a model God could make a perfect man, surely out of the extraordinary dust of the mortal body, and with millions of models. God can make each one of us a perfect being in the resurrection. Surely the last undertaking would not be greater than the first. See the gospel algebra: ordinary dust minus a model equals a perfect man; extraordinary dust and plus a model equals a resurrection body. Mysteries about it? Oh, yes; that is one reason why I believe it. It would not be much of a God who could do things only as far as I can understand. Mysteries? Oh, yes; but no more about the resurrection of your body than about its present existence.

I will explain to you the last mystery of the resurrection, and make it as plain to you as that two and two make four, if you will tell me how your mind, which is entirely independent of your body, can act upon your body so that at your will your eyes open, or your foot walks, or your hand is extended. So I find nothing in the Bible statement concerning the resurrection that staggers me for a moment. All doubts clear from my mind, I say that the cemeteries, however beautiful now, will be more beautiful when the bodies of our loved ones come up.

THEY WILL COME UP RESTED.

They will come in improved condition. They will come up rested. The most of them lay down at the last very tired. How often you have heard them say, "I am so tired!" The fact is it is a tired world. If I should go through this audience, and go round the world, I could not find a person in any style of life ignorant of the sensation of fatigue. I do not believe there are fifty persons in this audience who are not tired. Your head is tired, or your back is tired, or your foot is tired, or your brain is tired, or your nerves are tired. Long journeying, or business application, or bereavement, or sickness have put on you heavy weights. So the vast majority of those who went out of this world went out fatigued. About the poorest place to rest in is this world. Its atmosphere, its surroundings, and even its hilarities are exhausting. So God stops our earthly life, and mercifully closes the eyes, and quiets the especially gives quiescence to the lung and heart, that have not had ten minutes' rest from the first respiration and the first beat.

If a drummer boy were compelled in the army to beat his drum for twenty-four hours without stopping, his officer would be court martialed for cruelty. If the drummer boy should be commanded to beat his drum for a week without ceasing, day and night, under your vestment is a poor heart that began its drum beat for the march of life thirty or forty or sixty or eighty years ago, and it has had no furlough by day or night; and, whether in conscious or comatose state, it went right

on, for it had stopped seven seconds your life would have closed. And your heart will keep going until some time after your spirit has flown, for the auscultator says that after the last expiration of lung and the last throb of pulse, and after the spirit is released, the heart keeps on beating for a time. What a mercy then it is that the grave is the place where that wondrous machinery of ventricle and artery can halt!

Under the healthful chemistry of the soil all the wear and tear of nerve and muscle and bone will be subtracted and that bath of good, fresh, clean soil will wash off the last ache, and then some of the same style of dust out of which the body of Adam was constructed may be infused into the resurrection body. How can the bodies of the human race, which have had no replenishment from the dust since the time of Adam in paradise, get any recuperation from the storehouse from which he was constructed without our going back into the dust? That original, life giving material having been added to the body as it once was, and all the defects left behind, what a body will be the resurrection body! And will not hundreds of thousands of such appearing above the Gowanus heights make Greenwood more beautiful than any June morning after a shower?

The dust of the earth being the original material for the fashioning of the first human being, we have to go back to the same place to get a perfect body. Factories are apt to be rough places, and those who toil in them have their garments grimy and their hands smutched. But who cares for that, when they turn out for us beautiful musical instruments or exquisite upholstery! What though the grave is a rough place, it is a resurrection body manufactory, and from it shall come the radiant and resplendent forms of our friends on the brightest morning the world saw ever. You put into a factory cotton, and it comes out apparel. You put into a factory lumber and lead, and it comes out pianos and organs. And so into the factory of the grave you put in pneumonias and consumptions, and they come out health. You put in groans, and they come out hallelujahs. For us, on the final day, the most attractive places will not be the parks or the gardens or the palaces, but the cemeteries.

THE BEAUTIES OF THE RISEN.

We are not told in what season that day will come. If it should be winter, those who come up will be more lustrous than the snow that covered them. If in the autumn, those who come up will be more gorgeous than the woods after the frosts have penciled them. If in the spring, the bloom on which they tread will be dull compared with the rubicund of their cheeks. Oh the perfect resurrection body! Almost every one has some defective spot in his physical constitution: a dull ear, or a dim eye, or a rheumatic foot, or a neuralgic brow, or a twisted muscle, or a weak side, or an inflamed tonsil, or some point at which the east wind or a season of over-work assaults him. But the resurrection body shall be without one weak spot, and all that the doctors and nurses and apothecaries of earth will thereafter have to do will be to rest without interruption after the broken nights of their earthly existence. Not only will that day be the beatification of well kept cemeteries, but some of the graveyards that have been neglected, and been the pasture ground for cattle and rooting places for swine, will for the first time have attractiveness given them.

It was a shame that in that place ungrateful generations planted no trees, and twisted no garlands and sculp-

tured no marble for their Christian ancestry: but on the day of which I speak the resurrected shall make the place of their feet glorious. From under the shadow of the church, where they slumbered among nettles and mullen stalks and thistles, and slabs aslant, they shall rise with a glory that shall flash the windows of the village church, and by the bell tower that used to call them to worship, and above the old spire beside which their prayers formerly ascended. What triumphal procession never did for a street, what an oratorio never did for an academy, what an orator never did for a brilliant auditory, what obelisk never did for a king, resurrection morn will do for all the cemeteries.

FIVE HUNDRED SAW HIM AT ONCE. This Easter tells us that in Christ's resurrection our resurrection, if we are his, and the resurrection of all the pious dead is assured, for he was "the first fruits of them that slept." Renan says he did not rise, but five hundred and eighty witnesses, sixty of them Christ's enemies, say he did rise, for they saw him after he had risen. If he did not rise, how did sixty armed soldiers let him get away? Surely sixty living soldiers ought to be able to keep one dead man! Blessed be God! he did get away. After his resurrection Mary Magdalene saw him. Cleopas saw him. Ten disciples in an upper room at Jerusalem saw him. On a mountain the eleven saw him. Five hundred at once saw him. Professor Ernest Renan, who did not see him, will excuse us for taking the testimony of the five hundred and eighty who did see him. Yes, yes; he got away. And that makes me sure that our departed loved ones and we ourselves shall get away. Freed himself from the shackles of clod, he is not going to leave us and ours in the lurch.

There will be no door knob on the inside of our family sepulcher, for we cannot come out, of ourselves; but there is a door knob on the outside, and that Jesus shall lay hold of, and opening, will say: "Good morning! You have slept long enough! Arise! Arise!" And then what flutter of wings, and what flashing of rekindled eyes, and what glad some rushing across the family lot, with cries of "Father, is that you?" "Mother, is that you?" "My darling, is that you?" "How you all have changed! The cough gone, the croup gone, the consumption gone, the paralysis gone, the weariness gone. Come, let us ascend together! The older ones first, the younger ones next! Quick now, get into line! The skyward procession has already started! Steer now by that embankment of cloud for the nearest gate!" And as we ascend, on one side the earth gets smaller until it is no larger than a mountain, and smaller until it is no larger than a palace, and smaller until it is no larger than a ship, and smaller until it is no larger than a wheel, and smaller until it is no larger than a speck.

Farewell, dissolving earth! But on the other side, as we rise, heaven at first appears no larger than your hand. And nearer it looks like a chariot, and nearer it looks like a throne, and nearer it looks like a star, and nearer it looks like a sun, and nearer it looks like a universe. Hail, scepters that shall always wave! Hail, anthems that shall always roll! Hail, companionships never again to be broken, and friendships never again to part! That is what resurrection day will do for all the cemeteries and graveyards, from the Machpelah that was opened by Father Abraham in Hebron to the Machpelah yesterday consecrated. And that makes Lady Huntington's immortal rhythm most apposite:

When thou, my righteous judge, shalt come
To take thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

Among thy saints let me be found,
When'er th' archangel's trump shall sound;
To see thy smiling face;
Then loudest of the throng I'll sing,
While heaven's resounding arches ring
With shouts of sovereign grace.

Yankee Spirit.

Now and then one hears more or less discussion as to what constitutes "the Yankee spirit," but like many other common phrases this one seems to elude the efforts of the definer and to be always in the air. The one thing always agreed upon is that to be a real Yankee one must be good at a bargain and if this is not very definite it is at least something.

There is a small boy in the neighborhood of Boston whose mother is English while his father is a New Englander. The parents have often laughingly debated whether the lad was or was not a genuine Yankee, but it was only on the day after last Christmas that they were able to agree in the matter.

On that day the boy was for some time missing, and the whole family became much alarmed about him. The servants were sent to the neighbors, the house was thoroughly searched, the well looked into, and as a last resort the policemen of the village were called upon to aid in discovering the truant.

When matters had gone as far as this the boy himself was seen coming across the lawn in a dragged and evidently exhausted condition, but waving his hand with an air of triumph.

"I got thirty cents, mamma!" he shouted as his anxious mother came hastening out to meet him.

"Thirty cents!" she repeated in astonishment. "How did you get thirty cents?"

"Why, with my organ, of course," he answered, and he showed her, strapped upon his back, a toy hand organ which had been among his Christmas gifts. "I've been playing way down to the other end of the town."

The English mother looked at the eager little fellow, divided between a desire to laugh at the droll situation, the feeling that she should reprove the runaway, and the relief she felt at seeing the little fellow safe.

"George," she said, turning to her husband, who had come up in time to hear his son's words, "you are right. He is a born Yankee." Youth's Companion.

A most wonderful toy has been on private exhibition in Paris. Fancy seven life sized kittens covered with real skin, but with eyes of emerald set in pearly white enamel, and each playing on a musical instrument, a flute, a zither, a violin, a drum, a harp, a cornet and an accordion, all perfectly harmonized and playing the most difficult operas, then you have the picture complete. The mechanism is similar to that of a music box, and the whole apparatus, kittens and all, is valued at 20,000 francs.

In Tiflis, Russia, a club of 125 families just formed has hired a doctor, M. Oganians, for \$60 per year, who agrees to visit the families regularly and give them advice how to keep healthy, to tend them if sick, and, besides, to give them occasional short lectures upon hygiene and physiology. Each family pays fifty cents per month for this service, and twenty-five poor families are admitted free. Similar arrangements have been made with the druggist.

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Rev. A. N. Keigwin 4-6m

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SCHEDULE IN EFFECT NOV. 10, 1889

Trains leave Delaware Avenue Depot: EAST BOUND. Express trains. NEW YORK, week days, *2.13, *7.00 *10.26 a. m. *12.08, *2.11 *5.13, *6.46 p. m. PHILADELPHIA, week days *2.13, 6.0 *7.00 7.00 7.50, *8.5, *9.00, *10.26, 10.26 *11.25 a. m. *12.18, 1.00 *2.43 3.00, 4.10 *5.13, 5.25, 6.10 *6.46, 7.00, 7.50 *10.13 p. m. WEST BOUND. BALTIMORE AND WASHINGTON, *5.20, *8.47, *11.45, 4. m.; 2.45, *4.15, *5.15, *6.37 *15 a l daily; 7.40 a m *1.10, pm daily except Sunday. PITTSBURG, *8.47, 4. m. *5.15 p. m. both daily. CHICAGO *8.4 a. m. *5.37 p. m. both daily. CINCINNATI AND ST. LOUIS, *11.45 a. m., and *8.15 p. m. both daily. SINGELLY ACCOMMODATION 7.30 p. m. daily 2.25 a. m. daily, except Monday. LA DENBERG ACCOMMODATION, week days, 7.00 11.07 a. m.; 2.45, and 4.55 p. m. Trains leave Market Street Station: For Philadelphia 5.50, *40 *8.30 *11.55 a m 12.43, 2.35 3.55, 4.65 p. m. For Baltimore *5.35 *8.30, a. m. 2.35 *3.55 *4.55 p. m. Baltimore and principal stations on the Philadelphia division 5.55 p. m. daily. For Lansdowne, way stations 6.50, 10.55 a. m. 2.35, 4.5 p. m. daily. Chicago *8.30 a. m. daily except Sunday. Pittsburg *8.30 a. m. daily except Sunday, *4.55 p. m. daily. Trains for Wilmington leave Philadelphia *4.40, *4.15, (6.00) *11.10 a. m. 12.00 noon, 1.40 3.00 *3.40 *4.40, 4.41 *6.55 6.50 *7.40, 8.10 10.10, p. m. daily. Daily except Sunday, *6.15 6.40 7.55 a. m. *1.35, 4.10 5.30 11.30 p. m. Rates to Western points lower than via any other route. O. SCULL, Gen'l Pass Agent. J. T. ODELL, General Manager. Telephone call No. 193.

Wilmington & Northern R. R.

Time Table in effect, Nov. 23d, 1889.

Table with columns for stations and times. Includes stations like Wilmington, French St, B & O Junction, Montchanin, Chadd's Ford Jc, Lenape, West Chester Stage, West Chester Stage, Patesville, Waynesburg Jc, Mt Peter's, Warwick, Springfield, Joanna, Birdsboro, Reading P & B Sta.

ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6.15 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.50 p. m. On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. arrive Wilmington 1.15 p. m. Newbridge 10.30 p. m. arrive Montchanin 10.55 p. m. Leave Birdsboro 1.10 p. m. arrive Reading 1.40 p. m.

GOING SOUTH.

Table with columns for stations and times. Includes stations like Reading P & B Sta, French St, Birdsboro, Joanna, Springfield, Warwick, Mt Peter's, Patesville, Lenape, West Chester Stage, West Chester Stage, Chadd's Ford Jc, Montchanin, B. & O. Junction, Wilmington.

ADDITIONAL TRAINS.

Daily, Except Sunday. Leave Montchanin 6.05 a. m., Newbridge 6.20 a. m., B. & O. Junction 6.31 a. m. Arrive at Wilmington 6.42 a. m. Saturday only.

Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m. Newbridge 1.30 p. m. Arrive Wilmington 1.55 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington, B & O. Junction, Chadd's Ford Junction, Lenape, Patesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations. DOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCAUSLAND, Superintendent.

P. W. & B. Railroad

Trains will leave Wilmington as follows: Philadelphia and intermediate stations. 6.55, 7.05 8.10, 9.10, 10.46, a. m.; 12.33, 2.35 4.22, 4.42 7.4, 10.15 p. m. Philadelphia (express), 1.55, 2.42, 6.40 7.50, 8.5 9.07 10.40, 11.51 a. m. 12.19, 12.30 *1.39, 2.27, 5.05 6.29 10.10 10.40. Newark, 1.55, 2.52, 4.0, 6.30, 6.55, 8.50 10.07 12.19 *1.30, 12.38, 1.39 *2.27, 2.3 1.00, 5.05, 5.7 8.20 5.55 5.59 7.0 7.40 10.4 1.45 pm. or Newark Centre, Del. 7.40 a. m., 12.54, 6.30 p. m. Baltimore and intermediate stations, 10.12 a. m. 2.51 4.43 6.12 p. m. Baltimore and Washington, 12.49, 4.46, 8.04, 9.11. a. m. 12.06, *1.15, 4.25 4.45, 5.23, 7.40 8.22, pm. ains for Delaware Division leave for: New Castle, 12.15 8.00 a. m.; 12.21, 2.55, 3.50, 4.45, 7.00 p. m. Delaware R. R., 12.01, 8.30 a. m., 12.21, 3.50 7.00 p. m.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

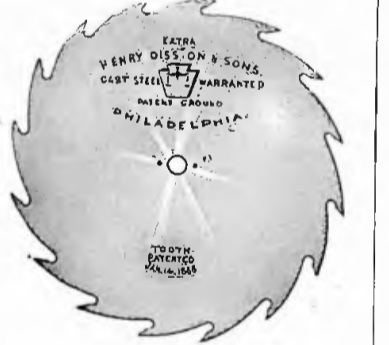
Announcing Monday Oct. 21, 1889, leave Hillen station as follows: DAILY. 10 A M Fast Mail for Shenandoah Valley and Southern and South western points. Also Glyndon, Ventnor, New Windsor, Union Bridge, Mechanicsville, Rice Bl'g, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C R R.

DAILY EXCEPT SUNDAY. 7.15 A M - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & H D V. 8.00 A M - Mail for Williamsport Hagerstown, Shippen's Forge, and intermediate points on Main Line and B & C V R R, also, Frederick, Hantsburg, Martinsburg and Winchester. 10.00 A M - Accommodation for Union Bridge and Gettysburg.

2.25 P M - Access for Glyndon. 3.21 P M - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Band H Division. 4.00 P M - Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glendon Falls, Finksburg, Fatapaco, Carrollton, Westminster, Bedford, New Windsor, Linwood, Union Bridge and all points west also Emmittsburg B & C V R R and points on Shenandoah Valley B & C V R R. 5.15 P M - Accommodation for Glyndon. 7.20 P M - Accommodation for Union Bridge. 1.35 P M - Accommodation for Glendon (Reisterstown).

TRAINS ARRIVE AT HILLEN. Daily - 11.48 A. M. Daily except Sunday - 8.0 8. 2. 11 A. M., 12.15 2. 0, 5.10 and 6.00 7.0 10.00 P. M. Ticket and baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Station. J. M. HOOB, General Manager. R. S. GRISWOLD, Gen'l Pass. Ag't

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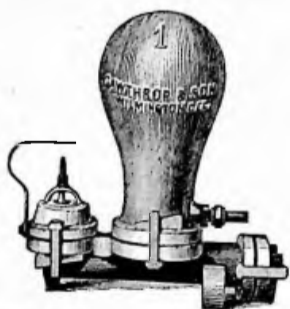
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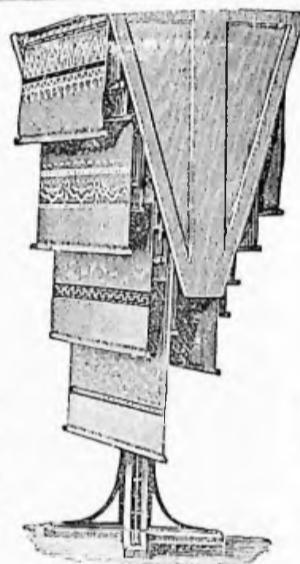
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