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## REASSURANCE.

BY HORATIO NELSON POWERS.

Through scalding tears I fiercely strove to see  
If there was any light—a little ray—  
Any poor sign that I should ever be,  
From my dark path led to a clearer way.  
For the hard yoke pressed harder—I grew sore  
With hope deferred and fruitless toil and loss;  
And, as I staggered with the weight I bore,  
I seemed I could no further bear my cross.  
The faintness of the way was at my heart:  
“Is there aught more to live for?” now I cried,  
“My hopes, my friends, my early faiths depart,  
And better things, I would escape, abide.”  
And groping in my weariness for rest,  
I saw, ’mid scenes of grievous human ill,  
That there were some, though terribly distressed,  
Who bore their lot with meek and cheerful will.  
I saw the feeble ones in sorrow's flame,  
Walking unscathed, as with a friend unseen,  
And many a tender soul, through one dear name,  
In blight and storm, submissive and serene  
And to myself I said, “If these can bear  
So much with patient mind, why may not I?  
Why should not I the blessed spirit share  
Of those who nobly live, yet daily die?”  
And a strange power possessed me—entered in  
With light and balm my bruised, repining heart;  
And then I knew it was the Christ within,  
That courage gave and shield from evil art.  
And so I took my burden up again,  
Made easy by a stronger hand than mine,  
And learned that every earthly loss and sting  
Of pain,  
By love transfigured, makes one's life divine.

—Churchman.

## Dr. Reid on Bishop Taylor. AN ANSWER.

ASBURY LOWREY, D. D.

In a former paper I promised in my next to “expose the sophistries” of Dr. J. M. Reid's article on Bishop Taylor's episcopate. To this task I now address myself.

With all due respect, I must say that the article contains much irrelevant matter and abounds with men of straw; that is, points are raised and demolished about which there is no dispute and then a pean of victory is sung. The paper also, by its numerical divisions, and alphabetical references to preceding paragraphs, joined with its assumed exhaustive particularity, takes on the character of a settler or finality, as if it were a sort of protocol, looking to a settlement of a grave and perilous question. There is also in it considerable flourish and flower and eulogy on William Taylor. But the reader cannot resist the conviction that all this is put in to enable Job to get near enough to Abner to smite him under the fifth rib, and destroy his episcopate.

(a) Dr. Reid opens fire with this question: “Is a bishop identical with a missionary bishop?” To this question he dogmatically answers “No.” With the same air of unanswerableness I might ask, Is an elder identical with a presiding elder? And then triumphantly answer No. There is a difference in their work, their sphere and their jurisdiction. But will Dr. Reid say that the elder stationed at St. Paul's, New York, is less an elder than the presiding elder on his district? Is Bishop Taylor, then, less a bishop because he has an adjective prefixed to his name, showing the kind of work assigned to him?

The first question in Dr. Reid's article is evasive and misleading. The real question is this: Is Bishop Taylor a Bishop? Is he a “bishop in the Church of God,” as he was expressly ordained to be, according to the forms of our discipline? If he is a bishop in the Church of God he is identical with any other bishop, so far as episcopal functions are concerned, whether in the Methodist Episcopal Church or any other Church. The question of Dr.

Reid, if designed to put the episcopal character of Bishop Taylor simply as a bishop into competition with the episcopal character of any other bishop, as such, demands a positive and unequivocal yes. If the field, the kind of work, the exercise of episcopal powers of Bishop Taylor be put in comparison with those of our home bishops, and the question is raised, “Are they identical?” the obvious answer is No. Dr. Reid reaches his dogmatic “No” by mixing and confounding the place and limited duties of a missionary bishop of Africa with the office and rights of a bishop in the abstract. Episcopal powers inhere in the office, and there are only two ways of eliminating them, *to wit*: resignation or deposition. There are those who believe and who teach that ordination puts an indelible mark on the subject which can never be effaced. He may live in sin, die in debauch and go to Hell, but still he is a bishop. But we do not believe in any such blasphemous nonsense. But we do believe that when a holy man in the Methodist Episcopal Church is constituted a bishop according to our Discipline he is a scriptural bishop of the Church of God. In a sober sense he is a bishop *jure divino*, or by divine right. And Bishop Taylor being duly constituted, is a bishop *jure divino* not only of the Methodist Episcopal Church, but of the Church of God. Nay more: I am an elder *jure divino*, if there is any such thing, unless the ordinations of Bishops Morris and Hamline were invalid and spurious, which may turn out to be the verdict, if the outgivings of Dr. Reid are to become the standards of belief, which may Divine mercy forbid. What a hot-potch of invalid episcopal acts shall we have in Africa, if William Taylor is only a bishop of the *second kind*, which being interpreted means no bishop at all, as some are bold to say in private. The *Methodist Review* teaches that Bishop Taylor will have to be re-ordained, in order to do valid episcopal acts in this country. When Bishop Taylor submits to re-ordination, in order to reach the episcopal platform, the stars will have faded away.

“(2) But are not the powers identical?”  
“Ans. Yes. But the field in which they may exercise them is not the same—a most important distinction. Within his appointed field the powers, of the missionary bishop are identical with those of other bishops. Out of his field, he has no episcopal authority or prerogative whatever.”

This is a remarkable proposition. The first clause concedes about all that we claim for Bishop Taylor. The last clause contradicts and sweeps away all it concedes. When Dr. Reid says the episcopal powers of Bishop Taylor are identical with those of other bishops, he states a truth, and perhaps something more than the truth, for there is something peculiar to each party which the other may not do, at least during the present quadrennium. No bishop at home would have a right to take charge of the Liberia Conference. That, the General Conference assigned to Bishop Taylor. And Bishop Taylor would have no right to leave his work there, to preside in the Conferences in America.

But when Dr. Reid affirms that “outside of his field he has no episcopal authority or prerogative whatever,” he states an error. If Bishop Taylor were in New York to-day he would possess all the episcopal prerogatives that inhere in the episcopal office, which came to him by virtue of his election and ordination. He would simply be restrained for the time being, in the exercise of his episcopal functions by way of taking part in the general superintendency here with the other bishops. But he could exercise all his episcopal prerogatives to the fullest extent here in New York in connection with his African work. If a deacon should present himself in this city to Bishop Taylor, to be ordained an elder and sent to Africa, would Dr. Reid take the ground that Bishop Taylor would be incompetent, with elders assisting, to ordain him? Would Dr. Reid arraign the old sheik

for insubordination? It is not the territory of Africa or the prefix “*Missionary*” that makes Bishop Taylor a bishop. It was his election by competent authority.

“(3) But does not the office now held by Bishop Taylor differ from that formerly held by Bishops Burns and Roberts?”

“Ans. No. We have but two kinds of bishops, not three. If Bishop Taylor is not a general superintendent, he must be a missionary bishop, but so also were those honored sons of Africa, by whose side Bishop Taylor, all must feel assured, feels it no humiliation to stand, though concededly *primus inter pares*. But Bishop Taylor was elected by the General Conference; the others were not. Yes and no. Bishops Burns and Roberts were appointed by the Liberia Conference etc. Any judge would declare that the General Conference appointed Bishops Burns and Roberts and would quote as decisive, the well-known legal axiom, *qui facit per alium, facit per se*.”

In this paragraph I understand Dr. Reid to reach the gravamen of his case, and in order to degrade William Taylor's episcopal standing to a level with a couple of colored men, who were given a sort of anomalous oversight in an emergency in the Liberia Conference only, he puts Methodism into a sorry plight. He makes us forsake the Scriptures as the standard of episcopal teaching and substitutes dogmatic assertion for proof. Conscious of the weakness and indelicacy of his comparison he lifts up Taylor and praises Burns and Roberts that he may show the high level of both parties, and consequently the honorableness of the equality. What but this can we infer from the words, “by whose side Bishop Taylor, all must feel assured, feels it no humiliation to stand, though concededly *primus inter pares*,” which may be rendered *first among equals*. But I am at a loss to know where the “concededly *primus*” comes in. If Burns and Roberts were bishops of the Methodist Episcopal Church, Taylor is no more; if they were both alive to-day, William Taylor, according to Dr. Reid's argument, would be junior bishop. He would stand not at the head but at the foot. If the reference be to persons and not to office I fail to see how any man can be “*primus*” among two dead men. If the reference be to color I do not think William Taylor would feel at all flattered with the ascription of “*primus*” on that ground.

Now all that is necessary in this case is to meet assertion with assertion, but I am prepared to show that every proposition in this paragraph is unfounded and damaging not only to William Taylor but to Methodism. First: It is not correct to affirm, that the office now held by Bishop Taylor does not differ from that formerly held by Burns and Roberts. William Taylor is a bishop of the Methodist Episcopal Church—made such by all the constituent elements of episcopacy and acts of investiture known to the Discipline. Burns and Roberts were not bishops at all in the sense of the Discipline; they were not designed to be and it was a misnomer to call them bishops. The provision for their appointment was made in 1856 at the General Conference which met in Indianapolis, Indiana, I know as much about the animus of that conference as any other man. I happened to be a member of that body. The controversy on slavery was in full blast at the time; the debates on that subject ran at white heat through two-thirds of the session. It was a turbulent conference, the like of which I never saw before or since. The Abolitionists were bent on putting into the Discipline a prohibitory rule that would exclude all slaveholders from the fellowship of the Church. The bishops were all against us, and took the ground in their message that the introduction of such a rule by vote of the body would be unconstitutional. Anti-slavery speakers were clamored down, and hissed, and no less a man than John Dempster was compared, on the conference floor, to an ass, by an opposing

speaker. Even Dr. Durbin, the author of the proposition to provide for a headship of the Liberia Conference, said in the Committee on Slavery, of which I was a member, that “he would not abolish slave-holding in the Church, but mitigate it.” The Abolitionists were defeated, and then Dr. Thomson, afterwards bishop, said to us: “We can do nothing but man the editorships with anti-slavery men.” To this we addressed ourselves and as a result, Drs. Elliott, McClintock, and Trimble lost office; Abel Stevens went over to the pro-slavery side, as we called it, and gained his election to the *Christian Advocate*, but with it lost his prestige as an anti-slavery man, forever.

Now will Dr. Reid say that a conference in such throes of excitement on slavery, proceeded to make colored men bishops of the Methodist Episcopal Church, in the same sense that the General Conference of 1884 elected and consecrated William Taylor to that office? Absurd and impossible! The truth is, the provision was made and put into the Discipline, as a miserable subterfuge to get rid of making colored men bishops of the Methodist Episcopal Church. The only argument Dr. Reid is able to bring in support of his baseless theory is the erroneous postulate, that the General Conference does whatever it provides for being done, and this argument he perches on the feeble crutch of his Latin quotation, “*qui facit per alium, facit per se*!” Whenever I see this quotation I am reminded of humorous fugitive piece which Henry Ward Beecher wrote and published many years ago. Somewhere he met a very classic rooster which was quite fond of quoting Latin. One day when his connubial hen dropped her egg, sprung from her nest and began to cackle, the proud official rooster joined with stentorian voice in the cackle and went strutting across the barnyard saying: “*qui facit per alium facit per se*.” (what I do by another, I do by myself). The weakness of Dr. Reid's article will be seen at a glance. If the General Conference does everything for which it provides, the the General Conference appoints every class-leader and elects every local preacher to deacon's orders.

I deny that we have or can have two kinds of bishops. If we can manufacture two kinds, we can manufacture twenty kinds. Such a proposition makes us liable to the ridicule of the ecclesiastical world and reduces the Methodist episcopacy to a figment. The General Conference can make officers and agents and call them bishops, but that does not make them either scriptural or disciplinary bishops.

Following the Scriptures the doctrine of the Methodist Episcopal Church is, that there is but one kind of bishops “*Episcopi*” and these are in the same divine order with elders “*Presbyteroi*.”

But Methodism for the sake of administration, has erected a third order, not of gospel ministry but of office, and it has come to pass that as the office is one of great dignity and sacredness, that the title of bishop is quite exclusively applied to this class. And no one is entitled to the appellation in the Methodist Church who has not been inducted into the office according to the requirements and forms of the Discipline. Therefore Brothers Burns and Roberts should never have been called bishops, for to our shame it must be confessed that they were never intended to be anything more than a sort of mongrel bishops, not of the Church, not of Africa, but of the Liberia Conference. Therefore to attempt to sink Bishop Taylor's episcopal office to equality with this sort of hybrid episcopacy is offensive. Bishop Taylor is bishop of the whole continent of Africa, by the express act of the General Conference, and is responsible, not to the Liberia Conference, but to the General Conference of the Methodist Episcopal Church.

Once more, Bishop Taylor is a *general superintendent*. This postulate will be tossed aside as fit only for the waste basket by all those whose eyes have been filled with the dust of flying assumptions

that William Taylor is no bishop. The strong point has been that he fails to be a general superintendent. But let us examine and see. What is a general superintendent? He is a bishop of the Methodist Episcopal Church who travels through a part of the connection, presides in some conferences and superintends a part of the interests of the Church and is responsible solely to the General Conference. Pause and inquire: Can anything more be claimed for a general superintendent? And do not all these factors meet in the case of William Taylor? He is a bishop of the Methodist Episcopal Church if he is anything. He travels through a part of the connection. The Liberia Conference is as much a part of the connection, as the New York Conference. In that he presides; he superintends the interests of the church in that region. He is responsible solely to the General Conference.

But it will be said, Bishop Taylor is limited while the other bishops have universal rights. Not exactly so. Bishop Taylor is limited to Africa for four years. A simple motion of the General Conference would make him eligible to preside in the General Conference, if indeed that right does not already inhere in his very office. If Bishop Taylor lives to meet the next General Conference, and there should be the slightest hesitancy to invite him to take his turn in presiding, and to do other episcopal acts, one of the first motions of the body will be to put the old sunburnt apostle of the Dark Continent square on the episcopal throne.

Nor is it true that a general superintendent has universal rights. The rights of each bishop are limited by the rights of his colleagues. Once I sat in a cabinet where a visiting bishop was present. The visiting bishop became a little too patronizing and officious, whereupon the presiding officer said quite positively: “Bishop—, I shall have to take the responsibility of fixing these appointments.” Bishop Nide at the present time is limited for two years to mission work in Europe and India. All the other bishops have their separate conferences and territory. Nor do the other bishops put these limitations on themselves altogether. The General Conference tells them where they shall live and labor, for four years especially. There is only a shade of difference between these limitations, and those imposed upon Bishop Taylor.

The true episcopal character of Bishop Taylor being established, all the other questions contained in Dr. Reid's article may be dismissed as of little weight. William Taylor, being a veritable bishop of the Methodist Episcopal Church, the proper source of his support is the episcopal fund, and the book committee have made a mistake in not allowing it. It should have been estimated for him, not only for the purpose of sustentation, but to check the cruel disposition to create a disparity between him and the other bishops.

It was a mutual agreement between Bishop Taylor and the missionary committee, that he should receive nothing for himself from the missionary treasury. Was it not therefore unkind and cruel for the book committee to say by their action: “Take support for your family from the missionary source, or do without any for four years?” I do not impeach the motives of the committee. No doubt they thought them hindered by legal difficulties, but the effect has been, to oppress and grieve one of the most self-denying and heroic men ever held within the pale of the Church, or numbered among the votaries of the cause of Christ.

“Habit” is hard to overcome. If you take off the first letter it does not change “a bit.” If you take off another you have a “bit” left. If you take off another the whole of “it” remains. If you remove another it is not “it” totally used up. All of which goes to show that if you wish to be rid of a bad habit you must throw it off altogether.—  
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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.

Temperance people are misunderstood. So are prohibitionists, and among both are really fewer fanatics than you find in any moral movement of modern times. The enthusiasm of temperance folk commonly supposed to be extravagant, is not; it is cold, deadly earnestness.—Chicago News.

Henry M. Stanley, in his address before the New York Preachers' Meeting, stated that the climate of Equatorial Africa is healthy for white men, if they refrain absolutely from the use of intoxicating liquors, and are protected from the sun and from inclement weather. He said that those who declared that the climate of the Congo has caused the death of a number of white men will not tell the real cause of death which in a large majority of cases was liquor. Mr. Stanley gave the history of several individuals who died in a few hours after indulgence in a few glasses of wine or brandy. Of the more than one hundred men employed by him on the upper Congo only four had died.

### Temperance Success and Prudence.

The entire liquor interest is showing an unusual sensitiveness over the recent victories in favor of prohibition in several of the state legislatures. It could hardly be otherwise; and we would feel the defeat quite as keenly, perhaps, if we were in their place. And it becomes us in the midst of our congratulations to preserve a Christian spirit in making use of what we have gained. It is not wisdom for us to put ourselves in a wrong light before the people. Our contention is with the dram-shop as an unquestioned source of evil to the community that can be no longer tolerated. Let it be clearly understood that the law will be enforced because it has become law in an honorable way and in open conflict. Violence of any kind furnishes unfavorable conditions for moral reform, and it is easy to beget a spirit of retaliation that may produce mischief for years. There should be no toleration whatever of the dram-shop, but its banishment should be orderly and as a public benefit, not in the spirit of personal triumph.—Central Christian Advocate.

The newspapers speak of "The Industrial South." Make it the industrious South—and all will be with us. Banish whisky and laziness, and the dear old land will bloom.—Nashville Christian Advocate.

The liquor interest continues to embrace every favorable opportunity to demonstrate its unfitness to survive among a civilized people. Last summer saloon-men slew Rev. George Haddock in Sioux City, Iowa, for no other offense than assisting to enforce the civil law against their business. That seemed to some among us as a peculiar specimen of Western violence. Now comes a case of much the same character, and it is located in the South. Major B. K. Keiser, the editor of the Times, of Opelika, Alabama, has been combating the aggressions of the liquor men in that city, and as a result he found when he reached his office the other morning, his type in "pi" and the gear-wheel of his press broken to atoms. He has also received a note from "the club" ordering him to leave the county within ten days or suffer the consequences.—Nashville Christian Advocate.

Commenting on the war now raging against the saloons, the Christian Leader says:—

"The most effective ally of the temperance worker is the combination of the men who have a selfish interest in the traffic. Just now Satan is doing the most effective service for prohibition. But no thanks to Satan. To God belongs the praise!"

This is only history repeating itself. Combinations of bad men have largely contributed to their own defeat. Better still, God is against the saloons.—Sits in Zion's Herald.

It was an unfortunate figure which Dr. Crosby seized upon in his recent high license speech to illustrate the importance of restriction:

"If a tiger were loose in the streets of New York would it not be better to try to confine him to certain streets rather than leave him to roam all over the city?"

A voice from the gallery quickly responded "Shoot the tiger." That, of course, is the obvious remedy for a wild tiger in the streets. It would be so much easier than to try to confine him to certain streets that nobody would have any patience with any temporizing policy. If saloons could be as easily disposed of as tigers, anything but instant suppression would be a crime almost. On the other hand, if there were tigers on every block, he who could rid one portion of the city of them, would be a benefactor, provided he destroyed them and did not simply free one section by driving them into others. We say "Shoot the tiger."—Independent.

### A Live Question.

Our own opinion is that education is no part of the functions of the State, and that it would be better, therefore, to leave it in the hands of the family, even though the result were to show, in the course of a few years, a larger proportion than now of that kind of illiteracy which consists in not being able to read or write. We have known illiterates of that kind who could "give points" to people who could both read and write in the matter of common sense and general information. The question is too wide a one for discussion in these columns, but we desire here to record our conviction that when "power and discretion" in the matter of the education of children are taken away from the family and lodged with the Government, the rights and duties of the family are seriously invaded, and that no good can come of it in the long run.—Popular Science Monthly.

A writer, in discussing farmers' houses and their surroundings, avers that "a house with no trees around it looks cheerless and unhomelike. Have grounds around the dwelling. Have no fences; they cost money and are useless, especially fences shutting the house up as if there was danger that it would run away. Let there be no less than one acre of door-yard (if you have a sizable farm); ten will be better. Make a beautiful lawn of this, and cut the grass. It can be no waste, but it will be a thing of beauty, and 'a thing of beauty is a joy forever.' There need be no loss in being tasteful. Good taste and economy can, therefore, be made handmaids to each other. Set your trees in this enclosure, and dig around them with a spade each year, and the trees will grow luxuriantly, and the house will grow beautiful, the children will grow contented, the fathers and mothers as they grow old will grow happy, the township will grow attractive, and the young men and the young women will grow up to feel that there is no place, after all, like 'Home, Sweet Home.'—The Christian at Work.

Capt. James B. Eads, the great engineer, died at Nassau on the 8th ult. and his remains will be interred in St. Louis.

## Youth's Department.

### A Brave Boy.

I like to read of heroes. I like to see men who have done heroic deeds. I feel strengthened by thinking of what they have done. It acts as a tonic to one's moral nature.

Not long since, I saw a hero; I was a witness of his brave deed, and felt a warm glow at my heart a hundred times since at the thought of it. But the deed of bravery was one the papers said nothing about. They would not have considered it worth mentioning, I suppose; but I do, and I am going to write down to help others who may be tempted as this boy was. For my hero was only a boy; but there is the making of a strong man in him.

It happened in this way; I was walking down the street and stopped in the front of a saloon to talk with a friend. As we stood there two boys came along. "Come in and have something to drink," said one of them.

"Thank you," was the reply, "but I never drink."

"Oh, temperance are you?" said the other, in a tone that had a suspicion of a sneer in it.

"Yes," answered the boy bravely; "I don't believe in drinking liquor."

"Well you needn't drink liquor if you don't want to," said his companion. "Take some lemonade."

"Not in a saloon," was the other's reply.

"Why not?" asked his friend. "It won't make you drunk because they sell whisky over the same bar, will it?"

"I don't suppose it would," was the reply. "But saloons are bad places, and I don't believe in patronizing them."

"What a moral young fellow you are!" said his friend, with contempt in his words. "Do you intend to preach when you get to be a man?"

"No, I don't expect to," was the reply. "But I intend to make a man of myself; and I never knew a fellow to amount to much who got into the habit of frequenting saloons."

"I haven't asked you to hang about saloons, have I?" demanded his friend, angrily. "One would think from what you say that I asked you to get drunk."

"You didn't ask me to get drunk," was the reply, "but you have asked me to take the first step in that direction. If I drank now, I would probably drink again. How long would it be before I got the habit formed of drinking liquor?"

Some other young fellows had come up by this time, and the one who had invited his friend to drink turned to them and said:

"You've come just in time to hear a temperance lecture. Go on Bob; maybe you can convert these chaps." Then they laughed. But Bob did not get angry. He looked them bravely in the face and said:

"I suppose you think I am 'soft' because I won't drink. I know you think I am foolish because I refused to go into the saloon and have a glass of lemonade" (to his friend); "but I don't, and I am not afraid to stand up for what I think is right. If you want to drink, you will do it, I suppose, in spite of anything I could say against it, but you can't coax or laugh me into doing it. I want to have my own respect, and I shouldn't have it if I drank, for I don't believe it is right to drink whisky. You think, I suppose, that I am a coward in not drinking, but I think I should prove myself a coward in doing it."

Wasn't I glad to hear the boy say that? I couldn't help going to him and telling him so.

"Thank you," said he, looking pleased at what I said; "I mean to be a man, and I shouldn't be if I got to drinking."

He was right. God bless the young hero. I wish there were thousands more like him.—The Lily.

## Ants.

BY ELEANOR S. DEANE.

"Go to the ant . . . Consider her ways."

Frank Eaden came into the house from the garden, where he had been watching the operations of a company of ants that were building their hills in one of the paths. He was greatly interested in the affairs of these little people, and entertained his mother and sisters with so spirited an account of the proceedings that the whole party went out to see the new village that was growing up on the premises. It was curious to see how regularly the ants went in procession, single file, like sheep following a leader, each turning out for the same little stones and risings in the ground, going for, and returning with, its grain of building material.

Going into the house again Mrs. Eaden said she had, a few days before, been quite puzzled by the behavior of another variety of ants she had found in the unfinished room. This room had, on one side, a partition of plain boards. It was remote from the rooms used by the family, and, in the stillness, Mrs. Eaden became aware of a slight sound. It seemed as if some small creature were at work in the wood. On examination, she found at the foot of one of the boards a small heap of very fine wood-dust; and heard more distinctly the steady "chip-chip" of the worm that was working out of sight. She was thinking, how wonderful it is that a soft creature like a worm should have jaws and teeth strong enough for such work, when she saw that there was active labor of another sort going on in the neighborhood.

A number of very small gray ants had gathered about the heap of wood-dust on the floor, and were running about it in the most lively manner. Then she observed that each ant as he picked up his grain of dust went to a certain point and began to ascend the wall. She watched them as they went up, one after another, fifty, sixty, a hundred, and more of them, traveling at a regular pace, and at equal distances. So she thought at first. Then she noticed a difference.

At irregular intervals along the procession followed ants that held no grains in their mouths, and that crept a little nearer to the ones ahead of them. They also went with their heads depressed. This seemed very curious.

Then something else took place.

One ant from the top of the wall came down the board and met the procession. This ant saluted its fellows by touching its head to the head of each one of the ascending ants except to those of them that bore no burdens. These seemed to know that they would not be recognized, and saved themselves the mortification of the "cut direct" by taking no notice, and going on as if nothing had happened.—Zion's Herald.

### Interesting Letters from Bishop Taylor's Missionaries.

FROM CLARENCE DAVENPORT.

#### DONDO, Africa.

By the time this reaches you all the joys or disappointments of Christmas and New Year's will be past, and while you perhaps will be enduring cold winter, we here will be enjoying the sun's most direct rays, and consequently not feel the need of a fire to keep warm.

Thanksgiving came and found the good wives enjoying the perspiring times, accompanied by a short attack of fever. We have thanksgiving all the time. Our lives are lives of thanksgiving. "Rejoice evermore, pray without ceasing, and in everything give thanks." Well it is blessed to be able to do that.

Our new missionaries have arrived. One young lady is to remain with us. Bro. Withey, (our supt.) met them in Louisa. He was with us nearly a week, as he passed through, had an opportunity of seeing thoroughly the working of

our station, and expressed himself well pleased with the order and system prevailing throughout.

We are cramped for room and could use \$2,000 to an advantage to the mission. In the meantime we propose to push out as best we can with the facilities we have, and make the work just as successful as we can for Jesus and immortal souls.

Sister Cooper was buried in the protestant part of a Catholic cemetery at this place. The babe died at sea.

We have just received word from the Bishop that the minister of the Portuguese Colonies informed the U. S. minister at Lisbon "that it is lawful for any person bearing a diploma issued by a regular school of medicine to practice the medical profession in the colonies of the Portuguese Crown without need of a previous examination." So, praise the Lord, Mary now has no hindrance.

#### FROM HIS WIFE.

"With a heart full of gratefulness I look to the Lord this evening. I am so thankful He has kept us through the past year, and am wondering if the coming year will be as eventful as the past; God only knows. Praise His name, He saves me just now!

I am school-ma'am yet. We keep the little-fellows quite busy; we are teaching English and Portuguese. Our night free schools for the natives, and Sunday-schools are progressing finely; last evening 96 were present. It is encouraging to see the interest they manifest in learning, and how fast they learn.

We had not been able before the last two or three evenings to get many girls to attend. We told the boys to tell them that we had a lady teacher for the girls and wanted them to attend also. It is something new for the black girls to find they are to learn as well as the boys. Oh my heart reaches out after these poor down trodden girls and women.

For our Sunday-school we are printing Portuguese hymns on slips of paper with our printing press, and giving the children; some of the larger ones can read. For next Sunday we commence printing a verse of scripture from the Portuguese Bible for them to learn, and who has it learned by the following Sunday gets a picture card. We are going to try by the help of the Lord to sow Bible truths among them, although as yet we cannot talk good Portuguese. They can sing very nicely in Portuguese. "There is a happy land." I wish I could tell you how I love this work, and how precious Jesus is to me.

Medical practice has been quite good lately; I had three patients yesterday, and three to-day.—Banner of Holiness.

Special prayer should be offered for Bishop Taylor, for his mission work in general, and for the steamer especially. It is a mighty work to transfer that steamer 235 miles up the Congo River, in man loads, and then put it together, and launch it. Every part must be there, and these must must be carried by the natives, which involves a vast amount of responsibility on the Bishop and his men. Pray that a special providence may be over all this great work, that God may smile upon the whole enterprise and preserve the lives and health of all that take any part therein. Our dear Brother Critchlow is an invaluable man, and has done excellent service at New York. Now he leaves his home and goes out to take charge of this work and he should be the subject of our earnest prayers. Surely God will hear and answer the prayer of faith.—Christian Standard.

Lord Gifford, and ex-Judge of the Court of Session, Edinburgh, who died recently, has bequeathed £80,000 to found National Theology Lectureships at the four Scottish Universities. Edinburgh gets £25,000, Glasgow and Aberdeen £20,000, and St. Andrews £15,000.

# The Sunday School.

## Joseph and His Father.

LESSON FOR SUNDAY, APRIL 24th, 1887,  
Gen. 47: 1-12.

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

**GOLDEN TEXT:**—"Honor thy father and thy mother, which is the first commandment with promise" (Eph. 6: 2).

1. *Joseph came* (R. V., "went in") and told Pharaoh—announced officially to the king the arrival of his father and his brethren with their possessions. Pharaoh had been well pleased at Joseph's recognition of his brethren, and had given most liberal orders to provide every substantial comfort for the patriarch and his family for their journey. See chap. 45: 16-20. *Goshen.*—The meaning of the word is "flowers," or "herbage." Oburn contends for its location on the Delta itself. Writers generally locate it on the east of the Delta in the extreme northeast of Egypt, a sort of frontier province, next to Palestine. Its situation is high and extremely well suited for the pasturage of flocks. In Psalm 78, it is called the "field of Zoan," or Tanis.

"Goshen lay along the Pelusian arm of the Nile, on the east of the Delta. The tract is now comprehended in the modern province Esh-Shurkiyeh, which bears the highest valuation, and yields the largest revenue of any in Egypt. The Israelites were probably confined to the eastern bank of the Delta, unless the stream was larger than the present, in which case they may have spread themselves out upon the Delta beyond until restrained by larger branches of the Nile (Dr. Robinson condensed)."

2. *Took some of his brethren, even five men* (R. V., "and from among his brethren he took five men").—The idea being that he did not select these representatives, but took those who could be most conveniently spared from the care of the flocks and herds, to go from Goshen to Heliopolis. Five appears to have been a favorite number among the Egyptians. "This delegation," says Jacobus, "gave the affair an aspect of a public and political transaction."

"A great German general once gave a reception at his residence in Berlin. While the ceremonies were going on, a plainly dressed peasant presented himself to the servants, asking to be admitted to the general. They began to make merriment of him, and two or three young officers joined in the fun. Just then the general came out, greeted the new-comer affectionately, and leading him in before all the brilliant company said, "Gentlemen, this is my father. To him I owe everything." Like Joseph, he was not ashamed to own his humble origin. Contrast the conduct of the brilliant young Greek professor in George Elliot's "Romioia," who in the hour of his success basely denied the man who had been a father to him, and let him be thrust out as a madman (H. C. Trumbull)."

3. *What is your occupation?*—The king inquires, probably, in order that he may give them employment in his service. *Thy servants are shepherds.*—We see by the preceding chapter that Joseph had anticipated the king's question, and had instructed them how to answer. We learn, too, from the preceding chapter, that "every shepherd is an abomination unto the Egyptians." "This expression," says Murphy, "is very strong, and rises even to religious aversion. Herodotus makes the cowherds the third of the seven classes into which the Egyptians are divided. Others include them in the lowest class of the community." Further reasons given for this antipathy are, that these outside shepherds used for sacrifice and commercial purposes animals held sacred by the Egyptians; that the shepherds who lived on the border were intractable and nomadic, and disdained the civilized habits and agricultural pursuits which the Egyptians prized so highly. It should be noticed that Joseph's brethren willingly concurred in his instruction to announce themselves as shepherds merely, though that instruction remanded them to their obscure and lowly employment far beneath their brother's exalted station.

4. *To sojourn in the land*—not to settle. There was a land promised, to the occupancy of which they looked forward. They did not wish to be naturalized, like their brother. The famine had driven them to Egypt, and their stay would be temporary. *Let thy servants dwell in Goshen.*—This was also a part of Joseph's instructions, and for this reason he had asked them to avow themselves to be shepherds. Goshen was fertile and isolated, a double reason for their selection of it, since it separated them from the idolatrous customs of the Egyptians, and afforded them an excellent opportunity for growth in numbers and in pastoral wealth.

5. *Pharaoh spake unto Joseph*—as his chief minister and executive. Joseph is to locate the family, and permission is given for them to live in Goshen for his sake. Pharaoh is deeply sensible of the value of the services which Joseph has rendered to himself and his kingdom. *Men of activity* (R. V., "any able men")—men of business capacity competent to take oversight. *Rulers over my cattle.*—He is willing to elevate them in their own sphere, to make them royal herdsmen in charge of his flocks and their keepers, which latter were doubtless of a low and vulgar class.

7. *Joseph brought in Jacob.*—The courteous behavior of the Egyptian monarchs and his kindness to the chosen family, rendered it eminently fitting that its patriarchal head should render his acknowledgments in person. *Jacob blessed Pharaoh*—something more than the conventional salutation. "The prince with God" invokes the blessings of heaven upon the earthly prince for his generous treatment of himself and his house. Says Gibson: "When Abram went down to Egypt, unsend of the Lord, he brought trouble on Pharaoh and all his house. But when Jacob, guided and instructed by the Lord, goes down into Egypt, he carries a blessing with him. So when we are in the line of duty, in the path that God marks out for us, we are sure to carry blessings wherever we go."

"In one respect Pharaoh was greater than Jacob; but in another Jacob was far greater than he. He was a son of Abraham, whose peculiar honor and prerogative it was, that he and his posterity should be blessings to mankind. He was also himself a man who, "as a prince, had power with God and men, and prevailed." The blessing of such a man was of no small account, for God would not suffer his words to fall to the ground (Bush)."

8. *How old art thou?* (R. V., "How many are the days of the years of thy life?")—Jacob's appearance is so venerable, and his age evidently so much greater than that usually reached by Egyptians, that Pharaoh is naturally curious to know how old he is.

9. *Pilgrimage.*—Such was the view of life taken by the patriarchs. They were pilgrims and sojourners, both literally, and because of their faith, which looked to "a better country, that is, a heavenly." *Few and evil.*—Abraham died at the age of 175, and Isaac at the age of 180. Jacob was now 130, and he lingered seventeen years longer before he was gathered to his fathers. Compared, therefore, with those of his ancestors, his years thus far had been "few," and, because of manifold afflictions, "evil."

11. *Land of Ramesses.*—The district was called sometimes the "land of Goshen," sometimes "land of Ramesses," after the two principal cities. Ramesses is mentioned as one of the store cities built by the Israelites in their servitude, and as the starting point of the Exodus; the name, however, may have been an ancient one and applied to the district before the city was built. It means, "son of the sun."

12. *Joseph nourished his father and brethren*—sustained them, with a liberal allowance of food. *According to their families*—more exactly, "according to their little ones," meaning, says Murphy, "either in proportion to the number in each household, or with all the tenderness with which a parent provides for his infant offspring."

### The Revival Needed.

BY REV. G. D. WATSON, D. D.

If God should let a red-hot, sanctified John Brown sort of a man burst upon society—a man that would strike as much terror to the dead pulpits of the church, as to the dens of iniquity—it would be the thing we need. You ask, "Was not Moody such a man?" I answer, No; Moody's work was entirely too shallow; it did not possess the earthquake attribute. We have had for ten years, a Y. M. C. A., surface revival work, that has consisted mostly in loose theological truth, bouncing up for prayer, and retreating to a private room, and simply professing Christ died for you. God did the best he could, with the kind of doctrine used. Many of these revivalists held the ruinous error that depravity is never extirpated from the soul, but only covered up by the imputed robe of Christ's personal holiness. That doctrine has no earthquake power in it; it is a poetical device of the devil; for he loves to be covered over with the borrowed costume of Christ, provided he can retain a niche in the heart. Oh, no; in the revival I mean the carnal mind is never repressed under borrowed garments, but torn out root and branch;

a revival in which no one ever rises for prayers, but where they fall and pray for themselves, and weep and mourn, and make the doctor think they are insane; a revival that will make preachers forget their manuscripts, and burst out and weep in the pulpit; a cyclone of mysterious omnipresence that, when it strikes a church or community, will make people awfully mad or awfully happy.

I declare in the presence of God and his hosts, I am ready for just such a moral scene. Nothing is so alarming, as the utter absence of alarm in the churches. Nothing is so dreadful terrific to my mind, as that sinners have no terror! Oh, that God would so baptize with five thousand people, as to render them incomprehensible amazements of power! Oh, for a few men so dead to all things but God, and so filled with him, as to make them more than a match for the rest of mankind! Oh! thou Triune God of Sinai, Calvary, and Pentecost! art thou not now nursing, under the horizon, the lightning, the thunder, and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation; though it may blow the steeples of our abominable church pride in the dust: though it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs, and the feathers out of our bonnets; though it should confound all the wise ones, and be understood by no one but thy Divine self, let it come! Thou art the master of thine own tempests. Oh send us a storm from the Holy Ghost before thou sendest the storm of judgment!—*Fire and Hammer.*

### What Christians They Would Make.

How do we know but that the very intensity of religious enthusiasm needed, to speedily bring this world to Christ, we are to find in the Orient?

Dennis Osborne, in his book on "India and its Millions," tells us of a famous Vogi, who sits upon a stone on the banks of the Sacred Ganges, and has been sitting there for more than fifty years, without house or shelter of any kind. Through the torid, scorching heat, through the freezing cold and drench-rain, there he has been sitting for half a century, until his head is white and his eyes are sightless, and his form is bent with age.

Through the fearful days of the Sepoy rebellion, he left not his place, but calmly braved the cruelty of the blood-thirsty hordes who ransacked the neighboring city. He is worshiped as a god now, but he is exceedingly polite and gentle. Dennis Osborne inquired:

"Why do you sit here?"

He answered: "To meditate on Him who is above."

"But is He not everywhere present?"

"Truc," he replied: "but we need eyes to see Him, and ears to hear His voice?"

"How are these to be obtained?"

"By shutting your eyes and ears to the world."

"Does He communicate Himself to you?"

"Certainly He does, He speaks to me by day and by night; while other voices are falling on your ears, His voice is in my ears; while other sights fall on your vision, He reveals Himself to me."

"What is your ultimate hope and wish?"

"I have neither wish nor hope. I am satisfied to be absorbed in Him."

"Have you no interest in this world—no ties of affection?"

"None. The world is a delusion. There is no reality here."

"Do you ever feel afraid?"

"Afraid of what? Nothing can harm me."

"But do you not feel the inclemencies of the weather, or need of rest?"

"I have no feeling but in contemplating Him who is above."

Dennis Osborne, himself a native of

India, told that old man of One who said: "Come unto me, all ye that are weary and heavy laden, and I will give you rest."—*Ex.*

The Church is weighed down with non-workers. There are too many idlers in the Church, lazy ones, who, if they have the capacity, have not the will to work. These are absolutely doing nothing to advance God's cause. They are babes, worse than babes; they are dwarfs, worse than dwarfs; they are drones and paupers, feeding upon and exhausting the spiritual productions of others. They contribute neither capital nor labor to the spiritual partnership. They have no sympathy, no zeal; they neither sing, pray, speak, shake hands, nor give to edification. They have neither feet, hands, eyes, head, heart, nor purse for the Lord; their presence is a chill to the spiritual life, a drag on the wheels of Zion, like a lot of women and children in a beleaguered and famine-stricken fort, a source of weakness. They are in the Church without the wedding garment of holiness and work. Soldiers in nothing but the uniform, they do not even show off on a parade. The great love of Christ has never arouse their souls from the world's sad stupor. The beauty of Christ has never won their hearts from the seducements and lure of sin. The earnestness of the dire conflict has never stirred them to the agony of a successful effort. Their call came not to them from God in trumpet tones:—Go, work in my vineyard. It was a slothful process which drew them into the Church, a guileful and delusive bait, a siren song, of ease and indolence, the sluggard's dream of sleep and rest. How many in the Church to-day, who never struck one honest lick of work for Christ! Church-joining was to them an episode of sentiment; only a moment's turning aside from the world's great highway; only a day's arrest of the full current of worldly desires, plans, pursuits. No conversion of the life from the world to God. No translation from the kingdom of darkness and death to the kingdom of light and life. Work out your salvation with fear and trembling is the key-note of victory.—*St. Louis Christian Advocate.*

### Reform Versus Regeneration.

REV. W. RADER.

The spirituality of the teachings of Christ and the apostolic teachers, was embarrassed subsequent, by about fifteen hundred years of spiritual indifference and religious formalism. Martin Luther lifted the theoretical curtain of the new life, and John Wesley gave an impetus to the spiritual development of those days, in his masterly elucidation of practical experimental religion.

The doctrines of Wesley are the safest, truest doctrines of the Methodist Episcopal Church of America. The world has long ago, observed the glories of the regenerate life. The new life is the best modern evidence of the divinity of Christ, and of the genuineness of His matchless teachings. The doctrine of regeneration was the bed-rock of the great British revival in the eighteenth century, and is to-day, the fundamental principle of every great spiritual awakening.

In the March number of the *Methodist Review*, the venerable editor, Dr. Curry, makes some wise observations, when writing about pulpit success. The guilt of original sin, repentance, conversion, imbred sin and spiritual alienation, he claims, are doctrines growing obsolete in some modern pulpits. There are many doctrines in the Bible the "grub-ble up" of which, to many "theologians" would be a decided luxury. The important conversation which Christ had with Nicodemus is one. But no creed, no system of thought, no species of schismatic science has moved that doctrine an iota. The acceptance and promulgation of it is, the glory of Meth-

odism. The road to heaven is just the same to-day, as it was when Asbury went up and down these valleys. All the "Jeanettes" which have made explorations in view of shortening the route to heaven, have been wrecked among the arctic icebergs of spiritual coldness.

In these days, some cultured pulpits are murmuring, not thundering, with a beautiful theory of reform. To them regeneration is harsh, reform is pleasant; regeneration is bitter, reform is sweet. "Quit your meanness," is good so far as it goes. If a man falls in the mud, he may crawl out, and reform, by saying: "I will never fall in the mud again." But he walks the streets with muddy clothes! That resolution doesn't cleanse him. "The blood of Jesus Christ his son cleanseth us from all sin." As old Dr. Alexander, of Princeton, was accustomed to say to the preacher students: "Boys, make much of the blood in your sermons;" so let us endeavor to preach the blood of Christ. Ritualism is a bloodless ceremony; let us shun it. Reform is a bloodless theory; let us not bind our character upon it. Regeneration is a tree whose roots run back under Calvary and the empty tomb, whose branches are covering the world, and whose "leaves are for the healing of the nations."—*Pittsburg Christian Advocate.*

### Sunday Rest.

General Boulanger, its minister of war, has recently deprived the people of France, and a great many Americans who visit France, of an unlimited amount of pleasure, by an order prohibiting any work on Sunday, and transferring to Saturday afternoon, all reviews heretofore held on the former day. The first day of the week is now a day of rest to the French soldier, who can either stay in his barracks or have leave of absence unless he has forfeited the privilege by insubordination. It is unnecessary to inquire into the motives of General Boulanger for taking this step in the right direction. What most concerns us is to know that he has demonstrated to France and to other nations that it can be taken, and that Sunday can be made to the soldiers of other nations what it is to those of France.—*Interior.*

### Lincoln's Poverty.

It was while Lincoln lived at New Salem that he managed to buy a second-hand copy of Blackstone's Commentaries and began to study law. Other books, however he had none, nor would he have had any means of getting any had not an old friend and fellow-soldier in the Black Hawk war, who had become a successful lawyer at Springfield, offered him the use of his collection, which, for a new country was respectable. In order to exchange one book for another, however, he had to walk from New Salem to Springfield, a distance of fourteen miles, and, it is said, would often master thirty or forty pages of the new volume on his way home. He was often seen seated against the trunk of a tree, or lying on the grass under its shade, poring over his books, and changing his position as the sun advanced so as to keep in the shadow. He very soon began to make a practical application of his knowledge, buying an old farm book and essaying to draw up contracts, deeds, leases and mortgages for his neighbors. He also began to exercise his forensic ability in trying small cases before justices of the peace, and soon acquired a local reputation as a speaker which gave him considerable practice. But he was scarcely able to earn in this way money enough for his maintenance from day to day. On one occasion an impatient creditor seized his horse, which was indispensable to a lawyer's practice in those parts, and sold it under execution. Lincoln was discouraged by this blow; but, luckily, some friends bid in and restored to him the property.—*Selected.*

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ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

Our fast friend, the Presiding Elder of the fifth District, Rev. A. D. Davis, will excuse us, in overlooking for the moment, his most interesting report from Virginia. We congratulate him on having as his co-laborers men who are accustomed to hard work, and who are determined to do their utmost to forward the Master's cause. We are especially gratified at the purpose expressed, to labor in the spirit of Him, "who when He was reviled, reviled not again." "Offences must needs come; but woe to that man by whom the offence cometh." There is no mightier weapon to subdue friend or foe than love. It will be for the glory of God, and the largest success of all true Christian endeavor, if the churches in Accomac and Northampton shall labor in brotherly co-operation to win souls and build up believers. The followers of Christ of every name will always find amplest opportunity to exercise their skill in war, in reducing the strongholds of sin, and rescuing its unhappy bondmen. A sad mistake would it be to turn our arms upon any part of the one great army, that marches under the flag of our Immanuel.

The camp-meeting idea is a capital one, and the enterprise will be productive of great good, if strict order is maintained, general co-operation secured, and, in answer to united and faithful prayer the showers of blessing descend in converting and sanctifying power.

We extend our sympathies to the good people of Onancock in their recent losses by fire, and congratulate them that the destruction was not greater. Brother Davis and his band may rest assured, our readers will look with interest for tidings from their work.

The new Presiding Elder of Wilmington District, starts out on his official cruise with flying colors; five Conferences, the first week; two charges, Mt. Salem and Mt. Lebanon advancing on salary; (it must be salubrious for pastors on these attitudes), and the other three, delighted with their new pastors Chesapeake City's rule, to pay the Presiding Elder in full, at each quarterly visitation, is worthy of universal adoption; especially if amended with a rule, to settle up with the pastor monthly. It is so much easier, to raise the cash for the Elder's allowance in four equal sums, every three months, and for the pastor's salary, in twelve equal parts, than in either case, allowing deficiencies to accumulate, to square accounts at the end of the year. Besides both Elder and pas-

tor can do better work, if they are able to obey the apostolic injunction, to "owe no man anything, but to love one another."

The PENINSULA METHODIST makes a profound bow to Presiding Elder Murray, for his letter, with the hope that he will keep its readers posted as to the progress of his voyage. Such *multum in parvo* letters are most delectable to editors; no repulsive task is imposed in such cases, to condense, by crossing out or re-writing, or to consign to the waste basket.

May we not have similar reports from our brethren who are at the head of the other Districts? All our readers will appreciate such memoranda of church work and progress, as our brethren may gather in their official visitations.

The PENINSULA METHODIST stands ready to acknowledge all such favors in its blindest terms, and with heartiest appreciation.

## A Commendable Movement.

We are pleased to learn that something is being done, in the way of a substantial expression of affectionate regard towards our excellent brother, Rev. Wm. E. Tomkinson. Without attempting to locate the responsibility, we are fully convinced that a great wrong was done this good brother, at the recent session of the Conference. All possible reparation is not only due, but we are sure, will be gladly rendered, so far as his Conference associates are concerned. We trust our brethren in the laity will make their pastors the glad almoners of their generous good-will.

## Corrections in the Minutes.

Rev. S. M. Morgan, Jr., writes us, that Preston charge, which he served last year, paid its apportionment for the Presiding Elder (\$25) in full; and the deficiency of \$3, as published in the Minutes, is an error.

We hope Brother Hanna's request in our last issue, as to certain corrections in the statistics of Easton District, will be complied with, and the errors be noted at once. Unless our statistics are accurate, they are of no value whatever, and all the labor and expense involved in their publication is thrown away. It would be far better to take ample time to insure accuracy, than to risk an erroneous exhibit of the year's work, for the sake of getting the Minutes out a few days sooner. The only item that loses interest by delay is, the appointments; and they are anticipated very generally in the papers.

The Philadelphia Conference Minutes are now out, a stout pamphlet of 84 pages, including the Conference Missionary report. Besides a digest of the doings of the session, there are elaborate reports by the Presiding Elders, and biographic sketches of Revs. W. Cooper, S. R. Gillingham, Joseph, and John C. Gregg; of the widow of the late Rev. William A. Wiggins, of Mrs. A. J. Amthor, and of Mrs. John R. Bailey; there are also interesting reports from the various Conference committees and the usual statistical tables, showing the church work for the year. Every Methodist family within the Conference ought to procure a copy. Price 25 cts. by mail, F. B. Clegg, Agt., 1018 Arch St., Phila., or they can be secured of J. Miller Thomas, 4th & Shipley Sts., Wilmington, Del.

## "Shall We Multiply Local Papers?"

We confess to no little surprise, that so wary and so shrewdly politic an editor, as the genial gentleman, who wields the sceptre of our "Great Official," should have been entrapped into publishing in that paper, the paragraph whose title we give above. It must surely be another striking illustration of Missionary Secretary Reid's Latin quotation, "*qui facit per alium, facit per se*," so luminously interpreted by his

friend, the Rev. Dr. Asbury Lowrey, (see his review of Dr. Reid's Taylor catechism in this week's PENINSULA). Without further light, we cannot but think, that paragraph slipped in without the personal cognizance of the editor, as sometimes happens with less "great," non-officials. Dr. Buckley is too wise a man to make such a ridiculously silly assault upon Conference papers, when he knows, as well as everybody else whose intelligence qualifies them to form an opinion, that these papers are not only powerful factors in church work, in their respective localities, but are steadily growing in favor with the people, as they develop in their adaptation to assist efficiently in gospel evangelization. It is said, even Olympian Jove is sometimes caught nodding. We opine therefore, that our sprightly *confreere* must have been under some Lethæan spell, when that egg was laid in the *Advocate* nest. Still he must take the consequences. If the storms that come from Philadelphia and Baltimore are specimens of what our daring knight of the quill may expect from the "weak" weeklies, he will have to be alert, or he'll certainly be snowed under.

That our readers may appreciate this precious *morena*, we reproduce it entire from the *Advocate* of the 7th inst:

"We have before us a letter from one of our influential ministers of large experience, from which we quote, omitting of course, all names of persons and places: 'I am sorry that the preachers propose to establish a weekly Conference paper. My experience and observation, and my conversations with preachers concerning Conference journals have profoundly impressed me with the folly of multiplying these weak sheets, and the wisdom of enlarging the *Advocate* lists among our parishioners. We get the vital facts of our Conference news in letters to the *Advocates*. The weakness of local Conference papers is that in winning subscribers they puff each preacher into greatness, and permit a multitude of local, clerical, and lay correspondents to write rose-colored locals respecting clerical success, etc., in all directions. Then, a disaffected editor can injure Connectional interests or criticize general Church officers to their hurt within the local Conference boundaries. They also nourish selfishness, and hide the moral grandeur of the work at large in its broad aspects.'"

This "influential" minister, who poses before the public "without a local habitation or a name," it seems, has become "profoundly impressed" with an opinion, the result of his "large experience," his "observation," and his "conversations with preachers concerning Conference journals." Well, we listen with bated breath, for the expression of that opinion, from this most recent impersonation of the renowned Hezekiah Bedott; like his admiring spouse, we are sure he will say something. And here it is "the folly of multiplying these weak sheets, and the wisdom of enlarging the *Advocate* lists among our parishioners." Of course, "these weak sheets" never come into embarrassing competition with the *strong Advocates*. For ourselves, and we think we may say for our brethren who share with us the responsibility of issuing "these weak sheets," instead of restricting, we labor to extend the circulation of the *Advocates* in our several fields. Certain it is, that the subscription list of the "Great Official" has not fallen off, while Philadelphia, Baltimore, and Wilmington have been doing so nobly, in meeting the demand of the people for a local paper in each Conference. The fact is our Hezekiah has reckoned without his host, and there is no such formidable rivalry between "these weak sheets" and the *Advocates*. Dr. Buckley himself, in talking with the writer on this subject, said explicitly, there was no such rivalry, each had its own sphere, and served a purpose, that could not be served by a paper of such wide constituency as the *Advocate*. Only very few of the vital facts of Conference news can

by any possibility, get into these official papers.

In our Hezekiah's attempt to characterize the "weakness" of "these weak sheets," his delineations are about as accurate, as those of a certain young artist, who, after exercising his utmost skill to paint the portrait of a familiar animal, found it prudent to inscribe upon the picture, "this is a cow." As our brother of the *Philadelphia Methodist* says, his allegations are made, "in ignorance of the facts." As to "puffing" preachers, we of "these weak sheets," do not pretend to do more than follow at a very respectful distance, the example of the "great official," and its worthy fellow officials. If we don't lay it on quite so thick, when General Conference Officials are our theme, as do our exemplars and models, we do the best we can, "in our weak way," to commend the faithful laborer who does so indispensable work, where the light and cheer of large salaries, positions of honor, and sundry most desirable social perquisites, are not usually enjoyed. The "puff" is a "puff" whether it appears in an *Advocate* or in one of "these weak sheets;" but Hezekiah evidently thinks it makes all the difference, who is "the intelligent minister," that gets the "puff." As to "rose colored locals respecting clerical successes," "these weak sheets" only follow copy, and that, like one of old, "a great way off."

But, after the manner characteristic it is said, of women's letters, the most important matter in this intelligent minister's deliverance is reserved for the close. Here we are told of the injury a "disaffected editor" can do to the connectional interests of the Church, and how he can "criticise General Church officers to their hurt." It is admitted with little if any dissent, that more absolute power is possessed by no men on this planet, than by the law of our church is placed in the hands of our Bishops; and yet so long as that power is not abused, it is probable it will not be withdrawn. If "these weak sheets" have such power as Hezekiah seems to dread, their record shows, they seldom, if ever abuse it. Honest and faithful criticism of persons in public trust, whether civil or ecclesiastical, and supported by the contributions of the people, is almost the only check that can be applied short of actual arraignment. Sad and pitiable indeed, will be our condition, when our officials grow so great as to deny their brethren the right of honest criticism.

The final count in the indictment, Hezekiah brings against these "weak sheets," is, that "they nourish selfishness, and hide the moral grandeur of the work at large in its broad aspects." We wont attempt to guess the name of the writer, but the style of the last sentence is suggestive. In reply, we quote from the *Philadelphia Methodist*, to show how wide of the mark our "intelligent" brother strikes, for what is true of that one of "these weak sheets," is in the main true of the rest of them. Dr. McCullough says:

"We claim that our Conference papers have not only not injured Methodism, either in its doctrines, polity or benevolences, but that they have aided it in every department. \* \* \*

Indeed, we have done a great deal of gratuitous advertising for our Book Concerns, that has doubtless added hundreds of subscribers to their periodical list, and thousands of dollars to their income.

As to the favorable influence of our local paper upon our work, we think the statistics of our Conference will abundantly show. Since we commenced with a little monthly in 1876, our membership has grown from 39,841 to 51,319; our churches from 315 to 341; our parsonages from 93 to 126; the value of our church property from \$4,220,105 to \$4,737,073, with a decrease in our indebtedness of \$59,217; ministerial support from \$192,726 to \$272,371; Conference claimants from \$9,327 to \$10,753; mis-

sionary collections from \$42,727 to \$63,348; Woman's Foreign Missions from \$1,676 to \$5,530; Woman's Home Missions from nothing to \$6,039; education collection from \$989 to \$2,332; Church Extension from \$6,054 to \$11,188.

We doubt whether the New York, Newark and other Conferences, under the exclusive teaching and inspiration of the great official, can show better results for the same twelve years, and unless they do, we shall claim that our local Conference paper has been a potent factor in the production of these results."

To the same effect we can report for the Wilmington Conference; with whose flattering endorsement, the PENINSULA METHODIST has been doing its work for "Christ and His Cause," the last three years, as the successor and continuator of the *Conference Worker*, that had been in the same field for a decade previous.

In three years, our membership, despite all losses, by death, removals, and other causes, has advanced over a thousand, from 26,857 in '84 to 27,912 in '87; our churches, from 316 to 336; parsonages from 79 to 101; value of churches and parsonages, from \$1,433,378 to \$2,062,275, an advance of \$628,917, besides the payment of \$45,144 on previous indebtedness; contributions to the Parent Missionary Society, from \$16,116 to \$20,306, an advance of \$4,190; contributions to other connectional societies, from \$6,308 to \$10,908, an advance of \$4,600; and contributions for ministerial support, including Conference claimants, from \$97,259 to 119,333, an increase of \$22,074. An advance of twenty-five per cent on Missions, and of more than seventy per cent, on Benevolent collections, as a specimen of the way "these weak sheets nourish selfishness, and hide the moral grandeur of the work at large, in its broad aspects," must prove very satisfactorily conclusive to our Connectional Secretaries. We are confident, if this "intelligent minister," whom we have named Hezekiah, out of respect for his resemblance to a distinguished member of the Beddott family, this "intelligent" gentleman of so "large experience," of such careful "observation," and having had such interesting "conversations with preachers concerning Conference journals," all of which "so profoundly impressed me" (him), if this dear brother should survive the criticisms of some one of "these weak sheets" within his own Conference boundaries, and become himself a "General Conference Officer," we are confident that even he would encourage "these weak sheets" to continue to "nourish selfishness," in the same way.

We conclude with a clipping from the *Baltimore Methodist*, indicating our own attitude towards the "Great Official." Bro. Cornelius closes his editorial as follows:

"Merit will win. If there is merit (and there is a great deal) in the officially established church papers, they will be maintained by the subscriptions, and by the affection of the people. We wish every Methodist family in the Baltimore Conference subscribed to the *Christian Advocate*. It richly deserves the patronage of the Church. And so, if the Conference papers have merit; if they send the Gospel on paper to their people; if they form a strong army in the advance on Rum, Romanism and the Devil, they will succeed, and in succeeding will glorify God and spread His kingdom. The *Advocates* cannot belittle our local work without belittling themselves—and *vice versa*."

The University of Bologna will celebrate its 800th anniversary in the spring of 1888. The exact date of its foundation is not known. Authorities on the subject, agree that an important school was established at Bologna in the eleventh century. Afterward, the university took a great place, as the chief centre for the study of jurisprudence, and there also anatomy was the first time scientifically studied.

Conference News.

FAIRMOUNT, Md. W. E. Avery, pastor. Last Sunday, Rev. W. F. Corkran, pastor of Asbury M. E. church, occupied the pulpit, and preached to a large and appreciative audience.

Rev. H. A. Monroe, pastor of Zion M. E. church, this city, has been transferred to New York, and stationed at St. Mark's church in that city.

Corrections in Wilmington District plan:—Elkton Q. C. April 25, 2 1/2 p. m., preaching 24, 7 1/2 p. m. Ebenezer, preaching May 1, 3 p. m. Port Deposit Q. C. May 13, 7 1/2 p. m., preaching 15, 8 p. m. Madely June 12, 3 p. m.

Kennett Square Methodist Episcopal Church had a very pleasant Easter service, the church being very prettily decorated with flowers. Our new minister, Rev. Alfred Taylor, is very much liked, and the church in a prosperous condition. Though in the Philadelphia Conference and in Pennsylvania, yet we have many friends in Delaware, who we thought would like to hear from us.

A SUBSCRIBER.

Rev. H. S. Thompson, the new minister and his family arrived in Lewes, Del., on the evening train, Wednesday, the 6th inst., and were received by several of the ladies of the church, who had a luxurious supper awaiting them. Later in the evening, a number called to give them a welcome. Mr. Thompson preached his initial sermon, Sunday, the 3d inst., and it was well received. The subject was, "The Great Salvation;" and many new and interesting points were brought out. The congregation both morning and evening was large, especially so in the evening, when extra seats had to be brought in to seat the people.—*Breakwater Light.*

An all-day Meeting will be held, D. V., at Horntown, Va., in the Bishop Mallalieu Tabernacle, Sabbath, May 1st. Brothers Galloway, Connelley, Burr, and P. E. Davis, will conduct the services, and probably continue revival effort through the following week. Much depends upon the results of this meeting, and these brethren request the prayers of all God's people who may read this, that God may wondrously manifest his saving power on this occasion.

MILLINGTON, Md. R. K. Stephenson, pastor. A correspondent writes us of the pleasure felt by the members of this charge, including one hundred and twenty probationers, at the re-appointment of their pastor for a second year.

A Young People's League has been formed with special reference to personal improvement and Christian work; and its meetings are large and interesting. Sunday evening, the 10th inst., Bro. Stephenson preached from the words, "Is the young man safe?" raising a voice of warning as to the dangers and temptations to which the young are specially exposed. In the morning, Presiding Elder France held love-feast, and preached an excellent sermon appropriate for Easter. Beautiful flowers were tastefully arranged about the pulpit.

NORTH EAST, Md.—Easter was appropriately observed here. The ladies of the church displayed much taste in the floral decorations they provided; large congregations were present morning and evening, and listened with interest to the pastor's discourses. Last Sabbath morning the text was, "One thing I know, that, whereas I was blind, now I see," John 9-25. The power of a conscious fact was the theme—sin is a fact of conscious experience with all men, and our deliverance from it is a fact of conscious experience with all who come to Christ. Whatever speculative difficulties may arise in reference to other matters, this is clear and certain; here we may find a starting point, and starting here, we will find ourselves better qualified to form a correct judgment of religious truth; in this conscious experience, we find comfort in sorrow, and courage in danger, and incentive to labor for the propagation of the Gospel. At night, Bro. Quigg discoursed most impressively on the Divine Teacher's counsel, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matt. 6-23. Absolute submission to the authority of God in Christ, and a hearty acceptance of "his righteousness," God's plan of mercy is the object to be sought. It is to be sought first in point of time, and always first in point of importance, paramount to everything else. Upon such conditions, we have the promise, that "all these things"—all things adapted to our true welfare in this life, in its relation to the life that is to come—"all these

things shall be added." It always pays in the best sense of the word, to be loyal to the claims of our Divine Christ.

GIRDLETREE AND CONNOR'S.—Rev. Jno. R. Todd, who was, at the late session of the Conference, appointed to the above charge, cannot enter upon his work until after his graduation at Dickinson College in June. Next, His father, Rev. R. W. Todd, has been commissioned by the Presiding Elder, Rev. T. O. Ayres, to take charge of these churches until the arrival of the pastor. Bro. Todd is occupying the pulpits at Girdle-tree and Connor's on alternate Sunday afternoons.

Rev. Geo. W. Todd, youngest son of Rev. R. W. Todd, late of Dickinson College, has accepted an appointment at Hilton, near Madison, N. J., and will resume his course of study, in Drew Seminary.

Report of the Sunday-school superintendent to the first quarterly conference, Chester charge, April 18th, 1887.

The prospect for success in our school is very flattering. The members of the Sunday-school are united in this great work. A spirit of deep concern is manifest. Our motto is upward and onward. Our purpose is, the conversion of all the children. Our promise, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We propose to sustain our motto, by making use of all the helps we can obtain, in the way of literature, seeking always the best. We will carry out our purpose by being in earnest in this work, looking unto Jesus to help us in everything, especially in the appointing of warm-hearted Christian teachers, who will instruct the children in the doctrines of our church, as set forth in the catechism. Our promise will be fulfilled, as our faith is strong in God and his word.

RECEPTION AT SUDLERSVILLE.—The delay of Rev. J. D. Kigg in getting back to his charge, in consequence of his superintending the printing of the Minutes, was not sufficient reason for his people to forget him when he did return. In addition to very cordial greetings on Sabbath, (Easter) the following Wednesday evening was set for storming the parsonage in the true Maryland style. Many tokens of regard were bestowed, and none were more appreciated than the warm hand-shake and the words of welcome.

Rev. A. S. Mowbray, the newly appointed minister of the Pocomoke City M. E. church, appeared before his congregation for the first time, Sabbath, the 3d inst. He was greeted by a large audience, many persons finding it necessary to stand, during the services. His sermons were practical, earnest, forcible; and everybody whom we have heard express an opinion, is very much pleased. This auspicious opening augurs favorably for the future.—*Record and Gazette.*

Surprising.

On Tuesday evening, the 12th inst., the pastor of the Snow Hill M. E. church, Rev. R. W. Todd, and his wife, were out of the parsonage, visiting among the sick of the congregation. On reaching home, they found the house occupied by a host of friends, and the kitchen and dining room tables piled with the good things of this life, thus testifying their gratification at the return of their pastor and family for the third year. It was a very adroitly managed surprise, having been purposely delayed, that it might be the more surprising. No charge in the Wilmington Conference surpasses Snow Hill in continuous manifestations of kindness to their pastor.

Ingle side, Md.; W. W. Sharp, pastor writes us, that the chill of a snow storm, arrival at the parsonage, the last day of March, was delightfully removed by finding the house well-warmed; every thing in order, and a most excellent dinner awaiting the returning dominee and his family at Bro. Emmerson's.

A week later, the good people of "old Busick's" rallied in force and made a descent upon the parsonage and its inmates with generous supplies for the refreshment and support of the physical man.

The pastor enters upon his second year in this charge with high hope of large success in rescuing souls. He reports, "yesterday (17th inst.) was a happy day; at Pippin's in the morning after preaching I received five new members by certificate; at Bridgetown, in the afternoon, Presiding Elder, France preached a helpful sermon on Prayer, and administered the sacrament."

Mr. George Hopkins, a local preacher of Dames Quarter district, died at his residence on Wednesday of last week, aged about 80 years.

Letter From Laurel, Del.

MR. EDITOR:—The Rev. J. Owen Sypherd arrived at the parsonage in Laurel, about noon, March 31st, here he and his family found quite a number of ladies, a few gentlemen, and a warm dinner awaiting them. The new pastor was not an entire stranger, for during the year 1859, while on Quantico Circuit, he preached here a few times. After cordial greetings had been exchanged, in due time the family were left to enjoy the privacy of home life.

Bro. Sypherd has filled the pulpit the last three Sabbaths, greatly to the satisfaction of the large audiences who met to hear him. Our people believe that they have in their pastor a live man. The choir feeling that they are thrown somewhat upon their own resources, have reorganized, bringing in among others, Mrs. Kate Thomison, who was an efficient member some years ago.

The Rev. John H. Connally recently employed by Rev. A. D. Davis, Presiding Elder of Virginia District, to preach on Hallwood Circuit, is not without some experience in the itinerancy. He preached on Laurel Circuit, if I mistake not, in 1857, and then again in 1864. He stands high at Bethel, Del., where he has lived the last 20 years as a good man, and an efficient local preacher. The church at that place and vicinity will greatly miss him.

We have been informed that Rev. William B. Gregg, the new pastor at Bethel, 3 miles below this place, has, since the late Conference, been greatly afflicted. He has buried a beloved grown up daughter, and been quite sick himself.

One of Bro. Sypherd's little boys while on an errand in the dark, ran against a horse rack, and hurt his head badly, but not seriously. He is doing well.

J. HUBBARD.

April 18, 1887.

An editorial notice in the *Independent* presents in striking contrast the life-work of two eminent Germans; one, the noted infidel, Dr. Strauss, the other Dr. William Nast, a devout believer, and the father of German Methodism. Dr. Nast was born in South Germany, in 1800, thoroughly educated there, emigrated to this country when twenty-eight, and was soon after soundly converted under Methodist preaching. Among the thousands of his countrymen led to Christ under his faithful ministry, was L. S. Jacoby, who subsequently became the successful founder of our missions in the Fatherland. This is what the *Independent* says:

Dr. Nast, who in his old age, looks upon a life singularly well spent in the service of the Master and of his countrymen, was, in his youth, a close friend of Dr. Strauss. Thousands of devout German Methodists look upon Dr. Nast as their spiritual father, and his work will go on, widening and increasing after he shall have passed away. What has Dr. Strauss accomplished? His work lives after him, but who would be proud to own it? He also studied Jesus, but to what purpose? Nast studied Jesus that his own life might reflect the sweet spirit of the God-man; that he might hold him up as a Saviour to his fellowmen, and advance his kingdom of love and peace on earth. Strauss so studied Him that nobody is wiser or better for his "Life." Nobody is helped to a purer and more unselfish life, nobody is led to give himself to the elevation of his fellowman by all the labor and learning of his research; but many are much the worse for his having lived. One page of the modest writings of Nast, one hour of his devoted life, are of more worth than all Strauss did, or wrote, or thought.

We clip the following from "Personals" in the *Richmond Christian Advocate* of last week, in reference to an editorial in our issue of the 9th inst.:

"The *Peninsula Methodist*, of Wilmington, Del., publishes part of Brother Royall's appeal, endorses it, and then says: 'While we fully appreciate the sacrifices our own people have made and are still making to provide for their own, we have little doubt it will be found that they have something left with which to help our southern brethren in this time of need.' This is fraternity, such as will please our Lord and all good people, and a kind that will bless the world."

To show how fully we harmonize with the accomplished editor of the *Richmond Advocate*, we reproduce the closing sentence of the editorial referred to. "This kind of fraternity is pleasing to our common Master, and tells, not only on 'him who gives and him who takes,' but on the outside public, as well."

Believing it to the interest of "Christ and his Church" to have these beautiful churches in beautiful Cambridge, entirely relieved of their oppressive indebtedness, we sincerely hope the earnest efforts of their respective pastors will be generously seconded by liberal responses from all who can give any help, and that early and complete success will crown their labors. A genuine and cordial spirit of co-operation might unseal some sources of financial aid that otherwise will remain closed.

Maryland Annual Conference.

This body of ministers and lay delegates of the Methodist Protestant church, convened in its 59th annual session, in Easton, Md., Wednesday, April 6th, Rev. W. S. Hammond, President, presiding. From the President's report we learn, that there were 3,275 accessions to the church during the year. Mr. Hammond was re-elected President, receiving the suffrages of all who voted, with two exceptions. The session lasted six days, and adjourned Tuesday, the 12th inst.

ITEMS.

Mr. Moody received at his recent Northfield Conference, contributions for his school, ranging from between \$45,000 and \$50,000. One contribution was \$25,000 for a new dormitory for girls, and another \$20,000 for a library.

At the meeting of the board of directors of the Southern California University of the Methodist Episcopal Church, Hon. R. M. Widney was present, and made the institution a gift of \$100,000.

Rev. Maurice H. Vaughan, rector of William and Mary parish, St. Mary's county, Md., recently discovered ten inches under ground in Poplar Hill church-yard, a tombstone bearing the date of 1679. The inscription, in Latin, is: "Here lies Francis Sourton, son of Francis, of Devonshire, England, who died after a short and often afflicted life." Rev. Mr. Vaughan thinks that Poplar Hill was probably the site of the first Protestant church in Maryland.—*Cecil County News.*

Sam Jones says "the boys of to-day are on the road to hell." Whether or not he had any reference particularly to the boys of Denton, we say not; however, we commend the following to the perusal of parents of our town. The Town Council of Mercersburg, Pa., has ordered that children under fourteen years of age shall not be on the public streets at night, unless on business of parents or employers, or going to or from church or in the company of parents, guardians, or employer. The penalty for violations is twenty-five cents, or ten hours in the lockup or both.—*Denton Union.*

SETTLED AT LAST!—The discussions as to the length of sermons is an unending one. But some one has arrived at a safe principle in the matter, which is stated thus: "A sermon which is listened to with interest from beginning to end is never too long. A sermon that interests nobody is never too short."—*Presbyterian.*

Dr. Meredith has accepted the call to be Dr. Pentecost's successor in Brooklyn. He will be warmly welcomed. He is a fervid preacher, and will find room to exercise his great gifts. We trust he can build up a Sunday-school teachers' class, such as is so famous in Boston.—*Independent.*

There was a time when Good Friday and Easter were recognized as Church days only, by the Roman Catholics, the Greeks, the Lutherans and the Episcopalians. But now Easter, at least, is celebrated in most of the Protestant churches, by special services of song and unusual offerings of flowers. In Brooklyn, several Presbyterial and Congregational churches joined last year for the first time, in a communion service on the eve of Good Friday.—*Independent.*

The measure of our success is in proportion as we satisfy God.—*Dr. Krumacher.*

The command to disciple all nations, implies both the obligation and the ability to do it. Therefore let us do it. There is no flaw in the logic of this exhortation.—*Nashville Christian Advocate.*

The Presbytery of Morris and Orange, New Jersey, decided by vote, that a man ought to have the privilege of marrying his deceased wife's sister.

The crown jewels of France are to be sold at auction, beginning May 12th. A few, only of the most valuable and most historically interesting gems, are to be retained.

The next Ecumenical Methodist Conference will be held in America in 1891.

Preachers make a great mistake who fail to use the Revised Version in their personal Bible study. Some affect a sort of contempt for this version, whereas it is one of the best commentaries you can secure on the Word of God.—*Holston Methodist.*

Through his Baptist wife they have, after years, gotten him to quit the Church of his fathers (not the Methodist), and go down into the water. And there is joy—not in heaven—over this proselyte. No telling what the poor fellow has had to endure for years past! Is it not a shame that men should boast of unchristian work.—*EL.*

Number of missionaries in round figures, from Christian lands: 3,000 ordained ministers, 700 laymen, 2,400 women; total year's gain in all classes, 200. The Lord is calling some of our best in Southern Methodism, and they are going.

The Presbyterians of Australia are proposing to raise £50,000 for church extension, extinction of Church debts, and for ministerial training. The work began last March, and over £10,000 have already been subscribed. The federation of the Presbyterian Churches of Australia and Tasmania is producing good results.

How can the people be interested in the prosperity and progress of the Church at large, and in her benevolent and evangelizing enterprises, without being informed and instructed in regard to them? And how can they be informed and become intelligent and liberal Christians, without reading their Church paper?

Of the 200 students of the Miller Normal School, in Albemarle county, Va., 190 have recently made profession of religion.

This item of encouragement is published for the benefit of all preachers who carry "sugar sticks." At Montreal, the other day, Mr. Joseph Cook delivered his celebrated lecture on "Does Death End All," the 302d time.

Beware of the man who attempts to establish a reputation for piety, by constantly reminding you how he is grieved at the lack of piety in others. Such are constantly condemning better men than themselves.—*Southern Methodist.*

Since 1800 the population of the United States, has increased nine-fold, while its evangelical communicants have increased twenty-seven-fold.—*N. Y. Observer.*

A bequest of \$162,000 was made in the will of the late Miss Farrar, of Halifax, England, to be applied to the support of aged widows and spinsters.

A Christian missionary on entering a new field in China, was kindly received by the mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

The Jewish population of Jerusalem is constantly increasing, and now numbers eighteen thousand. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D.

Marriages.

WERLE—SOUTHWORTH.—On April 12, 1887, by Rev. Chas. F. Sheppard, in Delaware City, Del., Michael C. Werle of New York City, to Mrs. Annie Southward of Delaware City.

PEACH—FOARD.—At the residence of bride's parents, Chesapeake City, Md., Thursday evening, April 14th, 1887, by Rev. E. H. Nelson, J. Frank Peach and Sallie E. Foard, both of Cecil Co., Md.

NOWLAND—KIRK.—At the residence of the bride, Chesapeake City, April 17th, 1887, by Rev. E. H. Nelson, John C. Noland and Rezell F. Kirk, both of Cecil Co., Md.

PYLE—SMITH.—On April 19th, 1887, at the home of Col. Wilburn F. Jackson, Baltimore, Md., by Rev. N. M. Browne, Elwood Pyle of Wilmington Del. and Mary Hammond Smith, of Salisbury, Md.

FRESKOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

Missionary.

One of the preachers who attended the convention at Hornellsville, Pa went back to his charge, filled with fresh zeal for the missionary cause.

When Thomas Coke, on December 25th, 1784, preached the ordination sermon of Francis Asbury, he prayed as follows: "O Thou Lover of souls, who wilt not the death of a sinner, have pity on the world."

And that prayer was answered. We know the result. Every pastor in Methodism may make these petitions his own and receive the answer to them in his own experience.

Our Lord meant no absurdly impracticable project when He said: "Disciple all nations." It would be easy for a consecrated church promptly to carry the banner of the cross to the ends of the earth, to furnish all the workers needful, and to make the missionary treasuries overflow.

Our Home Mission Work.

A letter from Ellijay, Ga., reads: "We have entered the work with more earnestness and zeal than ever before. My district extends through fourteen counties. I start at Hightower, in Towns County, and travel 200 miles every three months on horseback."

From a pastor in North Indiana Conference comes the following: "My own charge is a second time on the Million-line. The heavenly atmosphere away up on this line has furnished this charge a glorious revival of 150 souls converted and a two-third subscription for a new church."

From Bunkie, La., comes the following: "Every thoughtful Christian of our Church ought to pull for the Million line. If I was able I would get me a press and I would put a Million for Missions in every Methodist home on this district, and would strike six times a week for the overthrow of the liquor traffic."

line. If I was able I would get me a press and I would put a Million for Missions in every Methodist home on this district, and would strike six times a week for the overthrow of the liquor traffic."

More About the Steamer.

I wish I could say to the many inquiries that I am receiving, that the last dollar for the steamer was donated; but I am thankful to be able to say, that in so short a time \$13,000 has been secured, from the friends and patrons of Bishop Taylor and his work, on this side of the Atlantic.

Table listing expenses for the steamer: First cost of steambout \$12,500, Forest saw-mill plant, estimated 1,500, Overland carriage, up to the Congo, (estimated) 8,000, Passage money of 15 adults N. Y. to Congo, 2,550, etc.

Total, \$31,050 Forward to Rich'd Grant, 181 Hudson St., New York City, or at this office.

The First M. E. Church of Rock Island, Ill., was organized—as a "class" in the old Methodist fashion—fifty-one years ago in the home of Judge Spencer.



SCALDS and BURNS should have prompt and proper care or they may prove very dangerous and perhaps FATAL.



ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a serious cut.

Any of these things may happen to one of YOUR family at any moment. Have you a bottle of PERRY DAVIS' PAIN KILLER ready for use in such cases? It has no equal for the cure of scalds, burns, cuts, swellings, bruises, sprains, sores, insect bites &c.—All Druggists sell it.

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Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT JAN. 30th, 1887. Table listing train schedules for Baltimore & Ohio Railroad, including Philadelphia Accommodation, Western Express, Cincinnati Limited, etc.

Outgrown

Our past proportions so that we have been compelled to more than double the size of our salesroom, and we mean to leave nothing undone to increase our business accordingly, if strict business principles, which have proven so successful, are appreciated.

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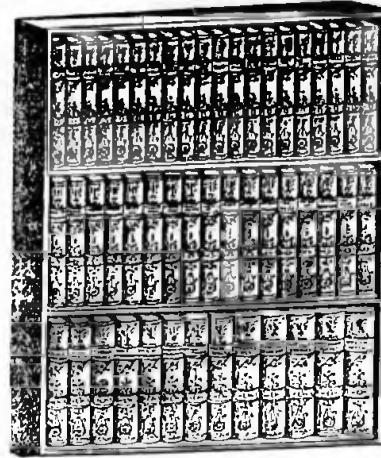
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 10:07 11:37 11:51 a. m. 12:23 2:04 3:06 5:22 6:20  
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Wilmington	7:00	2:45	4:47	16:15
French St.				16:22
Newbridge				16:28
Dupont	7:20	3:03	5:05	16:42
Chad's Ford Jc	7:45	3:28	5:30	
Lennep	7:51	3:35	5:37	
West Chester Stage	7:59	3:43	5:45	
Coatesville	8:20	4:10	6:12	
Waynesburg Jc	7:55	3:45	5:47	
Springfield	7:57	3:47	5:49	
Birdsboro	8:04	3:54	5:56	
Reading P & R	8:40	4:30	6:32	

GOING SOUTH.  
 Daily except Sunday.  
 Stations: Reading P & R, 8:40; Birdsboro, 9:50; Springfield, 10:00; Waynesburg Jc, 10:10; Coatesville, 10:20; West Chester Stage, 10:30; Lennep, 10:40; Chad's Ford Jc, 10:50; Dupont, 11:00; Newbridge, 11:10; French St., 11:20; Wilmington, 11:30.  
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 Arrive Springfield 7:25 8:15 a. m. 1:00 4:00 6:00 p. m.  
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 8:00 A. M. - Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.  
 10:00 A. M. - Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).  
 2:50 P. M. - Express for Glyndon, (Reisterstown.)  
 3:30 P. M. - Southern Express for points on Shenandoah Valley, Blue Ridge, Hagerstown, Glyndon, Green Fair, Finksburg, Patapsco, Westminster, Medford, New Windsor, Woodrow, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J., H. & G. R. R. (through cars).  
 5:00 P. M. - Accommodation for Glyndon.  
 5:20 P. M. - Accommodation for Union Bridge.  
 8:30 P. M. - Accommodation for Glyndon.  
 11:40 P. M. - Accommodation for Glyndon.  
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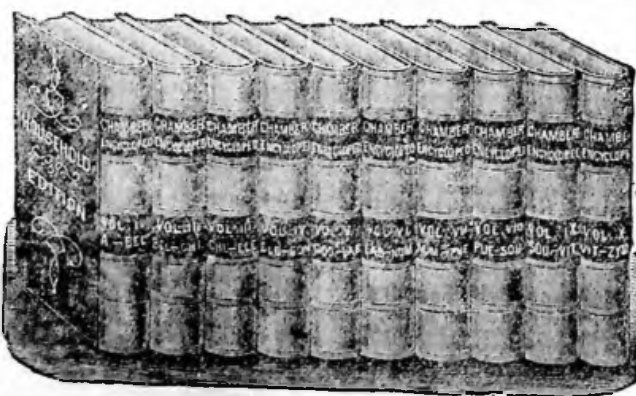
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