

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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VOLUME XIV.
NUMBER 26.

WILMINGTON, DELAWARE, SATURDAY, JUNE 30, 1888.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

WHERE YE CANNOT UNDER- STAND.

When the frosts are in the valley,
And the mountain-tops are gray,
And the choicest buds are blighted,
And the blossoms die away,
A loving Father whispers,
"This cometh from my hand,"
Blessed are ye if ye trust
Where ye cannot understand.

If your chosen friend and trusted
Proves false to every tie,
Or by cruel death is smitten,
And you weep helplessly,
Then do not dare to murmur,
Or ever the cause demand,
Blessed are ye if ye trust
Where ye cannot understand.

If after years of toiling,
Your wealth should fly away,
And leave your hands all empty,
When your locks are turning gray,
Remember then your Father
Owens all the sea and land,
Blessed are ye if ye trust
Where ye cannot understand.

If you see your castles crumble,
If you find your wishes vain,
If your treasures are not lasting,
And your joys do not remain,
Time is just as fleeting,
As the ever-rolling sand,
Blessed are ye if ye trust
Where ye cannot understand.

When you come into the margin
Of the river deep and wide,
Which surely must be forded,
Ere you reach the other side,
The current breast all bravely,
You soon will join the band,
Blest in the dear home country
Where they see and understand.

—*Christian Intelligencer.*

Spurgeon on Holiness.

BY REV. EVERETT S. STACKPOLE.

I went to hear Spurgeon in the Metropolitan Tabernacle, Feb. 26, and was not disappointed, though the fame of this great preacher had greatly raised my expectations. The building is an ideal one for public speaking, surrounded with double rows of broad, sloping galleries. The pulpit platform is on a level with the first gallery, and projects in a semi-circular form into the audience room, so that the speaker has his audience all about him, and near at hand. The audience numbered perhaps 3,500. The singing was grand, led by a precentor. The only musical instrument used was a tuning fork. You should have heard them sing that grand old hymn that Methodists know so little about, "The God of Abraham praise." It was written by one of Wesley's itinerants, a converted cobbler, Thomas Oliver. Wesley pronounced him "a match for Toplady any day." Charles Wesley caught the tune, "Leoni," one afternoon in a Jewish synagogue. Commit the hymn to memory, and sing it in our churches.

What a prayer he offered, so simple, so clear, so full of thought, and tenderness, and reverence, and faith. "Oh, for a sincere genuine holiness!" And as he alluded to some one who had recently died, he exclaimed, "As the militant host melts away into the far country may there come up those who shall be baptized for the dead." What struck me was the apt use of a Scriptural phrase hard to be understood by many. The reading of the Scriptures was without formality, and accompanied by brief explanatory remarks. Parallel passages were selected bearing upon his theme, and the word of God was made plain and real.

The theme of the sermon was "Abram's Call; or, Half-way, and all the way" (Gen. xi. 31, xii. 5).

An historical introduction led easily to the statement that God's call to us is essentially the same as that to Abram. It is to come out from the world and be forever separate.

1. This call is often only half obeyed. Abram was hindered by his family, whom he was commanded to leave, and so stopped in Haran instead of pushing on to Canaan. In Haran he received no messages from God. "To a friend of God His silence is quite enough rebuke." "To obey the Lord partially is to disobey Him . . . The essence of obedience lies in its exactness . . . Half obedience is whole disobedience . . . Half-way obedience increases our responsibility, because it is a plain confession that we know the Lord's will, though we do it not. Abram admitted, by going as far as Haran, that he ought to go the whole way to Canaan . . . Some of you have come away from your old sins, but have not yet entered upon the new life in its fullness. I know many professors who have left their vicious habits, but they are not yet consecrated to the Lord Jesus. Their speech is half of Ashdod and half of the Jews' language; they dare not be Philistines, and yet they will not be Israelites. They are willing to be saved by the cross of Christ, but they are not willing to take up Christ's cross, and come right out decidedly upon His side at all times. They have enough religion to make them miserable, but I fear not enough to fit them for joys eternal. They may ultimately get into heaven by the skin of their teeth, at least, I hope so; but they have no present joy, no immediate peace no conscious fellowship with God. Half-way house godliness is wretched stuff: beware of it. This is plain talk, and because it is so true, I fear it would be considered fanatical if heard in some pulpits.

II. This call, especially as it comes to us, is of a very peculiar character. It is spiritual; not to leave the world, but to be separate from it while in the midst of it. Abram was no Canaanite though he dwelt in Canaan. "Be out and out for Jesus. Make a point of wearing your regimentals . . . Be dead and buried to this present evil world with its frivolities, philosophies, and grandeurs . . . The world's religion is as evil as the world's irreligion."

Such a separation from the world will meet violent opposition, criticism, sneers and frowns. It will demand a mighty faith in God. It will involve trials, but thou shalt be known as the friend of God.

III. This call, when fully obeyed, puts us on special ground with God. He is bound to justify the course He commands. We need not concern ourselves about the results. We are brought into fellowship with Him. We are under his care and protection. None of the Canaanites ever molested Abram, though he dwelt many years in their midst. "Wherever a true saint goes, the Lord lays His commands on all the powers of nature, and all the angels of heaven to take care of him." Such a consecrated person, God will honor by putting him to some high service. Moreover he has learned to die before his time, and so dreads not his departure to the heavenly Canaan. He has made a rehearsal of death, and is prepared for the final act. To give up the world will be no new or difficult thing to do. A pilgrim, he dwells in tents, having no continuing city, but looking for "a city which hath foundations, whose builder and maker is God."

Such are the outlines of this "holiness

sermon." No Methodist has insisted more strongly upon entire consecration to God, courage and faith in the Christian life. Perhaps some who are loath to obey the instruction of Methodist preachers will listen to the exhortation of this great leader of the Baptists.—*Christian Witness (Boston). Florence Italy.*

Two Ways of Doing It.

I drove with my husband to our nearest town, not long since, and, leaving me at the principal store in the place, he went to attend to some business further on. After making some purchases I sat down to await his return. Most of the farmers within six or eight miles deal at this store, and to day there were many coming and going. My attention was attracted to the dry goods counter, where a pleasant-faced little woman was looking at some black dress goods. Her husband was standing near. "Now, Sam," said she, "this tuff is 40 cents a yard, and this," holding up another piece, "is 60 cents; it's better than the other, but I guess the 40 cent goods will do me." The man came and examined both pieces in a very interested way, and said, "I think, Sallie, you'd better take this at 60 cents; you don't often get a new dress, and you ought to have a good one." The little woman was still more pleasant looking as she told the clerk to cut off the dress.

"Sallie," said the husband, "I'm going to buy you one of those red table cloths."

"Sam," said she in an undertone, "they're beautiful, but can you afford it?" He smiled and had one wrapped up. As they went out, I said to myself, "True enough—a good husband makes a good wife—two such happy-looking people, and love and kindness the cause of it!"

My meditations were cut short by the entrance of another couple—a gruff-looking old fellow, and a pale, careworn woman.

"Now, hurry up, Mary," said he. "I've no time to be foolin'."

Then Mary said she would like to look at some cloth. She selected a piece that suited her, but when the man heard the price he objected.

"Get something cheaper," said he.

"But," said the wife, timidly, "this is for Tom's Sunday pants."

"I don't care," said he, "I won't pay so much."

So she was obliged to take an indifferent piece at a lower price. After purchasing a few groceries, the husband said:

"Come on; I suppose you've got all you want?"

"Yes," she said, looking wistfully around, "but I did want some apron gingham."

"Never mind that now," was the answer, "I'm in a hurry," and out they went.

Ah! thought I, here is a poor woman made unhappy by a brute of a man who never allows her the pleasure of going shopping with a little money of her own. She works hard, without any reward, not even kind words. Ah! this must be the kind of farmer's wives who become insane. Then I wished I were a good fairy who might put money in her pocket to buy all those things so dear to a housekeeper's heart.

The arrival of my husband aroused

me from my reveries, and when, during my ride home, I related my experience, he laughingly said: "Just like a woman to see and bear so much." "And" said I, "I feel like beating that horrid man, and I suppose that's like a woman too."—*Janel.*

We clip the following from the Daily Saratogian.

An eloquent, earnest and scholarly divine is the Rev. T. O. Ayres, presiding elder of the Salisbury district of the Wilmington conference, who preached a noteworthy sermon last evening at the First Methodist Episcopal Church. The text was Romans xii, 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Following is a brief abstract of the discourse, which was listened to with rapt attention.

We do no violence in transposing this text to suit the theme, because God has been so merciful that we are constantly placed under obligations to him. I beseech you, brethren, that you do something to show your appreciation of the blessings received. Obligations can only be requited in kind, whether commercial, social or spiritual. Men have ever sought to pay their spiritual debts with material equivalents. This has been a common error, God will accept no such payment. Offer unto God thanksgiving and pay the vows in kind. Pray from the heart and not from the mouth. Some people pray for daily bread with the granary and the meat house filled to overflowing, and think because they feed the poor tramp that they are gaining eternal salvation.

God does not seek impossibilities, all that He calls for He makes man able to give. Give your body to God. No man is born so poor that he has no body, and God wants the body as a living sacrifice. By this God means the physical, the intellectual and the spiritual parts of the body. Were every human foot dedicated to God there would be no balls or hops in Saratoga this summer; every hand, no gambling hells; every tooth, no tobacco shops. In short, present your bodies, physical and spiritual as a living sacrifice to God and the ingenuity of hell may be defied. Since Christ ascended to heaven no dead sacrifices have been needed.

The *Christian Union* of May 17th says: "On Tuesday occurred an incident which will not easily be forgotten. Death had already invaded the ranks. Dr. C. J. Clark, of Maine, a man whose private life and public work had made him conspicuous in the Church, and who had been chosen as one of the secretaries of the conference, died on Sunday at his hotel; and at the same place within a very few hours, Mr. Leavitt Bates, a lay delegate much esteemed, suddenly passed away. The assembly was hushed as Dr. Chadbourne, of New England, read the memorial minute upon the death of Dr. Clark, and then, as though by inspiration, some delegate with a sweet, high tenor-voice, commenced in subdued tones, the refrain of 'Home, Sweet Home.' Like a wave of gentlest harmony the familiar strains moved over the house, and then the verse, 'I would not live away; I ask not to stay,' was sung, and the refrain re-

peated. The conference, just fresh from eager discussion of business, found itself in tears. It was a rare scene. How quickly in godly men does the soul appear uppermost! How firmly fixed beneath the contention of ideas and the strife of words are the common sentiments which make Christian men one in faith and hope and love!"

Dr. H. A. Rowland of the Johns Hopkins University has had a new engine constructed for ruling his plates for spectrum analysis or decomposition of light. The engine is run in a glass case, as the machinery is so delicate that the heat from a person's body would affect it. The new machine has ruled as high as 40,000 to the inch, and can be graduated to rule an almost infinite number, but the metal usually crumbles and the lines run into each other, above 20,000 to the inch. The plates are highly polished speculum metal, and glass is sometimes used. The lines are ruled by a diamond point.

How English Girls Learn House-keeping.

"I do not hesitate to say, that there is one noteworthy and valuable respect, in which I believe English girls are superior to American girls. That respect is their ability to conduct the affairs of their homes. This of course, is not an inherited ability, but is the result of training and practice. I am not considering the daughters of the nobility, but those of mercantile and professional men. In England, the custom is to train the girls, to relieve their mothers of many of the duties of housekeeping. Among families where there are several daughters, it is a common practice to have each in turn, take charge of the house for a week or a month. I do not assert that such a plan is never followed here, but at the most it is done with comparative infrequency. The system of living in boarding-houses, has in many instances, made it impossible to instruct our city-bred girls in domestic duties; but, happily, the increased facilities for suburban travel, have placed it within the power of many heads of families, to secure homes of their own.—*Epoch.*

The best thing a man can do, is to put his whole being in harmony with God. There is a prescribed order, and he should work in due co-operation. To be independent of God or antagonistic in mind, heart or life, is to run adversely to man's truest interests. Let him place his thought in consonance with the written Word, his affections in proximity with God's love, and his conduct in correspondence with Christ as his model, and he will find nature, providence and grace, or time and eternity, working in happy conjunction for the production of his highest welfare.—*Presbyterian Observer.*

It is seldom borne in mind that without constant reformation—that is, without a constant return to the fountain head—every religion, even the most perfect, nay, the most perfect on account of its very perfection more even than others, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed.—*Max Muller.*

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 Rum Thirst is Created.

Save in the States and portions of States in which the traffic in rum has been outlawed, there is not a city in which the streets are not dotted with saloons with open doors, inviting all to enter; not a town where they are not found, not a village but has its dram-shop. They cater for all classes of men from the pretentious saloon on a prominent street, adorned with paintings and resplendent with mirrors and frescoing, its bar frequented by well-dressed men whose calls are served by bartenders in immaculate linen and diamonds, down to the lowest dive filled with the poorest and most degraded, whose demands for rum are responded to by a dirty keeper, who serves out doctored whisky and stale beer. To a visitor from some other sphere, it would appear that the males of the human race are possessed of a strange thirst, a madness for rum, that requires the means of its satisfaction to be easily accessible to every one.

The fact in the case is, however, that the saloons are not so much the means through which the craving for rum can be conveniently satisfied without loss of time, as they are training schools for drunkards, kindergartens for instruction in drinking. Instead of being established for the purpose of satisfying a terrible thirst, which must be appeased they are the means whereby the thirst is first awakened in tens of thousands of men. It is an awful fact that there exists such a thing as the rum thirst—that through indulgence, the physical system of the drinker becomes so diseased that it demands more of the same poison as the only means of deliverance from its pangs. It is a thirst which has its parallel in the opium habit and other phenomena of the kind. But if the saloons were to be confined to the supplying the demands of the unhappy victims of this accursed thirst, they would soon die out for want of patronage; for the man who has become the slave to rum is an habitual drunkard, and in the majority of cases becomes so poor that his custom is not profitable; while his life, after he reaches this stage, is short, as disease and rum soon carry him to a dishonored grave.

We repeat, if the patronage of the saloons were restricted to this class of men—these in whom the rum habit is fully established—they would speedily become largely reduced in numbers. At least half of them would at once become unprofitable, and their keepers would be driven to close their doors and turn their attention to some better occupation. Hence, it follows that half the saloons at least, exist solely because of the persons who are dallying with rum, and allowing the rum appetite to grow upon them by insidious steps. They exist because of the men who are learning to be drunkards—who are slowly debasing their manhood by making themselves dependent upon alcohol in some form.

These men are "moderate drinkers." They scorn the idea that they should ever become the besotted, debased victims of the rum habit, yet they are treading the path which leads directly to that goal. The great majority of these frequenters of the saloon are young men—men with life all before them, and with but little to aid them in the struggle to achieve success save their talents and energy. They are full of ambition, buoyant with hope; yet they indulge in "moderate" drinking, oblivious of the fact that moderate drinking leads directly to immoderate drinking. Rum palsies physical and mental energy, deadens ambition, and substitutes leaden despair for buoyant hope; and he who as-

pires to achieve success in his life-struggle with the world would better dally with a venomous serpent than to indulge in rum, even though it be in moderation.

There are examples, we know, of men who achieved success who were also drinking men, but they are the exceptions. For every one of these who can be named, there are a thousand—yes, ten thousand—who have failed in business and made a wreck of their lives through rum. The vast majority of men can not fight the world successfully with rum for a friend. Then, too, the young man should consider the fact that the feeling is growing everywhere that the young man who frequents saloons is an unsafe person to employ. No merchant wants him for an important clerkship, no business firm desires to trust him, no self-respecting young woman wishes to put her life's happiness into his hands, no one wishes to put business responsibilities under his control. The shortest and best avenues to worldly success are closed against him from the start.

Man is a gregarious animal, and loves to meet his fellows. Here is one secret of the saloon's success, of its terribly debasing power over mankind. With its light, and warmth, and sociability, the saloon's attractions are great to many men, especially if they lack that finer mental fiber which revolts at coarseness and rudeness, and ribald or vulgar conversation. In place of seeking to find ennobling and safe associations, of making a social place for themselves among pure surroundings, they take the ready-made society they find in saloons. Once a part of the current, they go steadily downward with it.

The saloon is thus the primary school in which men take their first lessons in drinking. It is an institution which caters to an unworthy appetite, which in every man will struggle to overmaster him, and which will come out the victor in ninety-nine cases out of every hundred. If the saloons were all swept away, the total amount of drinking, would be reduced probably one-half at one stroke. Tens of thousands who have just begun the insidious habit of moderate drinking, would be saved from what is now their certain destiny—drunkenness and ruin.—*Toledo Blade.*

Youth's Department.

A Beautiful Life.

JANNETTE.

"Bessie, come here quickly. Do you see that funny looking boy?" and both girls laughed heartily.

Aunt Helen, who was sitting at another window, looked up and saw that a little hunchback passing by, was the cause of the laughter. Tears came into her eyes, and turning she said, "Girls, would you like to hear a story?"

Ina's answer was, "If you please, Aunt Helen," while Bessie, as usual, asked, "What is it about?"

"About Arthur, a beautiful boy, who looked very much like the one who just passed for—"

"How could he be beautiful, if he looked like him," interrupted Bessie.

"I did not mean that he had a beautiful face and form, for he, too, was a hunchback, but his was a beautiful life. He early learned to love Jesus, and Christ dwelling in him, made his life pure and good. He was obedient, he was patient, he was kind to all, even those who laughed and ridiculed him, because of his poor misshapen body. They never knew of the many tears he shed, because of their unkindness."

"I am sorry I laughed at that little boy," said Ina.

Aunt Helen drew her to her and kissed her, then continued: "Arthur was especially kind to his sister Nellie, whom he dearly loved. Many times did

he sacrifice his own comfort and pleasure for her sake. Was it her turn to remain at home and care for baby brother, he would plead to stay, that she might ride in his place. Did she need help about her lessons, his books were laid aside to help her, and thus he was always seeking some way to manifest his love.

Nellie was very different from her brother. She had bright blue eyes and golden hair, but alas! she had so often heard others call her a beautiful and bright child, that she became proud and selfish. As pride and selfishness took possession of her heart, it crowded out love and thoughtfulness for the comfort of others; she became unkind to her brother, and even grew ashamed to walk to and from school with him, because he was a hunchback.

There came a time when Arthur could no longer go to school; it wearied him to walk and to study. It was a great trial to him, for he dearly loved his books. Secretly Nellie was glad. One day as she entered the hall upon her return from school, she heard her mother and brother talking; she was about to pass on to her room, when her ears caught these words, 'Mamma, I wish you and papa could go, too.' Where can Arthur be going; it is my turn, she thought. Now it is her mother who speaks, 'My son, God does not want us to go yet, but Jesus will be there.' For a moment his face lighted and he said, 'Ah yes, and he will care for me while I wait for you.' But his face clouded again, 'Mamma, will Nellie be there, and will she learn to love me then?' Nellie waited to hear no more, she knew he was talking of going to heaven, of dying; how her heart smote her; she hurried to her room, and here her mother found her, sorrowful and penitent. What a long, quiet talk they had, and from that hour, her life was changed. Jesus helped her to overcome, until pride was dethroned, and love reigned instead. She devoted her whole time to her brother during the few remaining weeks of his life, and how happy it made him. His was a short life, but it was a life full of beauty and goodness, because full of the love of God, which left no room for evil. He performed no one wonderful deed, but many little acts of kindness, such as every boy and girl have opportunities of doing each day."

After a moment of silence, Bessie asked: "Aunt Helen, is this a true story?"

"Yes, dear, your papa was the baby brother I spoke of, and I Nellie. It has been many years since Arthur died, but it always makes me sorrowful, when I recall my unkind words and acts." "Kind words can never die," neither can unkind words ever be recalled.—*Michigan Christian Advocate.*

Union With Christ.

Those who profess to see nothing supernatural in Christ, regard his teachings and examples, as the sole agencies of his marvelous power among men. To them, union with Christ is nothing more than such likeness to Him as all men may have, by obeying His precepts and imitating His example. They ignore the fact, that obedience and imitation are impossible, without a supernatural birth, by which all true believers are brought into a vital union with Christ, like that between a tree and its branches, and that only thus can they be conformed to His likeness. Yet the careful student of the New Testament cannot fail to perceive, that it plainly teaches this great doctrine. It is the burden of Christ's prayers for His disciples, and also of the Apostle's teaching, that men may be partakers of the divine nature. The prayer of St. Paul for the Ephesians, "that Christ may dwell in your hearts by faith, and grant you, according to the riches of his glory, to be strengthened with might by his spirit in

the inner man," shows that the soul's union with Christ is spiritual and vital; and Christ's declaration: "Without me ye can do nothing," shows that it is indispensable to obedience. This union is also represented, as like that existing between the head and members of the body, which are united in one organism. In another place the relation between Christ and the believer, is said to be like that between the graft and the parent stock, which is also one of vital union, since the graft partakes of the vital sap of the tree into which it is grafted.

But the best representation of the identity of the life of Christians with that of their Master, is his own metaphor: "I am the vine; ye are the branches." The branch derives the nourishment from the vine, and has the same life and nature. The connection is not one of dependence merely; it is one of complete likeness of character, in which the fruit of the branch is the natural fruit of the vine. So the Christian has the same life that Christ had, and bears the same fruit unto holiness that He bore. As some one has beautifully said: "Christ and believers are not one as the oak and the ivy are one, but as the vine and the branches are one. The ivy could flourish as well supported by some other tree; but the soul separated from Christ, has no spiritual life in him." He, that hath not the Son of God, hath not life.

Union with Christ derives all its importance from the fruit it bears. It is not to be sought merely for its exalted relationship, nor yet for the happiness and safety that it gives, but that it may bear fruit in holy living, in self-sacrificing work for the salvation of others. "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain." Life begets life; and the great object of all life is fruit. The divine life in men is never fruitless. It is a self-propagating principle which is sure to reproduce itself in others, if it is not stifled and quenched. Whoever has the life, has the fruit. Every one who claims to be personally saved, must vindicate that claim by bringing others to the same experience. If one brings forth no fruit, it is sufficient evidence that he has lost, or never had life-giving union with Christ. It is a contradiction to suppose that an individual or a Church, that is never instrumental in saving anybody, is saved. "He that abideth in me, and I in him, the same bringeth forth much fruit."

Union with Christ is not such, that when once established it can never be broken. "Once in grace always in grace," is not a doctrine of the Bible. The frequent observed and confessed lapses of men from the Christian life into sin, prove that the doctrine is neither true nor scriptural. There is indeed, constant danger that those truly born of God and united to Christ, may fall from grace. Hence Christ emphasizes the need of watchfulness and effort on the part of believers, to maintain their union with him: "Abide in me. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Union with Christ is not self-perpetuating, requiring no effort to maintain it. Constant "watching unto prayer," "patient continuance in well-doing," clinging ever to Christ, are necessary at every stage of the Christian life. We must be faithful unto death, if we would receive the crown of life.—*Central Christian Advocate.*

"Except ye be converted," said Christ. Conversion is what makes one a Christian. Not birth in a Christian family, not confirmation by an ecclesiastic, not enrollment among the people of God, but conversion gives entrance into the kingdom of heaven. The repentance, which precedes this, makes conversion possible; for, says the same infallible authority, "except ye repent and believe"

Conversion makes Christian living not only possible, but natural. One no longer loves the things that he once loved. What were justly called burdens and intolerable exactions become means of growth and enjoyment. He is at one with God and delights in doing His will. There is nothing higher for any one, than to do God's will; and it is only the converted man, that is able to abide this supreme test. If we make Christianity less than the new life which is by faith in Christ, we place it in the category of all other religions. For this is its one distinguishing characteristic; that it transforms man's spiritual nature making him a new man in Christ Jesus.—*Central Christian Advocate.*

Seldom has a more interested audience assembled in Plymouth Lecture Room, than that which met to decide the important question, of who shall succeed to Mr. Beecher's pulpit. Every seat was occupied, and all the leading members who were in town, were present. Mrs. Beecher was one of the interested spectators. Dr. Abbott was not present, as he had resigned the conduct of the prayer-meeting to General Christensen. The opposition to Dr. Abbott amounted to nothing. He was unanimously elected pastor, after a ballot had shown four hundred votes in his favor to sixty against him. The society concurred in the action of the church.

"The preaching of the cross" is the preaching for the times. Not fine sermons, written on tinted and perfumed paper, discussing in a dilettante way some of the secondary moralities of religion; not high-blown sentences and rounded periods that express nothing when uttered. The age is soft enough already without being fed with pap from a silver teaspoon. What we need is the bold proclamation of the rugged truths that stand out in bold relief around the reeking cross. To judge by the preaching which is popularly styled the "preaching for the times," the offence of the Cross has ceased.—*Evangelical Messenger.*

Do you see that man across the street? Mark him well, my son. Three years ago he drew a prize of \$150, in a lottery. He was a happy, industrious man, before he won that prize. It ruined him. He has sunk every dollar he could borrow, beg, or earn, since that luckless day, in that same lottery. Look at him now. Note the hungry look in his eye. He has only one object in life. He wants to draw the capital prize. He is a lottery maniac. If you ever feel any symptoms of his disease coming over you, my boy, get down on your knees, and pray for deliverance; and then hunt this man up, and take another good look at him.—*Chicago Tribune.*

Alum Baking Powders.

A List of those most prominently Sold. The following are the names of some of the baking powders, published by the public authorities, as being made from alum:

Kenton,	Davis,
Silver Star,	A. & P.
Forest City,	Henkle,
One Spoon,	Ne Plus Ultra,
Patapoco,	Enterprise,
Empire,	Can't Do Beat,
Gold,	Eureka,
Veteran,	International,
Cook's Favorite,	Puritan,
Sun Flower,	Albany Favorite,
Jersey,	Golden Sheaf,
Buckeye,	Burnett's Perfect,
Peerless,	State,
Crown,	Silver King,
Wheeler's,	Welcome,
Carleton,	Old Colony,
Gem,	Crystal,
Scioto,	Centennial,
Zipp's Grape Crystal,	Gem,
Geo. Washington,	Windsor,
Fleur de Lis,	Sovereign,
Feather Weight,	Daisy,

There are doubtless many other brands of alum baking powder, besides those so far examined and named by the authorities. Most of the baking powders sold in bulk, by weight, and all sold with a gift or present, are said to be of this description. Prof. Wiley, Chemist in Chief of the Department of Agriculture at Washington, D. C., says: "The use of alum in baking powders in large quantity, in place of other acid salts, should be prohibited by law."

The Sunday School.

LESSON FOR SUNDAY, JULY 1st, 1888;
EXODUS 24: 1-12.

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

GOD'S COVENANT WITH ISRAEL.

GOLDEN TEXT: "I will be to them a God, and they shall be to me a people" (Heb. 8: 10.)

1. *He said unto Moses.*—For the time when Jehovah spoke these words to Moses, we must look back to chapter 20, verse 21. The "Book of the Covenant," (beginning at chap. 20: 22,) which is a document by itself, has been inserted, thus breaking the narrative connection. *Come up unto the Lord.*—Of course he was to go down first, and tell the people the terms of the covenant, and obtain their consent to them, and perform the rites described in verses 3 to 9. *Thou and Aaron, Nadab and Abihu, and seventy of the elders*—constituting a representative body of the whole people. Moses was the leader, mediator, prophet; Aaron and his sons stood for the priesthood; while the seventy elders, not to be confounded with the official elders afterwards appointed, (Num. 11: 16,) possibly having "a historical reference to the number of souls that constituted the whole family of Jacob, when he came down to Egypt," but more probably the heads of the tribes and families, who had exercised authority in Egypt, represented "the congregation of the children of Israel." *Worship ye afar off*—suggestive of the state of man under the old economy, not having been "brought nigh" by the blood of Christ.

"We may search from end to end of the legal ritual; and not find those two precious words, "draw nigh." Ah, no; such words could never be heard from the top of Sinai, nor from amid the shadows of the law. The words "afar off" are characteristic of the law, as "draw nigh" are of the Gospel. Under the law the work was never done, which could entitle the sinner to draw nigh."

2. *Moses alone shall come near the Lord.*—Joshua appears, from verse 13, to have attended Moses to the outskirts of the cloud, and to have lingered there until he emerged. *Neither shall the people go up.*—The people were to be taught reverence for a Being, too holy for sinful man to approach, without an appointed mediator. Hence they must not approach the mount. The priests and elders probably carried part way up the height.

3. *Moses came.*—Having received his message to the people, Moses went down the mount and communicated it. *Told the people all the words . . . judgments*—the "minor decalogue," consisting of about seventy regulations in all, and forming a wonderful condensation of the matters, which were afterwards expanded into elaborate details in the Books of Leviticus, Numbers and Deuteronomy. This "Book of the Covenant," as it is called, was committed to writing subsequently, and distinctly read. *All the people . . . with one voice.*—Their unanimitous consent, as contrasted with their after disobedience, ought not to be too severely criticised. For the time they were under the spell of awe and fear, which the dramatic scenes attending the giving of the law had laid upon them, and, undoubtedly, every precept which Moses declared to them seemed "holy, just and good," and commended itself to their consciences. They had yet to learn, that one can approve what is good, and yet follow what is evil. *All the words . . . will we do.*—Of course they meant it. These words indicate their acceptance of the covenant. But they were not sensible of their own weakness, and did not understand the comprehensiveness, and spirituality and strictness of God's law."

4. *Moses wrote all the words.*—His Egyptian education probably made him a facile scribe. *Rose up early.*—So did Abraham when he set out to do God's bidding, in the offering up of Isaac. Alacrity should characterize all who have God's work to do. *Built an altar*—the first, evidently, after the specific precept recorded in chap. 20: 24. The altar represented God's presence in the covenant. *Twelve pillars*—long stones, probably, set on end, around the altar, and representing the second party to the covenant, the twelve tribes. There is the germ of the tabernacle in this arrangement. The figure is perpetuated in the heavenly temple—"Him that overcometh, I will make a pillar in the temple of my God, and He shall go no more out" (Rev. 3: 12.) *Under the hill*—at the foot of Sinai (the modern Ras Sufsafeh.)

5. *Sent young men.*—The priesthood was not yet an institution, the family of Aaron not having yet been set apart. This, however, would make no difference, since it was the sprinkling of the blood, and not the slaughtering of the victims, which constituted the sacerdotal prerogative. Any Israelite could do the former (Lev. 1: 5, 6, 11, 12.)

Burnt-offerings . . . peace-offerings.—Says Prof. Rawlinson: "Burnt-offerings were at once expiatory and signs of self-dedication. Peace-offerings were indications of man's gratitude for mercies received. Both were now offered together, to mark (1) Israel's thankfulness for being taken into covenant; and (2) Israel's determination to consecrate itself wholly to the service of God."

6. *Moses took half of the blood . . . in basins*—for subsequent use in sprinkling the people. *Half . . . he sprinkled upon the altar*—both as a propitiation, and as a sign of concurrence, on the part of the people in the covenant. As the apostle, in Hebrews 9: 19, speaks of the book being sprinkled, Bush's conjecture is probable—that the book was laid upon the altar.

"The altar is the meeting-place between God and His people (Exod. 20: 24.) But God and the sinner cannot meet except on the ground of atonement, and so the altar must be sprinkled with the atoning blood of the sacrifice. As soon as the altar is so sprinkled, the people may meet with God, and receive His blessing there."

7. *Took the book . . . and read.*—He had probably repeated in substance the terms of the covenant on the previous day; now every item (see the three preceding chapters) has been committed to writing, and the solemn recitation gives them an intelligent idea of what they are called to subscribe to. *All will we do, and be obedient*—an unflinching and unanimous acceptance. On their part they ratify the covenant.

8. *Sprinkled it on the people*—perhaps on the elders, perhaps on the pillars which represented the people, or the nearest circle of the latter. "Thus the two parties to the covenant, sprinkled with the blood of the same sacrifices, were brought into sacramental union. Rites somewhat similar, involving blood communion, were common throughout the East in connection with covenants" (Prof. Rawlinson.) "Although, as the apostle teaches us, it was impossible that the blood of bulls and goats could take away sin, yet did it sanctify to the purifying of the flesh," and, as "a shadow of good things to come," it availed to maintain the people in relationship with Jehovah."

9, 10. *Then went up Moses*—representing now a people who had bound themselves to covenant faithfulness. *They saw the God of Israel*—so called, probably, because Israel had now formerly and nationally acknowledged His supreme Godhead. It is fair to suppose that God became visible—perhaps in "the faint, adumbrated form" of Christ in His humanity, or in some such shape as Isaiah saw Him (Isa. 6: 1-5) and Ezekiel (Ezek. 1: 26.) When Moses says (Deut. 4: 12,) "Ye saw no similitude," he was referring to the giving of the law, on Mt. Sinai. *Under his feet.*—The mention of "feet" confirms the supposition of a revelation in human form. *Paradise*—tesselated, as though "constructed of solid blocks of transparent sapphire." *As it were the body of heaven, etc.* (R. V., "as it were the very heaven for clearness.") Language is unequal to describe the "radiance of beauty" of this footstool of heaven's own blue.

"There is something sublime and significant in the restrained and reverent way, in which the glory of the Lord is referred to. No attempt to describe the vision itself, nothing which could supply even to the imagination, the materials for the construction of any likeness of the Almighty. Simply a suggestion, chaste and glowing, of the glory "under His feet."

11. *Upon the nobles*—the elders. *Laid not his hand*—in violence. The revelation on this occasion, differed from the terrifying one when the law was given. There were lightnings then, now only light. The belief was general, that a man could not see God and live (Gen. 32: 30; Exod. 32: 20; Judg. 6: 22, 23,) and the belief was true, as regards the full revelation of His awful personality. On these and similar occasions, the manifestation was accommodated to human capacity and endurance. *Saw God and did not die*—No literal feasting appears to be meant, though some think the elders partook of the feast offerings. "It seems to be merely a proverbial phrase, to denote the continuance of life" (Murphy.) They saw God and survived the ineffable sight.

12. *Come up to me*—leave the people, elders, priests, and come into private audience with me. *Be there*—tarry in the mount. *Tables of stone . . . law . . . commandments*—an intensive way of speaking of the Ten Commandments simply, which alone appear to have been written by the hand of God.

Letter from Laurel.

MR. EDITOR:—The revival influences of last winter in the M. E. Church here are still visible, especially among the young members who joined at that time. The congregations are good, and the

Sunday-school perhaps was never in a better condition.

The Children's Day was looked forward to with unusual interest, culminating in a grand array of floral designs. The storm of the 10th inst., somewhat interfered with the evening exercises, but their repetition the following Sunday night, was quite brilliant, and witnessed by a large congregation. It may be that reports of flowers, good speaking, and splendid music, are read with less interest by some than those of big collections; but we can make a good showing on both lines; our collection being a large advance on last year's.

Joshua Boyce, an influential class leader and exhorter in this charge, has been quite ill since last week.

The temperance people are greatly pleased with the prohibition candidates for President and Vice-President, and some of them believe that one of the great national parties would have done well, if they had nominated the same gentlemen as standard bearers.

J. HUBBARD.

June 19th, 1888.

Our Society.

BY A. K. B.

God has intrusted to our care, no duty so responsible as that of the culture of our minds, and this is one of the first objects of our Society.

Here we are brought together each week and our minds are elevated above the petty cares, and daily trials, by the interchange of good thoughts, and we are aroused to earnest work, and a renewed determination to advance, by the words of counsel and encouragement, from our Pastor, President, and Society friends, our silent teachers: for Example is one of the most successful teachers.

The diverse needs of humanity give rise to many kinds of business and numerous professions; men are born peculiarly fitted for each; every man, woman and child has a separate field of labor, and no one can perform well, the work of another.

We cannot all be orators so great as Demosthenes, musicians so talented as Mozart; nor can we all write poetry as did Longfellow or Tennyson, or excite the imagination with fiction such as was written by Lew Wallace or E. P. Roe.

Though we cannot do this, and win for ourselves a name that shall be known the wide world over, we can have a little world of our own, right here in this room; we can do a little to help our Society and make it a grand success.

We, as the Young People of St. Paul's, can do our duty. If we are asked to sing, we will respond cheerfully and sing from the heart, even though there may occasionally be a discord; there are no unkind critics in a society composed of mutual friends.

Are we asked to read, we will readily answer, I will, and make an honest endeavor to do our best. And thus with any duty that comes before us.

If we cannot read, sing, or declaim, we can cheer our comrades by always being in our places at every meeting; and if we can't do that, we can at least pay our five cents per month, and keep the Society treasury in a good, healthful condition.

Our Society wants to do some good. We want this place so attractive that every one will have an enjoyable and profitable evening every time they come with us, and will want to come again. We want to make it more attractive than the ball room or theatre; it is a better place to be. We want to make it more enjoyable than the club room, cigar store, or saloon; it shall be of more benefit to our young men.

Our aims are high. In fact, we want to make this Society room so attractive, and so fill it with good music, good reading, good thoughts, and good friends, that it will help a great deal toward

closing all these haunts of evil; that it will so decrease the buyers of theatre tickets, that the managers will announce "Closed, for the season" and we want that "season" to extend all the year round.

We want our Society to have such an effect on the saloons in the city, that every one will be closed, and the proprietors, managers and customers all converted into good citizens, members of Young People's Societies, Sunday schools and Churches. All this means active work for each member.

Men are true to themselves, when they use all their powers in the right way; true to Society, when they do it all the good they can, when they love their neighbor as themselves; true to God, when they love Him with all their mind and strength. And our Society when it aims to make men true to themselves, true to their fellow men, and true to God, has a noble work, and each member who faithfully performs his work, must be ranked among the benefactors of his race.

Let us then, make our Society a grand success, by cheerfully doing all work assigned as our part. Let us welcome the stranger who may visit us; let us invite others to come. Let us be thoroughly true in all our actions; in short, let us be true to God.

The poet says,

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow,
If thou another's soul wouldst reach;
It needs the overflow of hearts,
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble deed."

St. Paul's M. E. Church, Wilmington, Del.

Mrs. William Urie.

The following memorial tribute, prepared by Rev. H. A. Cleveland, D. D., was read before the Philadelphia Preachers' Meeting, and its publication in the *Philadelphia*, and *Peninsula Methodist*, was requested by vote of that body. Many of our readers will be gratified by the perusal of this beautiful sketch. From 1868 until his death, in 1880, brother Urie was a member of the Wilmington Conference.

On the night before Easter, 1888, in the seventy-fifth year of her age, Mrs. Ann Matilda Urie, widow of the late Rev. Wm. Urie, formerly member of our Philadelphia Conference, in great peace and triumph, exchanged the mortal for the immortal, and ascended from her home on earth to her home in heaven. Her five surviving children were with her by her bedside in the last moments when her frail body, worn by age and wasted by that subtle disease, pneumonia, fell into sleep as a tired child at night sinks to rest in its mother's arms, and her pure spirit went to be forever with the Lord and with the many good ones who had gone before her to those mansions prepared for them.

On the afternoon of April 3d your committee, together with the relatives and friends of this elect lady, assembled in the Fifth Street Church—the place dear to her by many hallowed associations and recollections, and where, in the later years, she had chosen to hold her church membership—that there they might unite in celebrating her final victory and in giving God thanks for his grace vouchsafed unto her, that she should know his love and fellowship, and be enabled to maintain through all the years and turmoils of her life, a pure heart and a good example, and to leave to her friends the comfortable assurance that in her death her spirit attained its perfect consummation and bliss in his eternal kingdom and glory.

Mrs. Urie was born in Talbot county, Maryland, in 1813. Under the ministry of the Rev. Levi Storks, and during a gracious revival, she gave her heart to Christ and joined the Methodist Episcopal Church. She was married in 1838 to the Rev. William Urie, then a mem-

ber of the Philadelphia Conference, and for forty years, until his death in 1880, was a devoted wife and a true helpmeet to him in all his labors and ministry, and was greatly respected and beloved by all the churches with which she came into relation.

She was endowed with vigorous mental powers, which were educated into a finely proportioned development. She had all those refinements of thought, of feeling, and of manner that come from good ancestry, good sense and good culture. She had gentleness, repose and dignity, and was not lacking in sympathy. She read human nature as by instinct. To the perplexed she gave wise counsel, and to the hearts agitated by many sorrows her words were as oil on troubled waters. Her piety was quiet, but was also instructed, trustful, devout, constant and hopeful. She had always a noble sensitiveness and an untribal catholicity. She could never be pretentious, harsh or hasty, but was always urbane, lady-like and Christian. She was reserved, but never cold nor morbid. In church work she was unconventional, zealous, untiring and efficient. She made her influence felt as the sun and the violets do theirs. Her presence was a vitalizing and a refining force.

They who called her "mother" were privileged above the common walks of life; they can never forget the glory which in her they witnessed. In what by the grace of God she became, the power and reality of spiritual things had convincing argument. She was a conspicuous instance of what Christ can do for us when we yield ourselves to his good will and shaping. Her character lends dignity to our common nature; her virtues clothe with sacredness and hope the relations and struggles of our human way; the triumph of her career has placed a lamp in the door of our sepulchres.

Now the harp strings are severed and the instrument is mute; yet we hear, in the stillness that comes to us, soft whispering notes, far wandering, as of eternal harmonies. The precious vase is broken, yet the light and sweetness that were within make a radiance and a precious perfume to linger in our remembrance of her, and to fall upon our hearts in the grace of a present hope and the earnest of a perpetual enrichment. Ever the Easter lilies will spring from the mention of her name, as her going away has opened to us anew the windows of heaven. Ever out of the past, to all who knew her, her image will rise clothed and crowned with nimbus and aureole, lighting the dark and lonely way along which they go, and beckoning them forward to the land and home where the shadows vanish and there is no more any death, and where the ideal becomes the real, and the souls of the faithful, delivered from the burden and limitation of the flesh, are made perfect and have everlasting felicity and union.

In the memorial service to which your reverent thoughtfulness commissioned us, words of tearful reminiscence and of tender affection were impressively spoken. The invocation was offered by the Rev. I. R. Merrill; the Holy Scriptures were read by Revs. J. B. McCullough, and W. L. McDowell; addresses were made by her pastor, the Rev. H. A. Cleveland, D. D., and by the Revs. J. O. Wilson, Solomon M. Cooper and W. L. Gray, D. D., and the prayer was offered by the Rev. T. A. Fernley.

Her remains were accompanied to their last resting place, in Mt. Moriah cemetery, by brothers Cooper and Cleveland, where the burial service for the dead was read.

It is astonishing to observe how few people understand the common rules of measurement, in purchasing wearing apparel. A "size" in a coat is an inch; a size in underwear is 2 inches; a size in a sock is 1 inch; in a collar 1/2 an inch; in a shirt 1/2 an inch; in shoes 1/2 of an inch; trousers 1 inch; gloves 1/2 of an inch; and in hats 1/2 of an inch.

Conference News.

ROWLANDVILLE AND MT. PLEASANT CHARGE.—Fred E. McKinsey, pastor, writes. On April 24th '88, a series of meetings were commenced in the Rowlandville Church which were continued for four weeks. These services resulted in two accessions to the church, and in reviving all of her interests. Fruit is now being gathered from the seed sowing, and greater things are yet looked for. Rev. G. W. Bounds of Taylor's Island had charge of the special services for the first ten days, and thereafter the pastor was assisted by Dr. W. L. S. Murray, P. E., of the District, Revs. Otis, Jewell, and Jones of the M. E. Church, and Revs. Hodge and Grant of the M. P. Church.

Three deaths have occurred on the charge. On April 26th, Mrs. Woodrow, in her 91st year, and Mrs. Amanda McCearns in her 67th year; both passed away sweetly trusting in Christ. The latter had been a member of Mt. Pleasant Church since early childhood. Both funerals took place on the following Sabbath afternoon. Mrs. Woodrow was buried from her late residence at 1 o'clock P. M., interment at Hopewell cemetery. The latter was buried from Mt. Pleasant church at 2.30 o'clock P. M., interment in the cemetery adjoining the church. The large congregation gathered to pay the last tribute of respect to the aged dead was indicative of the high esteem in which both ladies were held by the people of the community. On June 21, '88, Geo. McMullen, a young man departed this life after several months illness. Affected with the wasting disease, consumption, friend McMullen, was given ample time to make all things right between himself and God. Upon coming to the charge we sought him out and endeavored to impress him of his great need. At first he was indifferent, though always respectful, but ere long became teachable. Like a little child we led him, and on Monday preceding his death we were made to rejoice with him over his salvation. Conscious to the last, he testified that all was bright as his faith was anchored in Christ. Funeral will take place Sunday, June 24th at 1 o'clock P. M., interment West Nottingham cemetery.

Undoubtedly we are gathering the harvest from faithful seed sowing by my predecessor last year. All social and religious services of the church are largely attended and the Sabbath-school has doubled in size over last year, and is still growing. We all join in saying *Esto Perpetua*.

A committee is at work soliciting funds for an organ for the Mt. Pleasant Church, and are meeting with much success. As the Trustees have voted the privilege of placing an organ in the Church and the people are being liberal, instrumental music is an assured thing for the near future.

Sunday, June 17th, was Children's Day at Mt. Pleasant. The usual lesson was taken up at 9.30 A. M. and at 10.30 a sermon was preached to the children from Ecclesiastes xii chapter 1 verse. At 3 P. M. the special exercises were rendered before a crowded house. Prayer by the Superintendent E. Ewing, declamations by Masters Earnest Gillespie and Samuel Kennard, and Misses Sidwell, McCardell and Hineman, with Bible reading and remarks by Wm. Weldon, Esq., interspersed with music, led by Samuel McCardell, Esq. were the parts taken by the school on the programme. Rev. J. P. Otis of Tome Memorial Church Port Deposit, and Rev. Isaac Jewell of the M. E. Church, Rising Sun, were both with us and made admirable addresses. To the young friends and members of the Church we are indebted for the superb floral decorations. All the front of the edifice was adorned with evergreens festooned and wreaths of flowers. Over the pulpit a large arch, trimmed with box-wood and flowers, from which was suspended a large horse shoe made of white roses, was particularly noticeable. The apportionments for Educational collections for the charge amounts to \$14. Of this Mt. Pleasant Church has given \$9.25. Rowlandville \$3. Total \$12.25. The remaining \$1.75 is provided for. Hence Rowlandville and Mt. Pleasant have reached the apportionments and are on the Roll of Honor.

Colona, Md. June 22, 1888.

The Rev. C. A. Grice, who has been pursuing a course of study with the Grant Memorial University, this week, received the degree of A. M. His final thesis being "Progressive Methodism."

A very successful festival was held at Brandywine M. E. Church last week. The net proceeds being over \$200.

The Children's Day collection at Fairmount, Md., amounted to \$81.

Re-opening.

From the *Kent News*, we take the following report of interesting services, in Galena, Md. Mt. Olivet M. E. Church was re-opened the 17th inst. The structure is a gem of beauty, with tower and spire in front, gothic windows in beautiful stained glass, several of which are memorial; walls neatly frescoed; recess pulpit, and a rich-toned 900 pound bell in the tower. The church is beautifully furnished and carpeted throughout, and is seated with folding chairs of an attractive pattern. The whole cost was \$3,900, on which \$2,300 had been raised and paid, prior to dedication day; leaving \$1,600 to be provided for.

Rev. Theodore Stevens, of Philadelphia, preached in the morning from Gen. 28:17. A collection of about \$500 was made after the sermon. Rev. T. L. Tomkinson discoursed in the afternoon, from Matt. 5:23. After the sermon, the sum of \$110 was realized from collection. Rev. R. W. Todd, of Chestertown, preached at night. An overflowing house greeted the speaker. His text was Deut. 7:22. Another effort was made to raise what was necessary to cancel all indebtedness, and over \$1,000 was reached, as the result of the day's effort; with the promise of an additional \$200 from two interested gentlemen, should the balance of \$300 yet needed be provided for. These sums, with nearly \$100 assumed by the Ladies' Mite Society, will complete the payment of debts on the improvements. It is probable that arrangements will be completed in a few days, by which this result will be secured. All have given liberally, and some very largely for their means. Several gentlemen, not members of the church, deserve great praise for the labor and financial sacrifice they have bestowed upon this enterprise. Surely we have had the Divine guiding hand, and the Divine blessing in this arduous task. Our Sabbath services were continued through the week. Bro. Price preached on Monday night, Bro. Bryan on Tuesday night, Bro. Townsend on Wednesday night, and Bro. Browne on Thursday night. This has been a great service for Methodism in this community, and presages enlarged prosperity in the near future for the cause.

Children's Day was observed in the M. E. Church, Vienna, Md., Sunday 10th inst. The platform was handsomely decorated with flowers and evergreens. The programme was entitled the Star, the Cross and the Crown; an arched way representing the pathway to heaven by the way of the Star, the Cross and the Crown. The children and young people performed their parts well.

The Trustees of the Conference Academy met June 21, in the Academy Hall, Dover, Del. The principal business brought before the Board was the election of teachers, as published in the catalogue, and the building of the Ladies' Hall. Plans had been secured, and sealed bids were opened, but as the bidders ranged in their offers from \$19,000 to \$24,000, (out of reach of the trustees,) by resolution the bids were all set aside, and new plans and bids to be called for, not to exceed \$12,000, the amount apportioned on the several charges of the Conference. The committee will use its best efforts to secure as soon as possible, the necessary plans and bids, that the Trustees may go forward with the building. The ladies of Dover had through a festival, raised nearly \$100 for the beautifying of the campus, for which they received the thanks of the Board.

W. L. Gooding, Ph. D., was unanimously chosen Principal, and the school which this year has the largest class of graduates, except one since its origin, will begin the new scholastic year with a bright outlook.

Children's Day was observed with appropriate decorations, songs, and services, at Bethel, Claymont, Mt. Pleasant, and Edge Moor. Revs. J. W. Hammersley and J. T. VanBurklow reported in Quarterly Confer- tence that they had called on, talked and prayed with nearly all their parishoners during the present quarter. Mt. Pleasant has added 80 volumes to the S. S. Library.

Easton District.

DEAR EDITOR,—Having completed my first round of quarterly meetings for the present conference year, I am prepared to report progress. The new pastors have all received a kindly welcome, and are beginning their work, with considerable promise of success. In not a single case, has any preacher been received otherwise, than in the most cordial manner. And so far as the writer could observe, the preachers are equally well pleased with their appointments. Thus should it ever be in the Methodist Episcopal Church; and as long as it is so, there will be no real danger to the "Itinerancy," no matter how they may lengthen the term of pastoral service.

We are hearing quite a variety of opinions expressed, on this extension of ministerial time, but we believe that a majority of both preachers and people, are willing to give it a fair trial. Some one has said, that but one church of our Conference, is likely to avail itself of the five year rule; but if we may judge from what we are hearing, a good many of our churches will give it a trial.

The order for the first quarter, has been to look after some of our home interests, and get them out of the way, before the collections for benevolences come on.

The new church at Clayton, on Smyrna circuit, has been completed and dedicated, and all of the debt has been provided for. Bethel, on the same circuit has been re-painted, and certain improvements made about the pulpit, which will be appreciated by the preachers. Bro. E. E. White, the pastor, has been abundant in labors, and we are glad to report this success.

Galena Church has also been finished and dedicated. It is a joy to both pastor and people, as well as a credit to the Methodism of that community. Bro. I. G. Fosnocht has had an earnest struggle, but now he is a happy pastor among a happy people.

The enlargement and improvement of Chatham's Chapel, Talbot circuit, has been brought to completion, and will possibly have been re-opened, ere this is read by your patrons.

A new church is nearing completion on Bay Side and Tilghman Circuit. It is located at Sherwood, mid-way between Bay Side and the Island, and it will be dedicated as soon as harvest is over. Over three hundred dollars of debt on Bay Side Church has been paid during the quarter. Bro. J. M. Lindale the pastor, although on his first year in this charge, has already found a very warm place in the hearts of his people.

King's Creek, under the inspiration of Bro. James A. Brindle, has bought a parsonage at Cordova, and will make it a comfortable home for the preacher. Bro. Brindle was for a time very sick, but we believe he has now fully recovered, and will succeed in placing King's Creek in a higher rank among the circuits of our Conference.

Hillsboro, G. W. Townsend, pastor, has been doing a grand work during the quarter, by raising in cash nearly one thousand dollars, and paying off all debts against church and parsonage.

On Ingleside, Bro. A. Chandler, pastor, in addition to getting ready to build a new church at Henderson, and providing for the repairing of Basic's, has put up a board Tabernacle at Cox's Station, where he has arranged for a preaching service, having in contemplation, the building of a chapel in the near future.

Old Union, on Appoquinimink Circuit Bro. G. S. Conway, pastor, is to be repainted and re-furnished, through the liberality of Bro. Taylor, one of our large hearted laymen of Middletown, Del., who has a love for Methodism abroad, as well as at home.

Thus we might continue to write, concerning improvements which are going forward on the district. In a number of our charges, the hearts of the preachers have been gladdened, by the increase of salary. This increase has not been as extended as it might have been, but it indicates that some of our churches are growing in liberality, as well as in other graces.

The "Children's Day" services, so far as heard from, have been a success, and the collections equal to those of last year; but if our people are not careful, they will so increase the cost of these entertainments, that there will be but little of the collection left for the cause of education. One school that we could name hired musicians and etc., which cost within one dollar of the whole amount received in the collection. Is there not a danger of carrying these Children's Day entertainments beyond the sanctity of the Holy Sabbath?

Yours fraternally,

J. FRANCE.

Smyrna, Del., June 22th, 1888.

"Watering Salaries."

I am glad that some one has taken this matter in hand. It should have more than a passing notice. We fully agree that the church should look after the matter and cause it to be quit. Pastors sometimes help to pay their own salaries, by contributing for themselves, or families. No wife, nor junior child can pay the salary of the husband or father; no more than a man can take his own money and pay himself for a bill, that another man owes him, and to attempt it is to attempt a fraud; and to say he has done it, is to say what is not true. When a pastor, at the close of the Conference year says, "If you will raise so much, I will take off so much;" and then reports in the minutes, that he received his salary *in full*, he tells a—; well, Mr. Editor, you would not print

the word, so I leave a blank to be filled by the reader's imagination. After the pastor has actually received his salary, cash in hand, he may and *should* contribute to the collections, according to his ability, just as other christians should. But in no case can he pay what is called "quarterage." The stewards who take a part of the pastor's salary, to pay for his families place in the church are guilty of *by-way* robbery. There is a tendency in these days in too many cases to employ crooked methods; "stealing the livery of Heaven, to serve the devil in." No pastor or Presiding Elder has a right to discount his own salary, and then report it paid in full; to do so, is to deceive. A pastor says "our people worked hard to raise it; and in fact they gave me about enough to make it up, so I reported them up." But the fact is, had the church been honest and done its duty, it would have paid all it promised to pay.

The writer has never served a church that was not able to pay all it was willing to promise, and more too. Besides, this report assumes that, though his people are not able to pay their apportionment, they want credit for doing what they did not do. On the contrary, if his people are honest they don't want to sail under such false colors. When honest people make donations to the pastor and his family, it is not their thought or desire, to have the money value of such gifts credited on pastor's salary. It is a gift, not payment of debt.

"Making it up at Conference," is of a questionable propriety. The pastor finds that his people have almost put his charge on the *Roll of Honor*; and he, "Good soul," puts his hand into his own pocket, "forks over" the needed amount, and puts his charge on that roll.

Let us analyze this goodness.

1. Did the people pay it? No, they did not.
2. Did the pastor give it, because he "so loved" his charge and his Lord's cause? No; was it not rather to gain applause when he made his report to Conference, and place his charge on "the roll of honor?"

Is it right for a presiding elder to put in his money at Conference, to "make it up," or to bring up the district to a certain standard. Our answer is, No. A Presiding Elder is as much bound by the law of God, and the law of his church to give of his means, as are his brethren of the Laity; but there is a time, and a place when and where he should do it. When he is on his district and the collections are being taken is the time and place, when and where he should make his effort, and pay his part to the extent of his ability. Why should a pastor or a Presiding Elder go to the finance Committee, or Missionary Treasurer, to look after his returns and put in money to make his collections up to the apportionment, or a little beyond it? Is it for the Glory of God, or to save his own credit and get on the "roll of honor?" Suppose he finds his returns already up and beyond, would he feel a call to put in a little more, for the glory of God? We doubt it.

We should accept our apportionments cheerfully, and honestly, do all we can to meet them; studying thoroughly the questions involved in our benevolences, and doing our best to explain why we take them, and how the church applies what is given. The apportionments are not too high; they never can be so long as they are not one fourth as large as the tobacco bill, and not a tithe of the rum-bill.

"But the people complain;" of course they do, they always did, and they always will. Ever since the woman came to Christ and poured the precious ointment on his head, a certain class of his disciples have had "indignation," and have asked "To what purpose is this waste?" If Christian men would consider the large sum expended for tobacco, they might well ask to what purpose is *this* waste? If the Christian men of this nation would look at our nine hundred million dollars rum-bill, and their responsibility as voters they might press the question, "To what purpose is this waste?"

Let us watch against all unholy ambitions and seeking merely for the loaves and fishes. Let us be honest and seek to cultivate the spirit enjoined by the apostle, "In honor preferring one another;" stop "Watering Salaries" and quit *making up* collections for the applaud of men.

B. CLEAN.

ITEMS.

Mrs. Manuell Talcott, the philanthropic Chicago lady, who has given away \$300,000 in ten years to public institutions, is dead, in her sixty-eighth year. She used to pick up children in the parks, and buy them shoes. There are two Talcott day nurseries in Chicago, and the drinking fountain in Garfield Park was given by her.

The latest figures show that there are 16,447,090 Sunday-school scholars in the world.

Professor Maria Mitchell is having an observatory built in her sister's garden, at Lynn, Mass. She will have more leisure to devote to her astronomical studies, now that she is relieved from the cares of teaching.

The world does move, and the County Medical Society is revolving with it, for that ancient and honorable association of physicians, elected Dr. Mary Willits a member last evening, and thus has opened to qualified women physicians, the doors which have been so long—and, as the *Ledger* thinks, so unwisely—closed against them.—*Philadelphia Ledger*.

The first newspaper was published in England in 1588.

Carhart & Co.'s store, Zion, Md., will be closed on Wednesday, July 4th, 1888, excepting an hour or so at noon for the delivery of mail.

Fourth of July on the Alleghenies.

Grand July pleasure tour to Cresson.

The Pennsylvania Railroad Company, in order to provide an attractive tour for the holiday season of the Fourth, has arranged a grand pleasure tour for the Alleghenies and Cresson on Monday, July 2d. This tour is fixed at a most opportune date, as every one desires to celebrate the holiday of Independence, by some pleasant jaunt. There is no pleasanter trip one can take than this, nor any more appropriate, for where could the birthday of Liberty, be more fitly celebrated than on the mountain top. The summer merits of Cresson are too well known, to need more than mention. It is one of the choicest spots in the land, and offers everything that can in any way, contribute to pleasing diversion.

Round-trip tickets, including one day's board at the celebrated Mountain House, good for return trip within ten days, will be sold from New York at \$9.50; Philadelphia, \$8.00; and at proportionately low rates from other stations. The special train, under the supervision of the Tourist Agent, will leave Broad Street Station, Philadelphia, at 10.40 A. M. Tickets from other points will be good on any regular train of July 2d, arriving at Philadelphia in time to connect with the special. Itineraries may be procured at ticket offices of the company.

Excursion Tickets to Colorado.

The Baltimore and Ohio R. R. Co., has placed on sale, excursion tickets to Colorado Springs, Denver and Pueblo, also to Yellowstone National Park, at greatly reduced rates. These tickets are good to return until Oct. 31st, and will remain on sale during the summer months. For information in detail, call upon or address nearest B. & O. Ticket Agent, or L. M. Cole, General Ticket Agent B. & O. R. R. Co., Baltimore, Md.

Camp Meeting Directory.

Chester Hights,	July 24-Aug. 2
Wye, Md.,	" 24- " 10
Penrose Woods,	July, 24
Camden,	" 18-27
Pitman Grove, N. J.,	Aug. 2-15
Concord, Caroline Co., Md.	" 3-13
Brandywine Summit, Pa.,	" 13-23
Beckwith, Md.	" 14-24
Woodlawn, Md.	" 14-24
Ocean Grove, N. J.,	" 20-30

Marriages.

SELBY—ELZEY.—On Wednesday, June 20th, 1888, at the residence of the bride's parents in Sharptown, Maryland, by Rev. Wilmer Jaggard, Lizzie E. Elzey to William W. Selby of Philadelphia.

WALTERS—GREEN.—In Wilmington, Del., June 20th, by Rev. D. H. Corkran, Christopher P. Walters and Natalie B. Green, both of Centerville, Md.

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Madeley,	3 8	1 10
North East,	9 9	8 7
Hart's,	7 3	8 10
Elkton,	9 3	17 10
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Crisfield,	6 8	8 10
Pocomoke City,	13 8	15 10
Pocomoke Circuit,	14 10	15 3
St. Peter's,	21 3	22 10
Somerset,	23 10	22 3
Deal's Island,	23 8	22 8
Holland's Island,	28 10	29 10

SEPTEMBER.

Powellville,	1 3	2 10
Parsonsburg,	1 10	2 3
Laurel,	7 7	9 7
Shortley,	8 3	9 10
Sharptown,	15 3	16 10
Delmar,	15 10	16 3
Bethel,	17 10	16 7
Fruitland,	20 2	20 7
Quantico,	22 3	23 10
Salisbury,	24 5	23 3

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Charge.	Date.	Q. Conf.	Preaching.
Chincoteague Island,	8 10	10 A. M.	
Accomac,	14 15	10 A. M.	
Smith's Island,	22 24	10 A. M.	
New Church,	28 29	3 P. M.	

AGUST.

Parkley,	5 7	10 A. M.	
Tangier,	19 21	10 A. M.	
Onancock,	25 26	10 A. M.	

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