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Editor.

FOR CHRIST AND HIS CHURCH.

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THE MOTHER'S GIFT.

Remember, love, who gave thee this,
When other days shall come,
When she who hath thy earliest kiss
Sleeps in her narrow home;
Remember 'twas a mother gave
This gift to one she'd die to save.

The mother sought a pledge of love
The holiest, for her son;
And from the gift of God above,
She chose a goodly one;
She chose for her beloved boy
The source of life and light and joy;

And bade him keep the gift that when
The parting hour should come,
They might have hope to meet again
In her eternal home.
She said that faith in that would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn,
And bid him cast the pledge aside
That he from youth had borne;
She bade him pause and ask his breast
If he, or she, had loved him best?

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling;
Remember, 'tis no idle toy
A mother's gift—remember, boy.
—New York Observer.

The World and the Word.

The objections urged against the latter,
because of its mysteries apply with equal
force to the former.

The man who denies that God inspired the Bible, and yet believes that He made the world, is as inconsistent and unreasonable as if he admitted the Divine origin of the moon and stars, but rejected that of the sun. We have in Revelation the same kind of light that we have in nature, only clearer and brighter. All the distinguished characteristics of the material creation are reproduced in the written Word. All the objections that men urge against the Bible, apply with equal force to the world we live in. And yet a man calls himself a scientist, and who has spent years in investigating the phenomena of nature only to find mysteries multiplying, complains that there are mysteries in the Bible. He would have it as simple as a child's primer. In this claim he accuses God of making a mistake in hiding from man so many secrets of creation, and in requiring us to study His works, and yet to fail after all, in fully comprehending them.

Take a single illustration: "Why" cries the skeptic, "ask me to believe in a Saviour who was both God and man? I cannot comprehend such a being, and therefore I will reject Him." Very well, let him do so, if he will be consistent—if he will reject everything that he cannot comprehend. This divine Saviour said of Himself: "I am the light of the world." The skeptic knows something about light, but there are a good many things about it that he does not know. Can he explain to us the nature of this wonderful thing which travels one hundred and ninety-two million miles in a second, and which connects us with orbs myriads of miles away? Why should the world's spiritual light not be like its material light? We would expect it to be, if God made them both. The incomprehensibility of the Christ of the Bible, instead of being an objection to receiving it as from God, ought to be one of the strongest proofs of that fact. The Word is like the world. An eloquent Welsh preacher presents this analogy with great beauty in the following paragraph:

"Go to that perplexed disciple of nature with the Bible—tell him that it is

a book written by the the author of the system he has been studying. Satisfy him of its divinity, and how would he be likely to receive it from your hands? Would he do it with a thoughtless spirit? With what ideas would he open its pages? Would he expect to master everything it contained? Nay, would not an awful solemnity pervade his being at that moment, and would he not commence its perusal, fully anticipating to meet in its every section things that would baffle his thoughts and outstrip his comprehension? We think so. And if that man in the progress of the perusal meet with no difficulties, methinks his skepticism would be awakened, and he would renounce it as an imposture. Still more its difficulties are for the training of the heart as well as the understanding. They make us sensible of our feebleness. They humble our proud spirits. They inspire us with stirring questions. They fill us with devout amazement and solemn awe. They are like the stupendous heights, the deep glens, the yawning chasms, and the circuitous rivers, the craggy rocks and the dashing seas of a highly picturesque and romantic country. There is an air of grandeur, a living spirit of sublimity pervading the whole which starts in the bosom of the spectator inspirations that he can never feel amid the tame and monotonous in nature. Would I have all this removed from the Bible? Would I level its Alpine heights? Would I fill up its awful deeps? Would I make straight its labyrinthine rivers and turn its shoreless oceans into lakes? No. It is when I look up at those dizzy altitudes which I can not climb, adown those abysses that I have no plummet to sound, abroad on those oceans through whose surges no human bark has ever steered its course, that I catch the apostolic inspiration: 'O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out.'

We all see why God has made the world as it is, why He did not scatter gold and diamonds all over the surface; why He requires us to dig for coal, to bore for oil and to study the laws of matter if we would avail ourselves of the forces that He has prepared for our use. He fitted up the earth not to be a play-ground for children, but the home of a race capable of progress and development—a race that needed to work and to study in order to be strong and wise. To the difficulties that men have had to contend with they owe the civilization to which they have attained. The world is a grand work-shop and school. Its resources for stimulating and rewarding enterprise seem almost unlimited. And like it, in this respect, is the Bible. The difficulties in it are like those that its author has placed all around us in the world. An eloquent American writer says:

"The very difficulties and limitations of revelation are adapted, also, to the conditions of moral growth. It requires, and it repays, toil. It tasks and tries, and puzzles, and strengthens faith. It is like man to make every thing regular, easy and plain; but that is not like the God of nature, of history or of the Bible. A revelation in which the way never could be missed; a revelation made level and smooth to our feet, would be like the work of man, but not like the builder of the mountains. Were there no Alps for men to climb; no ocean depths beneath the plummet's reach; no stars

still unresolved; no Scylla and Charybdis waiting to catch up the unskillful voyager; no burdens of toil and sorrow laid upon our manhood; if this life were only the play of children, and all the days were sunshine—then, indeed, might we expect to find a Bible without difficulties; a Gospel without parables; a kingdom of truth without tasks for the athlete, rewards for the victor. But the God of nature, of history and of the Bible surely does not intend to people His Heaven with a race of moral imbeciles. "To Him that overcometh."

Manifold are the analogies between these two revelations, and resistless is the proof those analogies give that the God of nature is the God of grace. The deist must solve all the mysteries and clear up all the obscurities in the world before he has any right to complain that there are things hard to be understood in the Word. When he can trace the streams of creation up to their fountain in the Infinite, and comprehend the power and wisdom of the Creator it will be time enough for him to criticize the Bible because what it reveals is ever suggesting something beyond our finite vision. But until then he should welcome the Bible as indeed from God, just because in these respects it corresponds with the book that is written in the strata of the rocks, in leaves of the trees and in the stars of the sky.

We must not fail to notice one other analogy between the world and the Word. Only a few men can study astronomy and optics, but all can enjoy the light of the sun and the stars. Only a few can know all that science teaches about plants and their growth, but all can eat and enjoy the kindly fruits of the earth. The world, though adapted to interest the scholar, and to reward the explorer, yet has something for every body. Even the savage who knows nothing of its laws finds food provided for him. And so the Bible with all its sublimities and mysteries has truth for all of us. The most ignorant can find in it manna for the soul. To its fountains of living water all the thirsty can go and drink freely. In this how unlike most human books. When they are profound they fail to interest the illiterate. But the Bible, the grandest book that was ever written, though it gives us glimpses of Heaven itself, so yet comes down to the humblest capacity. It tells the lowliest how to believe and love and be happy. O, it is a world above this material world, a world like it in its adaptations to all classes, conditions, capacities and stages of progress; yet infinitely better every way, the noblest work of its Divine Author, and the best of all His gifts to the human race. How strange, then, that many who are deeply interested in the lower sphere of revelation refuse to see the excellence and glory of that higher and holier one which arches over it!—Chicago Interior.

A Genuine Love Story.

This story, told originally by Spurgeon we believe, will, we are confident, strike a chord in many loving hearts.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity and rich attire; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful

woman in all the company, and that his heart was bursting with love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house, where was gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion, and, of course, it had been altered and remade, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and preoccupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude a great sense of all her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze, and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion; and when he tenderly took her hand, and placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked, ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifices and patient toil for him and their children, a great wave of happiness filled her heart, a light shone in her face that gave it more than its youthful beauty, and in all that company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they had endured.—Ocean Grove Record.

Some Anecdotes of Stonewall Jackson.

Col. Henry Kyd Douglas contributes an illustrated paper on "Stonewall Jackson in Maryland," to the June CENTURY, from which we quote as follows: "The next evening, Sunday, he went into Frederick for the first time to attend church, and there being no service in the Presbyterian Church he went to the German Reformed. As usual he fell asleep, but this time more soundly than was his wont. His head sunk upon his breast, his cap dropped from his hands to the floor, the prayers of the congregation did not disturb him, and only the choir and deep-toned organ awakened him. Afterwards I learned that the minister was credited with much loyalty and courage because he had prayed for the President of the United States in the very presence of Stonewall Jackson. Well, the General didn't hear the prayer, and if he had he would doubtless have felt like replying as General Ewell did, when asked if he would permit the usual prayer for President Lincoln—'Certainly; I'm sure he needs it.' * * *

"The troops being on the march, the General and his staff rode rapidly out of town, and took the head of the column. Just a few words here in regard to 'Barbara Fritchie,' a touching poem which sprang full from the loyal brain of Mr. Whittier. An old woman, by that now immortal name, did live in Frederick in those days, but she was eighty-four years

old and bed-ridden; she never saw General Jackson, and General Jackson never saw her. I was with him every minute of the time he was in the city,—he was there only twice,—and nothing like the scene so graphically described by the poet, ever happened. The story will perhaps live, as Mr. Whittier has boasted, until it gets beyond the reach of correction.

"On the march that day, the captain of the cavalry advance, just ahead, had instructions to let no civilian go to the front, and we entered each village we passed before the inhabitants knew of our coming. In Middletown, two very pretty girls, with ribbons of red, white and blue, floating from their hair, and small union flags in their hands, rushed out of their house as we passed, came to the curbstone, and with much laughter waved their colors defiantly in the face of the General. He bowed and raised his hat, and turning with his quiet smile to his staff, said: 'We evidently have no friends in this town.' And this is about the way he would have treated Barbara Fritchie!"

"We have the truth." Well what of it? Does it do us any good? If we have more truth than our neighbors, does it make us better men than they are? Of what use is truth, if it does not make us true and faithful? When men claim great knowledge of the truth, the world and the Church have a right to look and see whether corresponding fruits are exhibited. A man whose faith does not cure him of covetousness, of meanness, of worldliness, of jealousy, of falsehood, of slandering, of backbiting and trickery, may boast of his religion as much as he pleases, but his "glorying is not good." A man's religion is worth simply its practical value. It is useless for a man to change his religion if his religion does not change him. What we do not feel ourselves, we shall vainly try to make others feel. What we do not practice ourselves we shall not be able to induce others to practice. Sham pathos, make believe emotion, groans and whines and grimaces do not convert souls to God, nor turn sinners from the error of their ways. Religion is a reality or it is nothing, and vanity. There is enough of emptiness, hypocrisy and sham in the world, without the Church adding to the amount. Let us be real, or let us be nothing. Let us pray God to set up the standard of His rectitude within our souls, write His law within our minds. Thus having truth in the inward parts, we shall delight in the law of God after the inward man and shall show forth the praises of Him who hath called us to glory and virtue.—The Christian.

It has been said that Wesley, the celebrated Methodist divine, lived on \$140 a year, and that he gave to charitable and benevolent purposes all he received over that amount—sometimes reaching two or three hundred dollars yearly. Mr. Wesley was a "rara avis."

When four Christian Bannermen in Canton were imprisoned and treated with great severity, they imitated Paul and Silas, praying and singing praise to God. One of those who heard was so impressed that he became an earnest inquirer, and soon was received into the Third Presbyterian Church, Canton.

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.

How the Case Stands.

It will be of interest to those engaged in the temperance movement to know what has been the gains in recent years. As to the states: New Hampshire has prohibition, Maine has prohibition, Vermont has prohibition, Kansas has prohibition, Iowa has prohibition. Great difficulties in enforcing these laws have been met for years. Courts must pass upon many law points raised. In Kansas, the last saloon has gone. In Maine the law is enforced in all the cities but Bangor, upon the coast. In Iowa, a few of the cities resist the enforcement of the law; in nine-tenths of the cities the saloon has been suppressed. The governor of these states say the law has come to stay. As to counties: In Georgia 105 counties have no saloons; in Maryland ten counties have no saloons; in Kentucky thirty-two counties have no saloons; in Missouri twenty-one counties have no saloons; in Florida six counties have no saloons; in Pennsylvania three counties have no saloons; in Mississippi twenty-six counties have no saloons; South Carolina has only 200 saloons outside of Charlestown. Large parts of Arkansas, Texas and Tennessee have driven the bar room away. In Virginia both parties stand pledged to pass a county local option law, under which so widespread a work has been done in the South. It looks now as if the next five years will suppress the legalized liquor traffic in all the South, except, perhaps, in New Orleans and a few large cities.

In Canada this movement to suppress the strong drink traffic is equally widespread and successful. Fully one-half of the Dominion is now freed from the curse. In places where we would least look for prohibition, it has come with the vote. When the people of Dakota voted recently upon the adoption of a constitution, the vote was in favor of complete prohibition. It is not yet a state, but there is in this vote a healthy moral tone. Washington Territory has passed a county local option law.

We need the training in the home, the training in the schools, the developing of the strong moral sentiment in the community, the reformation of drinking men, the saving of young men and boys, and then over all, we need the majority of the vote in the ballot box, and the statue of the state, saying the saloon must go away and stay away. In the contest of the people versus the saloon, the saloon must go down.

O. P. EACHUS.

Hightstown, N. J.

—Harrington Enterprise.

Prayer Concerning Drunkenness.

The chaplain of the House of Representatives, Rev. Dr. W. H. Milburn, at the opening of a recent session of that body, prayed earnestly concerning drunkenness as follows:

"O God! answer, we beseech Thee, the supplications of millions of hearts ascending to Thee for the speedy close of that greatest evil of modern society—drunkenness. Linked with almost every vice and crime, in a loathsome compact with gaming-houses and brothels, it burdens the criminal dockets of courts of justice, throngs the poor-houses, mad-houses, jails, and gibbets, drives men to despair through the snake-wreathed portals of delirium tremens, unbars the posterns of life, that they may sink into the cowardly grave of suicide. Beginning most often in an alluring taste in the jocund bond of good-fellowship, it becomes an appetite and master-passion, which destroys the body, darkens the in-

tellect, blinds the moral sense, deadens the soul, drives God out of men's spirit, and, paralyzing the will, binds men and women hand and foot and casts them into hell, leaving an entail of despair and wretchedness to their children.

Labor and Lager.

The part played by the saloon in the present era of boycotts, labor riots and Anarchist murders, says the New York Observer, should not be overlooked. The boycotters of the Gray bakery had their rendezvous in a beer saloon; every Anarchist den raided by the police of Chicago was connected with either a saloon or a beer garden.

The rioters in Chicago, St. Louis, Brooklyn and Milwaukee were prepared for their bloody work by liberal potations in the whiskey shops. The authorities of East St. Louis found it necessary to close the saloons for days together in order that the turbulent classes might be more easily kept within the limits of the law. The saloon-keepers protested against this action, but without avail.

The saloons are everywhere the recruiting agencies of the enemies of society. They furnish the mob element with their stimulus to action and keep hot the flames of hate and revenge. When anarchy, riot and sedition are put down, the saloon should be put down with them. They are all of a kind.—Er-

How Local Option Works.

For 20 years it has been in operation in our neighboring State, Maryland, and 14 out of 23 counties have it, and are satisfied with it. Reliable testimony from these counties assures us that it has been a decided blessing, morally, socially and financially. This too, is the indisputable testimony that comes from the great "Empire State," Georgia, where 100 counties are under local option laws. Upon the question of taxes, remember, the saloons do not pay the taxes, but collect them from their customers. They collect from \$10,000,000 to \$15,000,000, out of our impoverished States (for which the wretched consumer gets only the serpent's bite and the adder's sting) and pays back \$318,628,000. Judge ye whether the saloon pays.

It is a notorious fact that few saloon keepers have taxable property, they can be easily dispensed with, in so far as any good they do, or any benefit they confer upon the country, in respect to money or morals.

Local option proposes to diminish expenses, to elevate morals, to take the baneful temptation of drink from the eyes of our young men, and by helping those that are enslaved by drink to be freemen, help our impoverished State to blossom like the rose.

Respectfully,

LOCAL OPTION.

—Peninsula Enterprise.

One of the very significant and hopeful signs of the times, is the late proclamation of Governor William Larrabee, of Iowa, issued from the executive department to the people of his State, and sent with a circular to all the ministers of the State, with a request that it should be read in their pulpits on the succeeding Sunday, and asking, also, the earnest co-operation of the clergy and the church in securing the great moral result, at which the proclamation aims. This noble paper calls attention to the prohibitory legislation of the State in reference to the sale of intoxicating liquors as a beverage, and then adds:—

"Now, therefore, I, William Larrabee, Governor of the State of Iowa, relying with confidence upon the loyalty and true Christian spirit of our people, to sustain all measures adopted for the promotion of the general welfare, do, under the pains and penalties of the law, warn all persons engaged in the illegal sale of intoxicating liquors, to desist from such unlawful practice, and I do hereby give notice that willful violators will hereafter have no claim on executive clemency. And I call most earnestly upon all

the good people of the State to aid, to the best of their ability, in the enforcement of the law. Especially do I call upon all temperance societies, and other bodies organized for kindred purposes, to realize the necessity for new energy in their labors. Let the priests, ministers, teachers, and the press, use their best efforts to enlist the moral forces of the State in this cause. Let the judges, attorneys and other officers of the courts, be painstaking and persistent in enforcing the law, both in letter and in spirit. Let the sheriffs and peace officers be fearless and vigilant, and let the mayors and all other municipal officers awaken to new zeal in their efforts to secure its observance. I exhort all citizens to lay aside partisan differences, and by united and determined efforts banish the dramshop from Iowa. In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of Iowa."

With such a law and such a chief magistrate, there can be little doubt as to the fate of the saloon.—Zion's Herald.

Youth's Department.

Susie's Thanksgiving.

BY I. S. R.

It was Sunday after dinner, the first Sunday before Thanksgiving Day, that Susie Braithwaite stood by the window of the old farm-house kitchen and watched the first snow fall of the season.

How beautiful the white world looked and how soft and feathery the snowflakes were as they fell from the gray winter sky!

But Susie's thoughts were not about the snow just now, but of what the minister had said that morning about Thanksgiving Day.

"We had all so much to be thankful for," he had said. "God's mercies were new every morning, and renewed every evening. We must keep Thanksgiving Day as a day of thanksgiving to God." This and much more the minister had said. But Susie's face was very dissatisfied. What had she to be thankful for? To be sure Aunt Record was very good to her, she supposed. She gave her a home, sent her to school and clothed her; but, oh, dear, it was so lonely and dull. If she only had some sisters, or bright aunts or cousins, or a mother! It might be nice to have a mother, she thought—she could not remember hers.

The girls of her acquaintance had been eagerly talking, coming out of church, of what they were going to do Thanksgiving Day. What a jolly time they were going to have at home with all their friends and relations! Susie had stood by silent and thought of the prim farm-house kitchen, with Aunt Record at one end of the table, and "Josh" Andrews, their head man, opposite—just like any other dreary day in the year. Now, Susie did not always feel like this, by any manner of means, but I think children and grown people alike have little times of being able to find only the wood and stubble of life, while the flowers of hope and gladness seem to hide their heads completely—nevertheless they are there if we can only find them.

"Hoity toity," broke in Aunt Record, who had been watching the limp little figure with its face pressed against the window pane. "How much time are you going to give yourself to walk to Sunday-school in?"

"Oh, is it time?" asked Susie, turning hurriedly away from the window pane. "I did not know." And as she went quickly out of the room she left Aunt Record meditating on a tiny tear she had seen on the end of a brown eyelash.

Susie had been brought up well and strictly, in good old New England style, so at twelve years old she was considered fully competent to take charge of a class of little mountain children. These poor little waifs had tumbled up from childhood in much ignorance and not a little suffering. For here at the foot of the Green Mountains the winters were

long and cold, and the necessary food and clothing scarce and hard to be procured. Susie looked at the pinched white faces of her six little girls that morning, and thought remorsefully of her own discontented thoughts.

"And what are you all going to do Thanksgiving Day?" she said cheerfully when the lessons were finished. The children looked at each other. Bella Harding, who was generally the spokeswoman of the class, shook her head uncertainly.

"The minister's got a heap of families to send a turkey to this year," she said a little mournfully. "As father's been having work, I reckon he won't send us any."

"We will have pie," declared Katie Butts with some pride, a small, pale child, with great dark eyes. How well Susie knew those pies of the mountain people, and she smiled a little doubtfully. But an idea was slowly taking shape in her mind. As soon as the afternoon church was over and she found herself alone with Aunt Record in the farm-house kitchen, it all came out.

"Aunt Record," she commenced with suppressed eagerness, "I have been thinking that my Sunday-school class have such a hard time, and never anything much to eat. Would you let me ask them all here for Thanksgiving Day to dinner?"

"Here," cried Aunt Record, dropping down in a heap of consternation on one of her spotless wooden chairs. "Those little dirty children to sit down at my clean table and track my floor with snow and water! Really, Susan, if you wish to turn this house into an asylum—"

"But Aunt Record, they looked so miserable this afternoon, I know a little pleasure would do them good. I don't believe they ever had a good dinner in their lives."

Now Susie had struck a weak point of Aunt Record's. Her cooking was the pride of her heart.

"Well child, I allow that they haven't," Aunt Record was polishing her spectacles vigorously. "But what's that to do with us?"

"I would help Cynthia scrub everything after they left," said Susie faintly.

"The most set-child that I ever did see," said the old lady, severely, smoothing out her apron preparatory to getting tea. "If you will have your own way, ask the children here, and I'll see what I can do for you."

"Oh thank you, Auntie," cried Susie, jumping up and dancing around the room. Then in a sudden burst of gratitude, she hung her arms around her aunt's neck and kissed her. Aunt Record fairly caught her breath in astonishment. She could not remember the time when Susie had kissed her before. "Bless the child she thought to herself as she watched the bright face through the evening; 'who'd have thought such a little thing as that would give her pleasure.'" And the somewhat hard countenance, with its sharp, gray eyes, grew softened and thoughtful. Had she, after all, done her whole duty to her little orphan niece, during the twelve quiet years they had lived together?

Well, Thanksgiving Day came at last. Such baking and pastry-making and cooking of all kinds that went on beforehand made even Susie open her eyes wide with wonder. One would think at least a regiment was coming instead of only six little hungry girls. And Aunt Record was not cross. That was another wonderful thing. In spite of all the extra cooking and consequent confusion she preserved a serene and even cheerful expression, as if she rather liked it all.

"Now, Susie," she said on the morning of the auspicious day, "we will open the best room, and build a fire in the stove, and the little ones can go in there and play after dinner." How Susie stared! The "best room" that was only opened on state occasions, and always kept closed!

But Aunt Record did not want her to look astonished, but hustled off and spoke quite sharply, if it were an everyday occurrence to open the best room.

About half-past eleven the little girls, singly and in two and threes, stepped shyly in at the kitchen door.

It had been a long walk for some of them, and the warmth of the fire felt very grateful to their little blue fingers and cold toes. But they had a rumping game before dinner, which warmed them all up, and made the rafters of the old farm-house ring in spite of themselves.

At length dinner was announced, and if you could have seen their faces, as they sat down to the well-filled table, I know it would have done your heart good. Susie was so excited and happy that she hardly touched anything, but just sat and watched them having "the very best dinner in all their lives." Even "Josh" Andrews, the "head man," who generally could think of nothing but crops and cattle, fell into the spirit of the thing and carved the ducks and turkey with the greatest zeal imaginable, quite to the detriment of his own dinner.

But when the plum-pudding came into the room, with little blue flames dancing all over it, there was a suppressed oh! of delight from all the children, who had never seen anything like it before in all their little lives. If you want to know how it tasted try to remember the first plum-pudding you ever had, and then perhaps you will have some idea. After dinner they sat and cracked nuts in front of the big open "Franklin" in the "best room," and then when it was growing dusk finished the afternoon with a game of blind-man's buff. Such a racket had not been heard in that old house for many years, but Aunt Record never said "stop," or "be careful," once, though Susie was sure she would. At length, when the unwelcome time "to go home" arrived, Aunt Record put her head in at the door and said quite cheerfully:

"Susie, Josh has got the sleigh up to give the children a ride home. He thought it might be kind of cold like, going up the mountain."

How delighted the little girls looked at the prospect of a sleigh-ride, and what a bustle of excitement there was in getting them off.

"Thank you so much, Miss Susie," they said to her with shining eyes. We have had such a beautiful Thanksgiving Day!

That night before tired, happy Susie fell asleep, she thanked God with all her heart for all his goodness to her. For in striving to make others better and happier is the surest way of clearing away the clouds of doubt and distrust, and letting the sunshine of God's love shine down into our hearts.

While on Aunt's Record's face, as she sits by the fire knitting her winter stockings, a new and softened expression has begun to dawn. The sweet lesson, taught unconsciously by little Susie, has already begun to bear golden fruit to the Honor and glory of His name in whom all perfection dwells.—New York Observer.

Go Home, Boys.

Boys, don't hang around the corners of the streets. If you have anything to do, do it promptly, right off; then go home. Home is the place for boys. About the street corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town, I would give the boys a good, spacious playground. It should have plenty of soft green grass and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant, as lovely as it could be and I would give it to the boys to play in, and when the play was ended I would tell them to go home.—Sunday School Scholar.

The Sunday School.

Jesus, and Abraham.

LESSON FOR SUNDAY, JUNE 20, 1886.
John 8: 31-34; 44-59

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Your father Abraham rejoiced to see my day; and he saw it and was glad" (John 8: 56).

I. FREEDOM TRUE AND FALSE (31-36)

31. *Then said Jesus*—R. V., "Jesus thereforesaid." *To those Jews which* [R. V., "had"] *believed on* (R. V. omits "on") *him*.—Their faith was "a mere fleeting emotion;" "a warning belief, a false belief, a belief mingled with a thousand worldly and erroneous fancies; not a belief which had in it any saving power, or on which He could rely." *If ye continue* (R. V., "abide") *in my word*—Rom. 2: 7; Col. 1: 22. Jesus here applies the test which reveals the hollowness of their supposed faith, and shows them that by nature they were far from Him, and the bond-slaves of evil. The Messiah wants not converts merely, but disciples. True discipleship consists in continually learning and obeying His commandments. *Then are ye my disciples indeed*—R. V., "then are ye truly my disciples."

"The love of novelty, the praise of well-meaning but indiscreet professors, the secret satisfaction of feeling "how good I am," the excitement attending a new position, all these combine to aid the young beginner. But when the freshness of his feelings is rubbed off, and lost; when the world and the devil begin to pull hard at him; when the weakness of his own heart begins to appear, then it is that he finds out the real difficulties of vital Christianity."

32. *Ye shall know the truth*—constantly increasing knowledge in the path of fidelity (Hosea 6: 3); a real knowledge, founded on experience, and not therefore intellectual merely, but felt in the heart. Christ is the Truth, and they who learn of Him drink in truth from the fountain-head. *Truth shall make you free*—freedom from a worse than Roman bondage; freedom in a higher sense than their low Jewish ideas ever contemplated; freedom from the bondage of error and sin. The truth is the great deliverer. How Paul rejoiced in this "glorious liberty of the sons of God!" See Rom. 8: 21; 2 Cor. 3: 17; Gal. 2: 4. "He alone is free whom the truth sets free, and all are slaves beside."

Justification makes us free from the guilt of sin; sanctification makes us free from the bondage of corruption.

33. *They answered him*—not other Jews, but these same stony-ground hearers, whose faith had sprung up so quickly and had no root. The reaction here begins. Their national pride is touched by this promise of being made free, and their faces grow dark with anger and disappointment, at the kind of freedom here offered. *We be Abraham's seed*—direct descendants, through Isaac, to whose seed freedom and dominion were promised (Gen. 22: 17; 17: 16); and not through Ishmael, who, though of Abraham's seed, was the son of a bondswoman. *We've never* (R. V., "have never yet been") *in bondage*—Yes, they had been, over and over again. They had bowed, as a nation, beneath the yoke of Egypt, and Babylon, and Assyria, and Rome. Either they were too excited and proud to own the truth, or else they put a special meaning of their own on the word "bondage." Perhaps they meant that they had never willingly submitted to any foreign ruler, and had never acknowledged the oppressor as master. In spirit they had never been servile.

34. *Whosoever* (R. V., "every one that") *committeth sin*—lives in the practice of sin, referring not so much to a single act as to the habit of sin. "In these words Jesus utterly expels the political question from His scope." *Is the servant* (R. V., "bond servant") *of sin*—the slave of sin. This phraseology is frequent in the New Testament (Rom. 6: 16, 17, 19, 20; 7: 23; 8: 21; Gal. 1: 3-9; 2 Pet. 2: 19), and its truth is universally acknowledged. It was taught even by heathen philosophers. These Jews might claim to be free in heart, even under the Roman yoke; but, for all that, they had fallen into bondage, the worst conceivable bondage, the only real bondage.

"No thralldom is worse than the thralldom of the passions (Seneca). The wise man alone is free (Cicero). Liberty is the name of virtue; slavery, the name of vice (Epictetus)."

35, 36. *The servant* (R. V., "bondservant") *abideth not in the house forever*.—A slave has no rights; his master may sell him, or thrust him out at will; he has no abiding, permanent tenure (Gen. 21: 10). *But the Son abideth ever*—R. V., "the son abideth forever." A son has natural and permanent rights; he

is a member of the household, and heir to its possessions. *If the Son therefore shall make you free*, etc.—Jesus argues thus: You boast of being the children of Abraham, and therefore organic members of God's house, and entitled to its freedom and privileges. But the truth is, you are not the true children of righteous Abraham; you have fallen, and forfeited your rights; you live in the practice of sin, and have become the bondmen of Satan (verse 44). True, you have a place still in God's family, but yours is the slave's place, and you are liable to be cast out at any moment. Your type is Ishmael, and not Isaac. To regain your freedom, and recover your privileges, but one course is open: Accept the truth and obey it, which I, the Son, the appointed "heir of all things," bring to you, and you shall become the sons of God, and joint-heirs with Me in the heavenly inheritance. Come to Me, and I will enfranchise you. "Take My yoke upon you, and learn of Me," and you shall be "free indeed"—delivered from the dominion of sin and error.

II. A SATANIC FATHERHOOD PROVED. (37-50).

37, 38; *I know ye are Abraham's seed*.—I concede your descent from Abraham; after the flesh ye are his offspring, but not after the spirit; your spirit proves a very different paternity. *But* (R. V., "yet") *ye seek to kill me*—Abraham's seed, and yet murderers (chap. 7: 32, 44, 45). *Because my word hath no place* (R. V., "hath not free course") *in you*.—Had they accepted His word—allowed it to enter and permeate their hearts and influence their lives—they would have had no murderous designs against Him; they would have shown that they were children not merely of Abraham, but of the Heavenly Father; for the things which He speaks are those which He has seen with the Father. *I speak that which* (R. V., "the things which") *I have seen with my Father*.—The perfect revelation through the Son rests upon perfect, direct knowledge. He speaks to men in virtue of His immediate and open vision of God, which no man could bear." *Ye do that which ye have seen with your father*—R. V., "ye also do the things which ye heard from your father." There is here a contrast of moral parentage, paving the way for the direct charge that the conduct of the Jews proved neither an Abrahamic nor a Divine parentage, but a Satanic. Jesus claims to have openly spoken what He had seen with His Father in heaven; He charges them with habitually acting under the influence of their father—the devil.

"Jesus was "with God," in a relation of abiding unity with his Father; they were "sprung from their father the devil"—he was the suggester of their course, the originator of their acts."

41. *Ye are of your father the devil*—"of a father who is the devil;" proved by their "murderous thoughts in their hearts, and the non-receptivity of truth," *The lusts of your father*—especially his lust for blood. *Ye will do* (R. V., "it is your will to do")—"ye voluntarily choose to do. *A murderer from the beginning*—in causing Adam's fall, which "brought death into the world, and all our woe." *Abode not* (R. V., "stood not") *in the truth*.—"He is perpetually in the act of apostasy from the truth;" "falsehood is the sphere in which he stands; in it he has his proper element;" "the passage does not teach expressly the fall of the devil, but it presupposes it." *No truth in him*.—Falsehood in his nature has taken the place of truth. *He speaketh of his own*.—Falsity not being foreign to him, but finding its home in him, lying is the appropriate utterance of his nature. *He is a liar and the father of it* (R. V., "father thereof")—"the grand original inventor of all lying in the universe. Before he lied, the harmony of truth universally reigned. God and all were truth; Satan created lies."

"This is the most important doctrinal statement of Christ concerning the devil; teaching soberly and solemnly, without figure of speech, first, the objective personality of the devil; second, his agency in the fall of the human race, and his connection with the whole history of sin as the father of murder and falsehood; thirdly, his own apostasy from a previous normal state in which he was created; fourthly, the connection of bad men with the devil."

45-47. *And because I tell you the truth*—R. V., "But because I say the truth." A sort of ellipsis is implied in the Greek: "But I—because." The meaning of the verse is then clear: "You do not believe Me, because I, unlike your father, say what is true." *Which of you convinceth* (R. V., "convinceth") *me of sin*—a challenge which has remained unanswered. Jesus was "holy, harmless, undefiled." *And if I say the truth*—R. V. omits "and" and "the." The argument is: You know that I am sinless; if sinless, I must be truthful; if truthful, "why do ye not believe Me?" *He that is of God*—he that owns His lordship. *Heareth*—obeyeth. *Ye therefore hear them not*—R. V., "for this cause ye hear them not." Says Whedon: "It follows that

the reason why ye reject truth is because ye reject the God of truth."

"The question, "Which of you convicts me of sin?" was put nearly two thousand years ago, and the response is yet awaited. Skeptic after skeptic has glared into the character of Christ, searching for a flaw; and skeptic after skeptic has recoiled with the confession that whatever Christianity might be, this Jesus of Nazareth was honest and pure. No character known to history has been subjected to scrutiny so piercing as that of Jesus Christ; and there is no character known to history except His of which moral perfection could for a moment be maintained."

48-50. *Then answered the Jews*—R. V., "the Jews answered." *Say we not well*—"Are we not right? Did we not hit it? The form of expression betrays that they do not utter these words for the first time." *Hast a devil*—a demon. They called him, in return for His judgment of them, a heretic and a demoniac. The Pharisees had already ascribed His casting out devils to the power of Beelzebub. *Jesus answered*—"with sublime self-control and calmness." *I have not a devil, but I honor my Father*.—Alford paraphrases the verse as follows: "Our mutual relation is not that which you allege, but this: that I honor Him that sent Me; and ye, in dishonoring Me, dishonor Him." *And* (R. V., "but") *I seek not mine own glory*.—The meaning is: I am not concerned as to whether you honor Me or not; My Father will look out for My being honored, and He will judge between My enemies and Myself.

III. OLDER THAN ABRAHAM (51-59)

51. *Verily, verily I say unto you*.—These words are a solemn conclusion of the idea of judgment contained in the last verse, and were, apparently, suggested by it. There seems no good ground to suppose that they were uttered to believers only. *If a man keep my saying* (R. V., "word") *never see death*—that is, he shall never know the experience of eternal death. "Even in dying, he shall not die, but live. Death shall be swallowed up in victory. Eternal life shall rob the process of dissolution of real death, and transform it into a mere transition into higher existence."

52, 53. *Now we know*.—Your words positively prove our accusation that you have a devil. *Abraham is dead, and the prophets*.—Abraham certainly kept the word of God, but he is dead. Your assertion simply shows that you are mad. They derived no higher idea than physical death from His words. *Whom makest thou thyself?*—What is the length and breadth of your claims. You assume to be greater than Abraham himself?—who are you? Out with it!

54, 55. *If I honor* (R. V., "glorify") *myself, my honor* (R. V., "glory") *is nothing*.—I claim no glory of myself. What glory I have, from My works and words, comes from My Father—that Father, whom ye, unjustly, call your God. *Yet* (R. V., "and") *ye have not known him*.—Although you claim My Father as your God, you are utterly ignorant of His character and personality. *I know him*.—Dwelling "in the bosom of the Father," He could justly claim to "know Him." *If I say I know him not*. . . *a liar like unto you*—"the childlike expression of the sublime self-consciousness of Christ. Were He to deny this unique and constant experience of God as His Father (Matt. 11: 27), He would, if this were possible, through mistaken and cowardly modesty, become a liar like them. They are liars and hypocrites, while pretending to know God; He would fall into the opposite kind of hypocrisy, if He were to deny His consciousness." *I knew him, and keep his saying* (R. V., "word")—a final statement of His knowledge and obedience in contrast with theirs.

56. *Your father Abraham rejoiced to see my day*.—Godet notices "the cutting irony" in the words, "Abraham, your father." "Their father rejoiced in the expectation of a Presence which excited only their malice and hatred." The "my day," may refer to the pre-incarnate manifestation of Christ to Abraham, or, more probably, to the epoch of the Incarnation. "Rejoiced to see" is, more exactly, "rejoiced that he should see." He exulted that the vision was to be granted to him. *He saw it, and was glad*.—He was conscious when the event occurred, and rejoiced with rejoicing angels.

"(1) The patriarch received the promise in which was contained the coming of the day of Christ. By faith he saw this day in the far distance (Gen. 15: 4-6; 22: 16-18); but, more than this, exulting in the prospect, he longed to see the day itself; in joyful hope he waited for this. (2) In the fulness of time the day dawned; the heavenly host sang praises to God for its advent; and (none who remember the appearance of Moses and Elias on the Mount of Transfiguration can feel any difficulty in the words of this verse) Abraham, too, saw it and rejoiced."

57, 58. *Not yet fifty years old*—that is, not yet an old man; still young. *Verily, verily*

—the preface to a most solemn statement. *Before Abraham was, I am*—one of the most remarkable and significant of our Lord's sayings. The verbs are different in the Greek—the first meaning "to become," "to begin to be," "to be born," "to be made;" the other meaning "to be." Before Abraham came into existence, I am. These last words assert absolute existence; existence which knows no past, present, or future, which belongs not to time, which no change effects. It was in this sense that the Jews understood Him.

59. *Then took they up stones*—R. V., "They took up stones therefore;" to kill Him for the blasphemy of identifying Himself with Jehovah. *Jesus hid himself*—while they were picking up stones in the Court of the Gentiles. *Went out of the temple*—not a miraculous escape apparently. *Going through the midst of them, etc.*—omitted in R. V.

Letter from Dr. Ames.

DUBUQUE, IOWA, MAY 25, 1886.

Dear Brother Cornelius:

A semi-centennial celebration recently held in Tipiton, in this State, gathered together a number of its former pastors, and as I there began my itinerant ministry, I was enabled to revisit well remembered spots and estimate the changes of a quarter of a century.

Then, much of the country was unbroken prairie, covered with grass and countless flowers—every few miles varying in species. One might travel half a day over the beautifully undulating hills and scarcely pass or even see a tree, save in the distance. It was rare to find fences on both sides of a road. When one occurred, the opposite side was almost sure to be virgin soil, unfurrowed by the plough. Now, through absence of prairie fires and artificial cultivation, groves of trees are as profusely scattered as in the East. The peculiar charm of prairie landscape has gone, cultivated fields having taken the place of the wilder growth of nature. Some of the crossings of the Cedar river seemed to me to be of almost inimitable beauty, and worthy of preservation upon canvass.

The climate, too, has lost a measure of the dryness which was once its distinctive feature, and gave it an unusual invigoration; though it is still less moist than your Maryland atmosphere.

The first Sunday that I preached at my country appointment, in the middle of my discourse I was most rudely interrupted by a question, "Where do you find that in the Bible?" The whole country was then rife with universalism, and my questioner was a lawyer who had left Methodism for that faith. It was a trying ordeal for a tyro, and for a moment I was speechless. Happily I had self-possession enough, by a few questions, to drive him into a corner from which he could not extricate himself, and I went on in triumph. We were compelled to be, in those pioneer times, on the look out for all kinds of rough and tumble experiences.

I was invited to a Sunday School celebration on the 4th of July, to be held in a beautiful spot on the Cedar. Some lewd fellows of the baser sort had concocted a plan to break up our celebration, and had arranged to have a barrel of whiskey near by. A Justice of the Peace, a Methodist, living in the neighborhood, went early on the morning of the 4th to the spot before the rowdies had assembled. And when the bar-keeper, in reply to his request, set before him a glass of whiskey, he said, "Well, I will not take the glass, but I will take the barrel and you with it," and putting both into his wagon, carried them to town. When the rowdies came there was nothing to drink, and they went away leaving us in peace.

On my recent trip I saw every where evidences of the progress of prohibition. Our "Clark Combination Lock," as the saloon men call our new law, is workings splendidly. The amendment to our law transfers the expenses of prosecution to the State, instead of laying them on the prosecutors, and also holds the property used for saloons to pay damages. It simply corrects some of

the difficulties which hindered our prohibitory laws from successful operation.

As I passed a thriving village on the railroad, I saw a building which had evidently been a saloon. But over the sign and down the sides of the door was a broad band of black, partially covering the word "Saloon;" and on this sign of mourning was painted "prohibition." At the end of the house was a sign—"This property for sale." But in the window of what had been the bar-room, sat a woman peacefully plying a sewing-machine.

Gov. Larrabee was never a prohibitionist, at least not an extreme one. But when he became Governor, he saw that the question is not between prohibition and license, but between law and lawlessness, and he is nobly doing his duty. He is not himself a church member, but his wife is a Methodist. The people of Iowa are thoroughly determined that prohibition shall succeed, and they will never rest until it is universally enforced. In most, even of the larger cities, the saloon keepers are gracefully submitting to the inevitable and abandoning their business. In a few strongholds, like Dubuque, they still hold out, but they will have to "quit their meanness," or quit the State.

Garrett Biblical Institute at Evanston, is in a fine condition. The chairs seem to be all ably manned, and the examinations were unusually creditable. The new professors are all capable and enthusiastic men. Dr. Ridgaway, the president, my classmate at old Dickinson, is filling his present position, as he has filled every one which the church has entrusted to him, in a most satisfactory manner. He presides with dignity, grace and ability. A number of the citizens of Evanston spoke to me in the highest terms of the impression which the Doctor has made in the Seminary, the pulpit and the society of the place. He has a charming home in the garden spot of the North-west, and dispenses his hospitalities with all the cordialities and courtesy of a Marylander.—*Baltimore Methodist*.

The Power of a Living Bible.

In his father's house a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips that used to be always uttering cross and bitter words now spoke nothing but sweet, gentle, loving words. Her infidel cousin George, was greatly surprised at this. He watched her closely for some time till he was thoroughly satisfied, that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God, which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and temper, and kept a strict watch over himself; but he was all the time doing and saying what he did not wish to do and say. And, as he failed time after time, he would turn and study his good cousin's example. He would read the living Bible, and said to himself: "How does it happen that she, who has not so much knowledge, or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God, whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—*Young Men's Christian Magazine*

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

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

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

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SPECIAL OFFER

FOR THIRTY DAYS.

We will give to any one sending us ten (10) dollars, and the names of ten new subscribers, or 20 for six months, to the PENINSULA METHODIST, a Waterbury Watch.

We regret to learn by a recent letter from Rev. T. W. Maclary, appointed to Steelton, near Harrisburg, Pa., at the last session of the Phila. Conference, that he has been suffering severely for the last nine weeks, from inflammatory rheumatism, and has not been able to attend to any of his official duties, since the first week in April. Our brother's solicitude for his charge has been greatly relieved, however, by the efficient assistance rendered by two licentiate, Bro. Parcells and Heisie, students in Dickinson College, who have preached for him every Sabbath, and so acceptably, that instead of any loss in his congregations, they have encouragingly increased; the work has been going steadily forward, and some have been added unto the Lord.

The many friends of our afflicted brother, will be glad to hear that he was so far recovered last week as to entertain the hope of being able to resume his "loved employ" last Sabbath.

From the *Christian Advocate's* Wilmington Conference correspondent, we learn that Bro. Andrew Manship has lately been on an evangelistic tour through Talbot Circuit and vicinity; in which, besides giving assistance in financial efforts, he lectured twice on his ministerial experiences, preached frequently, and baptized thirty seven infants and six adults. A revival at Golt's station, has resulted in the accession of twelve probationers.

At the recent Annual Convention of Good Templars of Penna., Rev. John F. Meredith, of the Phila. Conference, a native of the Peninsula, was elected grand Chaplain.

PENNINGTON SEMINARY.—The Forty Seventh Anniversary of this flourishing school will be held next week; Baccalaureate sermon by the Principal, Rev. Dr. Hanlon, and Missionary sermon by Rev. J. R. Mace, Sunday the 20th inst. Examinations, 21-23; Lecture by Rev. Dr. Huntley, and Gold Medals' Contest, 22; Oration by Rev. G. W. Miller, D. D., and Society Anniversary, 23; Commencement and Alumni Re-Union, 24.

The Managers of the Camden Union Camp Meeting have appointed Rev. W. M. Warner, Preacher in charge. They have also fixed Thursday July 1st, 2 p. m., as the time for the drawing of places for tents; and extend a cordial invitation to all persons, to tent and worship

with them in this beautiful grove. The camp meeting will begin Wednesday August 4th, and close Friday August 13th.

HYMNIAL.—Rev. T. M. Griffith of the Phila. Conference, was united in marriage, Thursday the 3d inst., to Miss Maggie Lindsay, an attractive young lady of Tamaqua, Pa., Rev. W. L. McDowell, officiating. After a brief visit in Phila., the happy pair spent a week in Ocean Grove, and last Monday proceeded to New York for a short sojourn among the Catskills. To our esteemed brother, known to our readers as a valued correspondent of the PENINSULA METHODIST, and to his youthful bride, we extend our congratulations and best wishes.

We learn that Rev. J. Richards Boyle, D. D., late of Grace M. E. Church, this city, and now of Newark, N. J., will sail for Europe, July 3.

Death of Rev. A. W. Milby, Presiding Elder of Dover District.

The severe stroke of paralysis which brother Milby sustained soon after the last session of the Wilmington Conference, prepared his friends in some measure for the early closing of his earthly career. Although he rallied somewhat, and loving desire prompted the hope of his recovery, yet his advanced age and over tasked energies forbade any confident expectation of such a result. Saturday last, the 12th inst., the end came, and another earnest and devoted minister of Christ passed from labor to reward.

The deceased was born at Milton, Del., on September 15, 1815. He graduated from Dickinson College, at Carlisle, Pa., at the age of 24, and three years afterward, in 1842, entered the Philadelphia Conference. He became connected with the Wilmington Conference in 1868, by a division of the Philadelphia Conference. He has held appointments at Chestertown, Frederica, Centreville, Harrington, Felton, and Brandywine Church in this city.

He was one of the best educated members in the Conference, and possessed a vast general knowledge of the Bible, of which he was a close and thorough student.

Bro. Milby leaves a wife, two sons and a daughter, the wife of Dr. Whitely of Frederica, Del.

The following resolutions of respect were adopted Monday at the preachers' weekly meeting in this city, after being reported by a committee consisting of the Rev. N. M. Browne, J. E. Bryan, Henry Sanderson and B. F. Price:

WHEREAS, We have heard with great sorrow of the death of our beloved brother, the Rev. A. W. Milby, whom it has pleased our Heavenly Father to call from labor to reward, to whose mysterious Providence we bow with submission of Christian faith and hope: therefore

Resolved, That we realize that one of our most devoted Christian brethren and gifted ministers has fallen at his post.

Resolved, That we extend our sincere sympathy and condolence to sister Milby in this hour of her great bereavement and sorrow.

Resolved, That we do, as the committee appointed by the Preachers' Meeting of Wilmington city, tender the foregoing testimony as a token of our brotherly affection and respect.

Messrs. Browne and Bryan were appointed to represent the meeting at the funeral.

The funeral was appropriately solemnized Tuesday, from his late residence at Harrington, Del., and was participated in by Revs. W. E. England, J. France, C. Hill, J. B. Quigg, of the Wilmington Conference; Rev. T. Stevens of the Phila. Conference, and Hon Mr. Smithers of Dover, Del. The remains were interred at Barrett's Chapel.

Dickinson College Presidency.

A correspondent sends us a communication which throws some light upon the present agitation, in reference to the continued incumbency of the Rev. Dr. McCauley.

If, as is here intimated, personal spleen, and selfish ambition are the motives of this attempt to displace the President, who for fourteen years, has so efficiently and successfully managed the affairs of this venerable institution, the wisdom and fidelity of the Board of Trustees may be relied upon to bring to ignominious failure, any such unworthy scheming.

The scurrilous attacks upon the personal character of Dr. McCauley, by an anonymous writer in the *Harrisburg Telegraph*, would be beneath notice, but for circumstances that very conclusively indicate the source from which they emanate, and thus give them a quasi responsibility. From an intimate personal acquaintance with this faithful and accomplished educator, extending over forty years, we are prepared to speak intelligently of his private and official character. A purer man, of nable impulses, a more devout Christian, more faithful and efficient in his work, whose daily walk is at once an inspiration and an example to the young men placed under his care, and one more courteous and considerate towards his associates, we are free to affirm, we have never known.

His success, as President, has been marvelous, under the peculiar difficulties of the situation; and for him to retire at this time, when he has brought the College to a prosperity, almost if not quite unprecedented, would be a serious calamity to this great interest, by depriving it of an executive, tried and true, and jeopardizing that prosperity by committing the direction to new and untried hands.

We trust the trustees will not only strengthen President McCauley's hands, but also put on an effectual quietus upon the efforts of disaffected schemers.

COMMENCEMENT AT DICKINSON.

The one hundred and third Commencement of Dickinson College, will be held June 20-24th. Sunday, Sermon before the Society of Religious Inquiry, by Rev. Dr. Chapman; Baccalaureate, by the President. Monday, Junior Prize Contests; Tuesday, Class-day, and oration by Robt. E. Doherty, Esq. Wednesday, Presentation of the James W. Bosler Memorial Library Hall; and alumni oration by Rev. W. V. Tudor, D. D. George Alfred Townsend, (Gath), will make the Presentation Address in behalf of Mrs. Bosler. Thursday, Commencement.

Letter from Delmar, Del.

EDITOR OF PENINSULA METHODIST:—This is a growing town, and we are trying in every legitimate way to meet the religious and moral demands of the day. We have a W. C. T. U., with Mrs. C. Annie Baker as president. On Wednesday night of last week, Rev. F. C. McSorley of Laurel, gave us a strong temperance address, at the close of which we organized a local prohibition association, with Rev. M. M. Hill as president. Both of these organizations meet in the M. E. church. Our Sunday-school has about doubled in attendance since March, and the missionary contributions have about trebled. Last Sunday was our Children's Day, and it was indeed a Red Letter day with us. The church was beautifully decorated with evergreens and ferns. Responsive readings and a sermon to the Sunday-school, constituted the morning service. Readings with a selected programme of recitations and songs were given to an overflowing audience at night. Best of all, our educational collections amounted to \$22.25.

Fraternally yours,
C. S. BAKER.

Salisbury District Preacher's Association.

The 13th annual session of the Salisbury District Preacher's Association met in Onancock, Va., May 31st, 1886, and adjourned June 2. Twenty-four members were present, beside several visitors. It was a pleasure, as was shown by a special resolution, to have Bro. Quigg with us during most of the session. He was in the neighborhood to assist Bro. Davis to dedicate a church, and kindly consented to remain over for the Association. On Monday night Bro. Todd preached an impressive sermon from 1 Cor. III: 11-17, which was followed by the holy communion. After a soul stirring sermon by Bro. Watt, on Tuesday morning, the Association was organized, with J. A. B. Wilson, P. E., as President, A. D. Davis, vice president, C. A. Grice, secretary, and O. S. Walton, treasurer. The pastor's address of welcome made all feel at home among the kind friends, who had opened their homes to entertain these clerical guests. Bro. McFarlane replied in a pleasant manner, and all felt at once prepared to enjoy freely the far famed hospitality of our Virginia friends. The rest of the morning was taken up in discussing Bro. Gregg's essay on Music. A spirited debate on "Does the Average Church choir promote spiritual worship," by Bro. O. S. Walton, McFarlane, Prouse, McSorley, and Bro. Todd's able essay on "The Pauline Philosophy of Heathen Responsibility." This essay will speak for itself when it appears in the PENINSULA METHODIST, in which Bro. Todd was requested to have it published.

Tuesday afternoon Bro. W. W. Wilson made us feel a much deeper interest in "the conversion of children," by his carefully prepared essay. The interest and enthusiasm it awakened, caused us to make a unanimous request that the essayist allow the paper to be published. The discussion of "How shall the church best meet her responsibility for the religious training of children," by Bro. Melvin and Derriekson followed. Bro. Watt's thoughtful and practical paper on "Popular objections to the truth, and how the pulpit should meet them," was listened to with great interest, and the essay called out a general discussion in which many took a part.

Tuesday night Bro. Hanna's lively treatise on "What is the trouble," and the debate which followed, occupied the time. The essay was well prepared and based upon close observation, if not some personal experience. We will all be more watchful, as itinerants of our successor's welfare, after having listened to this excellent paper. It will also appear by request in the PENINSULA METHODIST. A crisp and sharp discussion followed the reading, but all were compelled to admit that the picture was but little if at all over drawn.

Bro. Koons opened the meeting on Wednesday, A. M., by a practical and timely sermon. Bro. J. A. B. Wilson read an elaborate essay on "What principles should govern in making ministerial appointment, in the Methodist itinerancy?" The paper was timely and characteristic in suggesting something new, and marking a new line. The spirited discussion which followed showed that the interest awakened was mutual, and a general concurrence in the plans of the essayist. Bro. Wilson was requested by a unanimous vote to have the speech published in the *Christian Advocate* and the PENINSULA METHODIST. Bro. Davis led the discussion of "How to win souls for Christ," in his soul stirring way, Wednesday P. M. This was followed by an interesting children's meeting lead by Bro. McSorley.

After listening to the speeches of Bro. Wilcox, Davis, Taylor, Townsend, Gregg, Hanna, Warren, McSorley, Melvin and others, we concluded that the "M. E. Church was not measuring up to her opportunities for extending and strengthening the work on Salisbury District." The idea that the district work had been run at a pressure which could not continue, or be continued by the next Presiding Elder, was repudiated. It was concluded that an active man could not only keep the standard of the District at what it is, but make a handsome advance.

"Scripture Doctrine of Christ's Millennial Reign," by Bro. Koons and Warren was very interesting. Bros. Watkins, Dulaney, and Johnson revealed to us the causes of success in their work, by so wisely discussing the "Elements essential to ministerial success."

The "Temperance Mass Meeting" Wednesday night, addressed by Bros. Hanna, Davis, Warren and J. A. B. Wilson, was the crowning meeting of the Association in lively enthusiasm. The people of Onancock have so recently passed through such a successful campaign, and are already seeing such good results from prohibition, that the crowded audience frequently burst in shouts of applause, while the brethren were speaking.

We were delighted to see Bro. J. Miller Thomas of the PENINSULA METHODIST with

us during most of the time; and took great pleasure in recommending by resolution his book store to the patronage of our people, as also the support of the PENINSULA METHODIST.

Laurel was chosen as the next place of meeting. The following additional resolutions were passed during the session.

1. Whereas, it is deemed important that preachers and laymen should be brought in to closer official relation; therefore,

Resolved, First, that we ask every charge to elect by the quarterly conference, an intelligent layman to accompany his pastor to the next meeting of our Association.

Resolved, Second, that the curators be requested to give those laymen, so elected, a place on the programme.

Resolved, Third, that the constitution of the Association be so changed as to include laymen as members after 1887.

Whereas, there was a movement on the part of a large minority of the late General Conference of the M. E. Church South, to bring the two great Methodist Episcopal Churches closer together, and even looking toward organic union; therefore,

Resolved, I. That we hail this movement with joy and gratitude to God, and that it is our earnest prayer that our one church so long divided into two families may be speedily united into one communion, never more to be estranged.

Resolved, II. That while until such reunion, we see nothing for each but to prosecute its work as earnestly and aggressively as possible, yet where working in close proximity to each other, it should be done in Christian and brotherly love, and with the avoidance of all hard feelings and strife.

Resolved, III. That we exchange pulpits, and hold union meetings wherever practicable and mutually agreeable.

Resolved, IV. That a committee be appointed by this Association to confer with the Presiding Elder of the Eastern Shore District of the Virginia Conference, M. E. Church South, to arrange, if mutually agreeable, for a union Preachers' Association at some future time. So ended this happy session, at which every body seemed to be delighted.

SECRETARY,

The supposed dislocation of the knee cap of Alice, the 3 year old daughter of Rev. R. W. Todd, proved to be part of a needle driven into her knee, which she pulled out one week after the accident. After this she was soon running around as usual, but at the expiration of another week, was again disabled, and apparently suffering more than at first. She is now again comfortable, and able to use her leg, though the knee is still much swollen. It is feared the other half of the needle is still imbedded somewhere about the joint.

After the prayer meeting on Thursday evening at the Presbyterian Church, Milford, Del., the treasurer of the Mite Society reported that the receipts during the past winter from entertainments, festivals, etc., amounted to \$309—a highly creditably showing for the ladies.—*Peninsula News.*

In the Smithsonian Institute at Washington is the small nugget of gold, a little larger than a pea, that first met the eyes of John Marshall in the sawmill railway at Sacramento, and was the beginning of those discoveries in California that have added nearly \$1,500,000,000 in gold to the world's stock of the precious metal.

Grand Army Encampment and Reunion at Gettysburg.

The Grand Army of the Republic, Department of Pennsylvania, will encamp on the battle-field of Gettysburg July 2d, and remain until the 7th. On the 2d and 3d of July the reunion of the Third Army Corps will be held on the same historic field. The encampment of the Grand Army will be largely attended, and the reunion will bring together veterans from every State in the Union. On the 2d interesting ceremonies incident to the dedication of monuments will be held, and on every day during the week something of interest to every old soldier will occur. Never since the memorable days of the battle has there assembled on this famous spot so notable and imposing a collection of veterans as will gather there during this week, and no better opportunity for visiting the battle ground in the company of those who were engaged in the great fight will ever be offered.

For the benefit of those who desire to be present, the Pennsylvania Railroad Company will sell excursion tickets to Gettysburg, from all stations on its lines east of Pittsburgh and Erie, on June 30th, July 1st, 2d and 3d good to return until the 8th, inclusive, at one fare for the round trip.

Conference News.

GALENA CHARGE:—The Children's Day service on Galena charge was a great success. The churches were crowded with people. The floral decorations were very elaborate and beautiful. At Galena church, there was a bank of moss nearly covering the pulpit platform with a lettering of daisies. The services consisted of speaking and singing by the children. The singing of the Millington choir, who visited Chesterville on the above occasion, was greatly appreciated. The choir of the Galena church, under the training Mr. I. P. Ireland, rendered the service of song very effectually. At Locust Grove, Miss Annie Shallcross read very beautifully a piece entitled "Katie's Treasure." Take it all in all, Children's Day service on Galena charge, was a day long to be remembered.

St. MICHAELS:—Yesterday, Sabbath 13th, we held Children's Day service in the afternoon, in St. Michaels M. E. church. Owing to repairs being made in our audience room at this time, we had to occupy the lecture room of the church, and were so crowded that we could not make our usual floral display, and yet quite a large collection of flowers were tastefully arranged about the platform. We were favored with the presence of Major Stewart, States Attorney from Easton, and Mr. Walter H. Thompson, also from Easton, who made very appropriate and interesting addresses, which was highly appreciated by the large audience. A visit from these gentlemen to St. Michaels will always be hailed with pleasure. Mrs. Minnie Holt, of Baltimore, added not a little to the interest of the occasion by her superior vocal musical talent. After concluding the exercises at the church, we repaired to the Cemetery, a few hundred yards distant, and there held a brief memorial service. God has dealt very graciously with us during the year, only one out of our large number of Sunday-school scholars has been removed by death. At the close of this service, the flowers were taken, and by delicate hands laid upon the graves of loved ones resting until the resurrection morn.

The repairs upon our church are progressing nicely in the hands of our efficient committee, Messrs. Jno. S. Hambleton, Wm. Harrison and Jas. Harrison. Some weeks will elapse however, before the work will be completed, and the church ready for re-opening. In the meantime we are worshiping in the lecture room of the church.

Yours,
J. O. S.

MILLINGTON:—A correspondent from Millington writes: Children's Day was celebrated at Millington, last Sunday. The church was beautifully trimmed with pot and cut flowers. In the morning the pastor gave an illustrated sermon to the children, the regular program prepared for the occasion consisting of singing, reading, and recitations, was well rendered. A better choir and better singing can seldom be found than we have at Millington. We took our collection both morning and evening.

Our two country appointments, though they have never celebrated Children's Day, are making preparation to do so on their next preaching day.

CECILTON AND St. PAUL'S:—A correspondent writes: A new fence has been put along the west side of the lawn adjoining the church in Cecilton. The sitting room at the parsonage, has just been handsomely repapered.

At St. Paul's, the high pulpit has been cut down and remodeled, and a new door-step placed at the front door. Sixty new volumes have just been added to the Sunday-school library at this appointment.

The tide of revival influence is rising in all parts of this charge. The class,

prayer and band meetings have all been turned into "inquiry meetings," and the unsaved are attending them and finding Christ. The pastor has the hearty cooperation of consecrated people, and is endeavoring to make every service, not only a means of grace to the people of God, but an avenue leading up to the cross. As a result of this method, scarcely a week passes that some one is not converted. Last Sabbath was a precious day. The baptism of the Holy Spirit rested upon the people; three were received on probation, and one man gloriously converted in the class service at St. Paul's in the morning, making nine conversions in 10 weeks. Five other penitents unsaved are attending the class and inquiry meetings and seeking the Lord.

The Sunday-school at Cecilton celebrated Children's Day on last Sunday night with a good programme well rendered, and received \$17.25 for the Children's Educational Fund. The Sunday-school at St. Paul's will hold their celebration next Sunday night.

The congregation of the M. E. Church in Easton, Md., have determined to renovate and improve the interior of their church edifice. The pews will be taken out and opera chairs put in their place, the furnaces removed to the basement, the walls beautified, and other improvements made. The Methodist Protestants have introduced cornets into their choir music, Prof. J. E. Stevenson and Mr. Harry M. Mason taking the instruments. — Cecil Co. News.

The establishment of the first African Wesley M. E. Church in Wilmington, Del., and the ordination of Bishop-elect W. H. J. McDade of Philadelphia, who is to preside over the First Episcopal district, comprising Delaware, Pennsylvania, Maryland and Virginia, occurred last Sunday at the old Masonic Hall. During the day there were three services; all of which were well attended. The Rev. Charles H. Ross of Philadelphia preached in the morning and the new bishop was ordained in the afternoon, and preached in the evening. The new congregation is small and will hold services in the old Masonic Hall. Bishop McDade is an intelligent man and an earnest church worker. — Every Evening.

DOVER, DEL., JUNE 14TH, 1886.

Dear Bro. Thomas:—I notice in your last issue an inquiry as to the appointment of the Executive Committee for the proposed Ladies' Hall, which is much needed at the Conference Academy. I can, perhaps, give the required information. The committee to nominate, was appointed when the Conference session was well advanced, and after consideration, it was deemed best to take a little time to make so important a selection. It was therefore, as I understand it, agreed of common consent, to give the committee opportunity after the return home, to make a careful choice, and this they have done. The Executive Committee thus constituted, will meet at Dover, on Thursday of this week. After organization, the list will be sent to the PENINSULA METHODIST.

Fraternally,
T. E. MARTINDALE.

CAMBRIDGE MD.—Our Children's Day services were a grand success in Cambridge. We used the programme recommended by Dr. Kidder, which was admirable in every particular except the first piece of music. Our decorations were beautiful, and the collections, \$22, is largely in advance of what it has ever been here.

PRINCESS ANNE, MD.—Rev. R. Watt writes:—Our Children's Day service was a complete success. The children did themselves and the school great credit, and we all feel a pardonable pride in the matter. Our receipts for the day amounted to \$20. The banner class is taught by Mrs. Wm. H. Smith.

Children's Day at Camden, passed off very pleasantly, with large congregations and a good collection.

BRING SUN:—Six hundred people attended Children's Day service last Sunday, held in the M. E. church, 3 p. m. The faithful women decorated the church in an artistic and Christian manner, aiming to show thereby that the "open door" invited all to come to our school, and to our Saviour. "Jacob's ladder" with cross and crown, showed us we had to climb to work, ere we obtained the crown. "Gates ajar," beautifully symbolized the fact that God closes not the gates of mercy to any man, because of this the "Lyes" symbolized joy and song. The "Heart" of white roses formed the topic of purity. That beautiful basket of flowers showed the offering of pure minds. The famous horse shoe for good luck found a place, with the "star" of peace casting its light upon all. The lamb typified the Saviour and the little ones, while the sheaf of wheat and sickle imparted to us the fact the harvest was great. Embracing all, was the motto of the M. E. church, "the whole world for Christ." The singing and recitations were finely executed. It was gala day with the Methodists here. Everything, including the collection, was a glorious success for our Saviour and our Methodism.

SCOTT M. E. CHURCH:—Children's Day services were held in this church on last Sabbath, the 13th inst. The exercises were opened with singing by the school and prayer by Rev. N. M. Browne, the pastor. A short address was delivered by Rev. Frank Carpenter, after which the audience was highly entertained with recitations and other exercises by the children. The musical part of the program was very fine. One very interesting feature of the day's services, was the baptism of several children, and the admission into the church of a man well advanced in life. At night, a large audience was interested by Joseph Pyle, Esq., who delivered a stirring address. The decorations were not elaborate, but very beautiful, and in keeping with the place and day. About \$20 was received in the collection for the Children's Day fund.

CHILDREN'S DAY was appropriately observed in the Snow Hill M. E. Church last Sunday. The pastor preached a sermon that captured the children, and laid the foundation for a fair success, notwithstanding the hard times. The collections amounted to about \$26. The anniversary proper was held in the evening before a crammed audience, who were greatly delighted with the tasteful decorations of the Church, but even more so with the spirited singing, and almost faultlessly rendered program, which was one prepared by the Superintendent, Mr. Geo. T. Bratten and the pastor. This School is in excellent condition, and increasing constantly in its missionary offerings.

Children's Day at the M. E. church at Dover, Del., was a grand success, and the most enthusiastic ever held at this place. Large crowds were in attendance at all the services, and the interest culminated in the evening prayer meeting, which was a session of great power. The amount received for educational purposes was \$85.00, of which amount one brother and his wife gave \$20.

Rev. R. W. Todd delivered his lecture on the Quaint and Humorous in Peninsula Methodism for the last time, on Deal's Island, on Thursday night the 10th inst. The lecture was the nucleus around which this book has grown. The audience was much delighted.

Children's Day services last Sunday at Burrsville charge was a grand success, and great credit is due Bro. R. H. Dill, the Superintendent, who had charge of exercises. The collection amounted to \$8. The congregations on the charge are good, and the interest is increasing. The Trustees expect to begin to build the parsonage about August 1st.

The Sacramental service at the M. E. church, Harrington, Del., on Sabbath, June 6th, were the most effective ever held in that church. The sermon by the pastor was an elaborate discourse, executed with exactness, and showed plainly to all present, that the speaker was master of his subject. — Enterprise.

The W. F. M. Society of the Principio M. E. church, Charlestown circuit, held a public meeting in the church, on Sunday evening, June 6th. A very interesting programme had been arranged, and was listened to with attention by the large audience present. Mrs. W. E. Tomkinson, the pastor's wife, is president of the society.

Children's Day was observed at East New Market charge last Sunday. The attendance was good, and the collection amounted to \$6.

Children's Day at the M. P. church, Burrsville, Md., will take place to-morrow, the 20th inst.

A new M. E. church is to be erected soon, either at Accomac or Parkley. A lot for the purpose has been purchased at the latter place, but subsequent developments indicate that the site may be changed.

An interesting Temperance meeting was held at Canterbury M. E. church, Sunday night, June 6th, Messrs. Lofland, Butler and Chief Templar Whelen delivering addresses. The church was filled, and names recorded to organize a lodge of Good Templars.

Marriages.

HOFFMAN—BRADSHAW.—On June 2d, 1886, by Rev. W. L. P. Bowon, Capt. William G. Hoffman to Maggie E. Bradshaw, all of Smith's Island, Md.

EMERSON—WARREN.—At the residence of the bride's parents, near Townsend, Del., on June 9th, by Rev. E. C. Atkins, Author P. Emerson, of Cecil Co. Md., and M. L. Warren, of New Castle Co., Del.

LITTLE—LAMBORN.—At the residence of the bride's parents, on Thursday, June 10th, 1886, by the Rev. Julius Dodd, William H. Little, to Lizzie Lamborn, all of Mill Creek Hundred.

HART—PRICE.—In the M. E. church, in Millington, Md., by the pastor, Rev. R. K. Stephenson, Chas. R. Hart, of Q. A. Co., to Maggie A. Price, of Millington.

Camp Meetings.

Chester Heights,	July,	20—29
Federalburg,	"	28
Camden Union,	Aug.	4—13
Brandywine Summit,	"	9—19
Woodlawn, Cecil Co., Md.	"	10

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Swedish Mission,	June	17	20
Mt Lebanon,	"	19	20
Mt. Salem,	"	20	21
Bethel and Glasgow,	"	26	27
Chesapeake City,	"	26	27
Elkton,	"	27	28
Charlestown	July	3	4
Chester,	"	10	11
Claymont,	"	9	11
Brandywine,	"	11	12
Mt. Pleasant,	"	11	12
Epworth,	"	13	18
Grace,	"	8	18
Wesley,	"	15	18
Zion,	"	24	25
Cherry Hill,	"	23	25
Hockessin,	July 30	Aug	1
Christiana	" 31	"	1
Newark,	"	1	2
North East,	"	7	8
Elk Neck,	"	8	9
Port Deposit,	"	13	15
Rising Sun,	"	12	15
Hopewell,	"	13	15
Rowlandville,	"	14	15
Newport,	"	21	22
Scott,	"	17	22
Asbury,	"	21	22
Union,	"	26	30
St. Paul's,	"	29	30
Madely,	"	25	30
Delaware City,	Sept	3	5
St. Georges,	"	4	5
New Castle,	"	5	6
Red Lion,	"	5	6
CHAS. HILL, P. E.			

DOVER DISTRICT—SECOND QUARTER.

Leipsic,	June	27	26
Wyoming	"	27	26
Camden,	"	27	28
Dover,	"	27	30
Felton,	July	4	5
Magnolia,	"	4	3
Frederica,	"	4	7
Milford,	"	11	8
Ellendale,	"	11	10
Lincoln,	"	11	12
Burrsville,	"	18	17
Denton,	"	18	16
Preston,	"	18	19
Beekwiths,	"	25	24
Cambridge,	"	25	26
Woodlandtown,	July 31	Aug	1
Church Creek,	"	1	2
Vienna,	"	8	7
Hurlocks,	"	8	9
East New Market,	"	8	9
Potters Landing,	"	15	13
Galestown,	"	15	14
Cannons Crossing,	"	15	16
Federalburg,	"	15	16
Greenwood,	"	22	21
Farrington,	"	22	23
Bridgeville,	"	22	24
Seaford,	"	22	25
Millsboro,	"	29	28
Nassau,	"	29	30
Lewis,	"	29	30
Melton,	"	29	31
Georgetown,	Sept	5	3
Houston,	"	5	4
Harrington,	"	5	6
A. W. MILBY, P. E.			

SALISBURY DISTRICT—SECOND QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Smith's Isl.	July	3	4
Tangier,	"	4	5
Annapessex,	"	4	6
Crisfield,	"	4	6
Asbury,	"	4	6
St. Peters,	"	4	8
Somerset,	"	4	8
Deals Isl.	"	4	9
Hollands Isl.	"	10	11
Mt Vernon,	"	11	13
Tyaskin,	"	11	13
Snow Hill,	"	16	18
Girdletree,	"	17	18
Stockton,	"	18	19
Chincoteague,	"	18	20
Pocomoke City	"	18	21
Powellville,	"	24	25
Parsonsburg,	"	24	25

Gumboro,	" 25	26	8	M	9
Shortley,	" 25	27	3	T	9
Frankford,	31	Aug 1	10	Sat	9
Selbyville,	31	" 1	10	Sat	11
Roxanna,	31	" 1	10	Sat	3
Bishopville,	30	" 1	2	F	7
Berlin,	Aug 1	2	7	M	9
Newark,	" 1	2	10	M	2
Pocomoke ct.	" 7	8	10	Sat	10
Westover,	" 8	9	2	M	2
Fairmount,	" 8	9	5	M	9
Bethel	" 13	15	10	F	10
Laurel,	" 13	15	10	F	7
Delmar,	" 14	15	10	Sat	9
Sharptown,	" 15	16	8	M	8
Riverton,	" 15	16	3	M	2
Salisbury,	" 15	17	3	T	9
Quantico,	" 15	17	8	T	9
Fruitland,	" 15	19	3	T	10
Princess Anne,	15	18	10	W	7
Onancock,	" 22	23	10	M	9
Accomac,	" 22	23	3	M	1
Cape Charles City	22	23	10	M	7
J. A. B. WILSON, P. E.					

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON, P. E.

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This Book will be out by the first of June. Dr. Wallace says of it: "No such book has yet appeared in the prolific domain of Methodist authorship. From the examination given its racy pages, I predict that it will meet with marvelous success." After reading the proof sheets, preparatory to writing the Introduction, Bishop Hurst says of it: "It is most excellent; I am more than pleased." Ministers and others desiring to act as agents, will be supplied at the usual discount. Retail price—Plain Cloth, \$1.50, Cloth Gilt Edge, 1.75, one-half morocco, 2.25, full morocco, 2.75. For terms and territory, address the author,

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THE EXCHANGE.

I have taken all to Jesus—
Cares, vexations, deep depression:
Longings, that could not be met
But by constant, stern repression.

The Candle of the Lord.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes, with seams and wrinkles all over their pink faces, looked at him accusingly.

O! that beautiful brook, so near the school house, with such lovely stepping-stones, such pretty little lucky bugs skipping about over the water, such charming mud in which to paddle!

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself, and while he was trying to give his whole mind to some other subject, he fell asleep.

"This is the candle of the Lord. I have come to search out all the sins, that little boys keep hid away in their hearts, and do not confess. The candle shines right upon them."

Then Fred's heart was all lighted up, and the wax found the lie, unforgiven, unconfessed.

"This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves him so much to have little Fred cover it up," and the candle shone very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows that he cannot hide the lie any longer, he will ask the Lord to forgive him."

Fred woke with a start, and knelt down and confessed his sin. He went in his nightgown to his mother's room, and as he clasped his arms around her neck, and told her all about it, he promised, with God's help never to tell another lie.—Christie Pearl, in the Pansy.

Let Your Light so Shine.

An earnest and godly minister relates the following incident, and gives us the lesson that it teaches:

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all

right; he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine," "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have, unawares, "saved some soul from death!"—My Paper.

The New, Old South.

BY CAR-WHEEL TOURIST.

A marvelous change comes over men in short periods—because the men are changed by being exchanged. No second blessing, even, can do for some men, what death may do for them; it rids the world of them.

It is interesting to note how some of the veterans are coming to submit to the new order, instead of resisting unto death. There is the genial and generous Lafferty, he of the Richmond Advocate, a veritable Wade Hampton in the church.

He always carried his side arms after the surrender. It will be remembered how he ran upon Gilbert Haven somewhere in the South after his election to the episcopacy. He came up to him with the sudden dash of the cavalry officer, and accosted him with: "Are you Bishop Haven?"

The witty editor said to me, as we sat together yesterday within the bar of the Conference. "I followed the Bishop all through his long sickness, and up to the very hour of his triumph, with great interest." Dr. Lafferty is a soldierly type of the old school, who graciously accepts defeat, and joins the new.

In no action of the Conference will there be seen so clearly the march of events, as in the election of the Bishops. Sixty-nine men were voted for on the first ballot, and no one was elected. On the next ballot, three Bishops were elected, and the fourth was elected on the third and last ballot. The significant action of the Conference is that, in the election of the Bishops, two men have been elected, who are trustees of Payne Institute, the school for colored students, and both under forty years of years, one not yet thirty-seven.

When Dr. Haygood was making his canvass for the founding of the school, one of these "boys" subscribed and paid the first one hundred dollars, toward the six hundred necessary to keep the school going the first year. They are progressive men, and pledged to "Our Brother in Black." Dr. Hendrix graduated from Wesleyan University in Middletown, Conn., in 1867, and from Union Theological Seminary in 1869.

this place here to-night?" This is the coming spirit of the Church South, and is the meaning of his following in the Conference, which includes nearly one hundred young men, ministers and laymen.

Much sincere desire was expressed that the M. E. Church and the Church South might honorably enjoy some closer relations. There were men willing at once to plan for organic union, and many were ready for more fraternal relations. I am frank to say, that the South Methodists are afraid of us in our bigness, and that more fraternity could be expected of them, if we were nearer their size, especially if we measured thirty-eight around the chest, and they thirty-nine.

I will go home satisfied that the world moves, in even South Carolina and Alabama. This "New South" already threatens the leadership in moral reform at the North. The South is far ahead on the Sabbath question and temperance.

If either Senator in Massachusetts were to speak the convictions of Senator Ciquitt on temperance in Boston, he would lose his return to the United States Senate. And I no longer have any question in my mind as to the future of the colored race in America to be determined by this new South.

Frederick Douglass only voices the revelations of common life at the South. The Northern newspapers, Northern schools, Northern business, Northern immigration, and the process of national assimilation, are settling themere movements of flesh and blood, with rapid disintegration and cohesion, which questions no affinities, but determines all social distinctions, whether or no. Said a member of the General Conference to me: "Georgia has been convulsed in her courts, during this very year over a will just gone to probate; where the man dying has left his whole property of five hundred thousand dollars to his unlawful widow, and his and her children. The wife was the child of one of our slaves. But," said my informant, "the will will not be broken."

Be not deceived; God is not mocked, and He hath made all nations to dwell together upon the face of all the earth.—Zion's Herald.

Enjoying Christ.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when He strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before Him, lost in the sense of His desirableness and beauty? The connection between glorifying and enjoying Him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honoreth me, I will honor."

Satan has beggotten you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and He reserves His best things for those who have the courage to press forward, fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveler, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear can hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful reality! Indeed, He will, only wait patiently.—Life and Letters of Elizabeth Prentiss.

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Table with 3 columns: Stations, a.m., p.m. GOING SOUTH. Daily except Sunday. Stations: Reading P & R, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg Jc, Coatesville, West Chester Stage, Lenape, Chads, Ford Jc, Dupont, Wilmington, French St. Times listed for each station.

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10:00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J. H. & G. R. R. (through cars). 1:25 P. M.—Express for Glyndon, (Reisterstown). 4:05 P. M.—Express for Arlington, Mt. Hope, Pikeville, Owings, Mills, St. Georges, Glyndon, Glenn Falls, Pinksburg, Patuxent, Western Bridge, Bedford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations Wayneburg, Chambersburg and Shippensburg. 5:20 P. M.—Accommodation for Glyndon.

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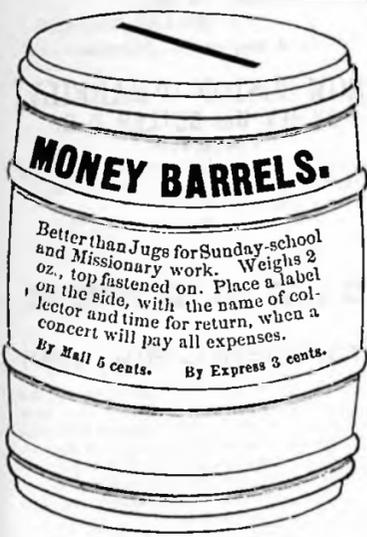
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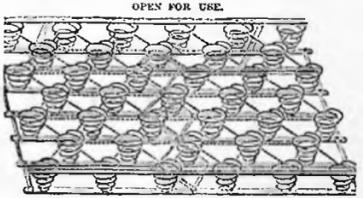
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