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Methodist.

REV. T. SNOWDEN THOMAS, A. M.,
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STAND IN THY LOT.

BY MRS. S. BEAIRD PRATT.

Stand in thy lot, though barren the soil,
Where Jesus, the Master, has bidden the toil;
Its weeds and its brambles shall yield to thy
care.

And roses and lilies thy garden make fair—
Stand in thy lot.

Stand in thy lot, though thou canst not see
Why so toilsome a work was chosen for thee;
'Tis enough to know that in every place
Thy Redeemer has promised sufficient grace—
Stand in thy lot.

Stand in thy lot, though the world should
blame,
And thy seeming reward be but loss and
shame;

Thy work is but part of an infinite plan
And the Master hath need of every man—
Stand in thy lot.

Stand in thy lot when the morn has fled,
And the fierce heat of noonday beats on thy
head;
Stand firmly, work bravely—the promise is
sure

Of victory and triumph to them that endure—
Stand in thy lot.

Stand in thy lot—'tis thy very own;
It was given to thee, and to thee alone;
Thy neighbor's bright corner then envy thou
not,

Since Infinite Wisdom has chosen thy spot—
Stand in thy lot.

Stand in thy lot through the livelong day,
Though the siren world tempt thee often
away;

O! canst thou not watch for one short hour
with Him

Who, in agony, watched 'mid the shadows
dim?
Stand in thy lot.

Stand in thy lot, though the loved of yore,
With the muffled boatmen have sailed for
that shore,
Where the ransomed walk 'mid the glorified
throng;

Though thy spirit is faint to join in their song,
Stand in thy lot.

Stand in thy lot, for the Saviour waits
With his own "Well done" at the heavenly
gates,
And thy heart shall be filled with his smiles
of praise;

Then stand in thy lot to the end of the
days—
Stand in thy lot.

—Sel.

In Switzerland.

BISHOP W. F. MALLALIEU.

In the arrangement of the plan for episcopal work I find myself in Europe. The trip across the ocean and through France was accomplished with ease and comfort, and on Wednesday evening I was set down in Basel, the seat of the Switzerland Conference, as though I was at the end of an ordinary day's travel. The steamers and trains run on schedule time, and my destination was reached at the precise time advertised. Going to Europe has become about as commonplace and easy as a ride on the horse-cars. But the interest centers in the gathering which assembles for this year in this most northern city of the Republic of Switzerland. The place of meeting is in our own comfortable and commodious church. The church building is so arranged that the lower story supplies class-rooms and an excellent tenement for the preacher. Our home is to be with the preacher, and a large, nicely furnished room is our place of abode. It is good enough for anybody and altogether comfortable. The audience room is in the upper part of the house, and will seat, gallery and all about six hundred people. It is neat, clean and convenient in all its appointments. The pastor, Rev. A. Rodemeyer looks after all the details of caring for a conference, and seems to anticipate all wants. He is a spare, lithe man; an earnest, efficient speaker; he enjoys the confidence of his brethren, and is unanimously elected secretary, which office he fills to the satisfaction of all, scarcely a correction having been required in the

reports of the whole session. The conference is small, less than thirty members, but it will fully average with any conference in America of its size. Bro. Breiter, the recently returned delegate from the General Conference, is one of the two presiding elders. Bro. Peter is the other, and they are men of excellent gifts and adaptations for the office. They look like first-rate typical elders. Then we have Odinga, and Bruns, and Diem, all men of mark and influence. There are young men of ability coming on who will do most efficient work in the next twenty years, and will in due time take the place of those who are now leaders of the conference. Bro. Nulsen, who is at the head of the Book Concern at Bremen; is the oldest man in the conference, and the first convert from Romanism to Methodism in Germany. He is a most genial and agreeable gentleman, and enjoys the respect and love of all his brethren. He succeeds in so managing the affairs of the Book Concern that most encouraging dividends are reported from year to year. The dividends are applied to the work. Bro. Nulsen spent several years in America, and now having good command of the English language acts as the interpreter for the conference.

The business of the conference is carried on precisely as it is in America, with regularity and dispatch. There are no very long speeches and no two or three who feel that they must speak on every question. They deal kindly with each other, and there is an appearance of candor and good feeling which make all the transactions of the session very brotherly and pleasant. They are not in favor of adopting reports as a whole, they insist on having reports read through, and then they take up the items *seriatim*, and after reading, if there are no corrections, they adopt, but they are very particular that no word shall be employed which does not mean what they intend. They make very nice discriminations, and evince a care and thoughtfulness worthy of all commendation.

Sunday is a great day for our people at the seat of the conference. They crowd the house to its utmost capacity. The average congregation is three-fourths females, one-fourth males. It is said that the male population has an impression that church going is adapted to women and girls. The services commence with a sermon at 9 A. M. The preaching is in English, but is translated by Bro. Nulsen, so we have it in two languages. The people are good listeners, and it is hoped are profited by what they hear. The sermon is followed by the ordination of deacons, there were no elders to be ordained this year. The choir numbers at least forty young men and young women, though the congregation joins heartily in the singing, except when some special piece is rendered.

The love feast comes in the afternoon, and is, like most conference meetings of this kind, mostly made up of the testimonies of the preachers, some of which are like others that have been heard in other places, most remarkable for their length. The preachers have a vein of humor, at least some of them have, for it is quite a common thing for a word to be spoken that sends a smile to all faces. A few of the people get a chance to speak, and improve it to very good purpose. It is a wonder that in such meet-

ings all good people cannot have the grace of brevity, or remember the golden rule, and be willing others should share in the blessing of witnessing for Christ. Is it selfishness or egotism or forgetfulness? It seems to be a difficulty that troubles all social meeting.

The Sunday-school is a marvel. It is composed mostly of children and youth, and the audience room is literally packed. Not more than a fourth of those present are males. If there were as many boys as girls it would require another church to hold them. And there can be no doubt that we could within a single year have another church membership and Sunday-school as large as those we now have in Basel, if some brother would apply the principle of "self-support" to Switzerland, and build these people a church and parsonage and pay the living expenses of the preacher for a year. The people we reach are poor, and they have a ceaseless struggle for bread, and they cannot do these things for themselves. Why should we not come to their help? They love our ways, they love our doctrines, and they love the experience of salvation when they are converted to God. Switzerland is a hopeful field, and will well repay all expenditures. Our preachers are most careful and conscientious managers of all financial matters, and will not waste the mission funds committed to them.

The Sabbath closes with a meeting for religious addresses by three of the preachers, not three sermons, but twenty minutes' talks on vital matters relating to Christian experience. The people are moved and blessed, and while there are no Methodist shouts, there are occasional fervent though subdued amens which tell that the fire of God's love is burning in these hearts. Surely the Sabbath was a day of blessings to preachers and people, and will not be forgotten by them. Will all who read this letter make special prayers for our work in Switzerland? *Central Christian Advocate.*

Life Preaching.

The witty and jovial Lord Peterborough, after visiting at the house of Fenelon, said to him at parting: "If I stay here much longer, I shall become a Christian in spite of myself." It was not any exhortation from the good archbishop's lips that so impressed him, as the beauty of a cheerful and consistent life. Godly living is what this poor, wicked world is dying for want of to-day. Pulpits only give forth their utterances for two or three hours on a single day in the week. They reach the limited number who come within their range. But Jesus Christ calls every converted soul into a ministry of the daily life, and bids them preach on seven days of every week. "Let your light shine;" "As ye go, preach;" "Herein is my Father glorified, that ye bear much fruit." These are among his high commissions to every Christian.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus, to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No skeptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a skeptic, his godly moth-

er's life was too much for him. He afterwards added to this, that "his first feelings of religion were made stronger, by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding, or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor, sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character, as a night lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance, makes himself felt in the same way among his fellow clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart; for, although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendors of heaven, and through the ages of eternity."

This testimony from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room mate said to him, but simply what he did, that wrought so potent an influence. It was genuine *life preaching*, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life. Every redeemed man, woman and child is called of God to this ministry. What are a few thousand sermons delivered every Sabbath, in comparison with the unanswerable eloquence of millions of lives illustrating Christianity from Monday morning to Saturday night all over the land? And the reason, we fear, why the Sabbath discourses do not make more converts, is that there is such an enormous amount of anti-Christian preaching on the part of inconsistent professors.

What can I do for Christ? is a frequent question raised by young converts. The answer is, first of all, *Live for him*. Your conscientious observance of the fourth commandment, is your sermon for the Sabbath; your refusal to touch, or to offer the wine glass is your temperance lecture; your strict honesty in the smallest item is your rebuke of trickery in trade; your open obedience to your Lord and Saviour, is as eloquent in its way, as Spurgeon's best discourse is of its kind. Do you inquire: "Where is my field?" It is all field, wherever you

go. Of course there are direct Christian activities, that may open to you in mission schools, prayer meetings, young men's Christian associations, and elsewhere. But do not compound with your Master for a few hours each week in such special efforts. Preach every day, everywhere, by letting Christ shine out of every chink and crevice of your character; so shall your whole life be full of light. The *sermons in shoes* are the sermons to convert an ungodly world.—*Rev. Theodore L. Cuyler, in New York Evangelist.*

Assurance.

How long have you been lying here, Mrs. B——?" The question was addressed to a bed-ridden old woman, whose worn and troubled face told a tale of years of suffering. "Oh, a long while now," she replied, wearily; "and I don't suppose I shall ever get about again." "Are you a Christian?" returned the visitor. "I am trying to be one," she answered almost hopelessly. Her friend was silent for a moment, and then, as if a new thought struck him, he inquired, "Do you ever try to be Mrs. B——?" "No!" she replied, "I am Mrs. B——." "How long have you been Mrs. B——?" he pursued. "Ever since the marriage-day," she answered, in some surprise. "And have you no doubt about it?" "None whatever, she returned, unhesitatingly; and holding up her hand, added, "I have known I was Mrs. B——, ever since that ring was put on my hand." "That is just how it is with me," he said; "I do not try to be a Christian, but I know I am one, and that I belong to the Lord Jesus Christ, ever since I put out an empty hand and received him as my Savior. It is nothing that I have ever done, or ever could do, that I have gained everlasting life; but simply by believing God's record, that 'while we were yet sinners, Christ died for us'—just receiving Jesus as my substitute, and believing that now, 'being justified by his blood, we shall be saved from wrath through him.'" (Romans 5, 8, 9.) It was a new light to the poor soul, who was struggling on in darkness and doubt, seeking by her own endeavors to earn that everlasting life which God will sell to no man, but which he bestows as a free gift upon "whosoever believeth."—*Sel.*

A clergyman of New York City, died two years ago, leaving a wife and three daughters without means. The oldest daughter, a girl of eighteen, called upon some of her wealthy friends, and asked to furnish them with light breakfast muffins. The muffins were delivered by the little sister, hot for the table, and orders increased so rapidly, that the young lady is now proprietor of a large establishment, the sole business of which is to supply the breakfast tables of the rich New Yorkers with light hot muffins.—*Woman's Magazine.*

In France, as a general rule, the soil has to support only the family of the man who tills it. Fifty-seven per cent. of the whole area of the country is under cultivation, and except in some of the vine countries, the land-working class are actually prospering. In Great Britain the land has to support three classes. Only thirty percent of her total land area is under tillage; her farm laborers live in poverty, while her tenant farmers are being slowly ruined.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

The Great Duty of To-day.

Senator O. H. Platt, of Connecticut, thus emphasizes the duty of total abstinence:

By temperance I mean total abstinence. In my estimation the only consistent temperance man is one who absolutely refuses, at all times and under all circumstances, to drink any kind of intoxicating liquor as a beverage.

I do not engage in any political discussion. I do not say whether prohibition, or high license is the most desirable form of legislation for the practical diminution of the terrible drink-evil. I do not criticise any form, phase, or method of temperance work. I purposely refrain from doing so, because I have to-day a single purpose in mind; it is to appeal to men not to drink.

The most difficult phase of the problem is, that those who drink least, most effectually hinder temperance progress. Is this proposition a harsh one? I believe it to be true, and I state it for the sake of truth and temperance. When I assume that three fourths of our male adults drink, I do not mean to be understood, that three fourths or even one fourth of them are intemperate or excessive drinkers, in the popular meaning of those terms. The drunkards, the hard drinkers, and the liquor sellers combined, could not hinder temperance progress for an hour, if their efforts were not supplemented by the influence of the occasional drinkers. The great majority of those who drink are occasional drinkers only—men who do not drink enough in their own estimation or the estimation of the general public, to do any harm, but who drink just enough to array their influence as well as their example on the side of drink, instead of on the side of temperance. If it be known that a man drinks champagne once a month, that is sufficient to destroy his influence for temperance.

All successful temperance reform must be predicated on total abstinence. The men who now drink but occasionally can put an immediate stop to the terrible drink-evil of the land, if they will cease to drink at all; if they will but practice and avow total abstinence, the triumph of temperance will come in its glory.

I entreat, then, the men who drink sparingly, occasionally, moderately, to listen to my appeal. It is made in kindness and in love, but I emphasize it with all the earnestness of my nature. Do not drink at all.—*Religious Telescope.*

The city of Pasadena, Cal., has not a saloon, not a policeman, and its jail has no occupants.

This would be the experience of every place, if the saloon were abolished. The saloon is without doubt the source from whence our troubles flow. The troubles of want, suffering, penury, disease, crime &c. Destroy the saloon, the jail will not be needed. The policemen will not be needed. The poor-house will not be needed. The pest house will not be needed. One of the ways now advocated is to take the tax off of whiskey, etc. When this is done, which the whiskey ring does not want done, then away goes the great profits of the business. The saloon is not very aged. It had its birth about the breaking out of the war, when the tax was put on whiskey. Before this it was sold at such a small price there was a very small profit on it, hence men sold boots and shoes, groceries, dry goods, etc., for a living, and whiskey to draw custom. When the high tax, 90 cents per gallon, was put

on it, the number of distilleries being reduced, those who continued in the business formed a trust, and advanced the price sufficient to allow a large and handsome margin. The handsome margin brought forth the glittering saloon with all its attractions. So when the tax is removed, the great profits vanish, the price coming down to 15 cents per gallon, it costing now but from 5 to 7 cents a gallon to manufacture, the saloon must go, not being able to pay expenses. The saloon gone, the devil's recruiting station is gone. The place that poisons our youth is gone.

The places that entice our young men from home, where the conversation as a rule is of the most degrading character, where the influences are blighting to morals, and damning in their character. The places from whence no good ever has, or can come. While we may not do away with whiskey, &c., at once, yet we do away with these centres where men congregate, concoct their plans, and unite their forces for evil. What, free whiskey! Yes, if it will destroy the saloon. It may hasten some of the old veteran toppers to a drunkard's grave but the recruiting stations closed up, there will not be so many new recruits coming on. The saloon closed, the treating custom to a great extent broken up, the consumption of whiskey will be greatly reduced. The saloon gone, the people who are in favor of a prohibitory amendment to the constitution have a much better chance to carry their cause. May God hasten the day, when the saloon will be buried with its face downward, to that it shall never have a resurrection.—*Central Advocate.*

A Temperance Illustration.

A few years ago a noted wild-beast tamer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and control over them. As a closing act to the performance, he was to introduce a boa-constrictor, 35 feet long. He had bought it when it was only two or three days old; and for 25 years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he had often carried in his bosom, into a fearful monster.

The curtain rose upon an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erected. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher do they rise, until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tightened upon him. Man's plaything had become his master. His slave for 25 years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even 25 years, but it is continually growing. And some day its soul-destroying folds will encircle his soul, and bear it to those regions of woe, "where the worm dieth not, and the fire is not quenched." The unchangeable decree of almighty God is, "No drunkard shall inherit the kingdom of God."—*The Sunday-school Times.*

Youth's Department.

Practical Help.

About ten years ago a Quaker lady in one of our large cities, while buying some trifle in a retail shop, noticed that the young girl who waited upon her was thin and pale, and had the jaded appearance of one who has nothing to look forward to in life. On questioning her, she found that she was from the country, and had not a single friend in the city. With thousands of others, she worked ten hours each day for \$4 a week, slept in a garret with three other women, and ate such scanty food as she could buy.

"What does thee do in the evening?" asked the interested lady.
"Sleep, generally, or look out of the window. I have no books. Some of the girls go to the ten cent theatres; but I have not done that yet."

The Friend went home and considered how she should supply a home, friends and all the protecting influences which surrounded her own daughters to this girl who was tottering on the verge of ruin.

With the help of a few friends, she rented a room, with an open fire, near the large shops, furnished it with comfortable chairs, growing plants, two or three hundred interesting books and the magazines, and then invited the saleswoman and her colleagues to join a club, which should have the use of this room at all times. Payment of \$1 annually was exacted, to give them the feeling of independence.

They came eagerly, brought their lunches at noon, gathered in the evening to talk, read, sew, play draughts or chess, or sing.

As the club grew, the interest in it increased. Saleswomen, seamstresses, artists, every class of homeless working-women, joined it. It now numbers over seven hundred members. They occupy a large house, which they have fitted up and decorated with their own hands. It is their "home," in which each one feels herself a hostess.

They have a piano, an organ, sewing-machines, a gymnasium, and bathrooms. Night classes have been formed in cookery, music, embroidery, drawing, French literature, and history, for which the fees are but five or ten cents. The members form intimacies among themselves, and make for each other a society cheerful, active, and friendly.

During the last year they have been zealously combining in "circles" for different benevolent purposes, such as visiting the hospitals, or contriving Christmas surprises for poor children.

The humble beginning of the quiet Friend has grown into a strong organization, in which these friendless, homeless girls are surrounded by the purest influences.

Two questions suggest themselves, as we read this true story:

How many of us, noticing that a stranger was ill and weary, would have set to work to discover her ailment, and to cure it?

How many of us would have been content to make so humble a beginning, and, having made it, would have had faith to persevere to success?—*Youth's Companion.*

Looking for Wings.

Passengers on board one of the many ferryboats, that are constantly plying between the opposite shores of the Mersey (at Liverpool, Eng.) may occasionally see on warm, bright days a poor crippled boy, whose body has grown to almost a man's size, but whose limbs, withered and helpless, are still those of a child. He wheels himself about on a small carriage, similar to that the boys use in play; and, while the little boat threads its way among the ships of all nations that are anchored in the river, he adds not a little to the sail by playing on his "concertina," airs

that show no mean degree of musical skill. The few pennies that he always receives, but does not ask for, are never grudgingly bestowed, and are given not more in pay for the music than for the simple honesty that shines in the boy's blue eyes. One so helpless, it would seem, could only be a burden to those who loved him—could certainly do nothing toward fulfilling the command, "Bear ye one another's burden." Was it so? Was there no service of love for the lame boy? no work for him in the vineyard? The question was answered one day. "Walter," said a gentleman who had often met him, "how is it, when you cannot walk, that your shoes get so worn." A blush came over the boy's pale face, but, after hesitating a moment, he said, "My mother has younger children, sir; and, while she is out washing, I amuse them by creeping about on the floor, and playing with them."
"Poor boy!" said a lady standing near not loud enough as she thought to be overheard; "what a life to lead! What has he in all the future to look forward to?" The tear that started in his eye, and the bright smile that chased it away showed that he did hear. As she passed by him to step on shore, he said in a low voice, but with a smile that went to her heart, "I am looking forward to having wings some day, lady!"

Happy Walter! Poor, crippled, and dependent on charity, yet doing, in his measure, the Master's will, and patiently waiting for the future, he shall by and by "mount up with wings as eagles; shall run and not be weary; shall walk, and not faint."—*St. Louis Presbyterian.*

A "Nawful Lie."

One bitter hot day, Trip and Tiny sat under the great maple tree in the yard. Tiny, who couldn't sew, was tending her dolly, and Trip, who could, was making it a dress.

They saw old Mr. Wells coming very slowly up the road. When he reached the shade of their tree, he stopped and took off his hat to cool his head.

"Little gal," he said, "if you'll get me a drink of water, I'll thank you a thousand times."

Trip laid down her sewing and went for the water, while Tiny looked at him with very round eyes. How very funny it would be to hear him say, "I thank you, a thousand times? How it must make his tongue ache! Who was going to keep count? Would he get all through before dinner? All these thoughts were running in her little curly head.

Trip came out with a pitcher of water and a glass. Mr. Wells drank two glasses and said: "I thank you" very heartily; then he put on his hat and went along. Tiny was disappointed.

"Mamma," she said, following Trip when she carried in the pitcher and glass, "Mr. Wells just told Trip 'a nawful lie!'"

"Why, Tiny?"
"He did. He said he would thank her a thousand times for the water, and he never thanked her but just once. I heard him with my own ears, so there!"
—*Youth's Companion.*

Order of Public Worship.

The following was adopted by the last General Conference:

Let the morning services be ordered, as far as possible, in the following manner:

1. Singing one of the hymns of our hymn-book, the people standing.
2. Prayer, concluding with the Lord's Prayer, audibly repeated by the congregation, the minister and people kneeling.
3. The reading of a lesson from the Old Testament and another from the New, either of which may be read responsively.
4. Singing another of our hymns, the people sitting.
5. Preaching.

6. A short prayer for a blessing on the Word.

7. Singing, closing with the doxology, the people standing.

8. The pronouncing of the apostolic benediction.

Let the afternoon or evening service follow the same order, except that either of the Scripture lessons may be omitted.

At the service during which the sacraments are administered, any of the items of the preceding order may be omitted, except singing, prayer and the apostolic benediction.

In a sermon published in 1760, John Wesley says: "Drains of spirituous liquors are liquid fire, and all who manufacture or sell them, except for medicines, are poisoners general. They murder his majesty's subjects by wholesale—they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roof of their dwellings are stained with blood!"

Peculiar

In the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accomplishes cures where other preparations entirely fail. Peculiar in its good name at home, which is a "tower of strength abroad," peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

Obituaries.

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

Florence H. Smoot, daughter of the late W. L. Smoot, was born July 4, 1832, and after a brief illness, died May 11th, 1888. As a tender plant she was taken from the uncertainties of time to be planted amidst the never fading flowers of God's Paradise; there to blend her lily purity with the redeemed of God's upper kingdom. The sweet memories which cluster around her short life are precious; and now as an inhabitant of Heaven she adds to the attractions of that rest which remains for the people of God. Services were held in Cokesbury church, and her remains were laid to rest beside those of her father, who preceded her but a few months.

"I take these little lambs said he,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

HER PASTOR.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.			
Charge.	Q. Conf.	Preaching.	
Asbury.	25 8	26 10	AUGUST.
St. Paul's.	27 8	26 7	

*At Woodlawn Camp.
W. L. S. MURRAY, P. E.

DOVER DISTRICT—SECOND QUARTER.			
Charge.	Date.	Q. C. S. Ser.	
Lewes.	17 19	F 8	10
Nassau.	18 19	S 9	2
Milton.	19 20	M 9	8

Preaching before every Quarterly Conference, when practicable.

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—SECOND QUARTER.			
Charge.	Q. Conf.	Preaching.	
Powellville.	18 3	19 10	AUGUST.
Parsonsburg.	18 10	19 3	

T. O. AYRES, P. E.

VIRGINIA DISTRICT—SECOND QUARTER.			
Charge.	Date.	Q. Conf.	Preaching.
Tangier.	19 21	10 A. M.	AUGUST.
Onancock.	26 25	10 A. M.	

District Stewards will please meet at Park-sley, Aug. 6, at 10 A. M.

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The Sunday School.

LESSON FOR SUNDAY, AUGUST 19th, 1888;
LEVITICUS, 23: 33-44.

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

THE FEAST OF TABERNACLES.

GOLDEN TEXT: "The voice of rejoicing and salvation is in the tabernacles of the righteous" (Psa. 118: 15).

33, 34. The fifteenth day of the seventh month—the 15th of Tisri (October), five days after the Day of Atonement, the fast appropriately preparing for the thanksgiving. The Hebrew months being lunar, the full moon would fall on the 15th. Feast of tabernacles.—The feast took its name, "tabernacles," not from tents, but rather from structures made of branches of trees—those of thick foliage like the olive, palm, myrtle, etc., being usually selected—in which the people were required to dwell, during the seven days of its observance. It commemorated the tent life of the Israelites during their wilderness journey. For seven days—from the 15th to the 21st of Tisri.

"None of the three great feasts omitted the element of thanksgiving for the fruits of the season—the first barley sheaves being brought with grateful thanks before the Lord during the Passover; the first fruits of the wheat harvest giving a special thanksgiving character to the Feast of Pentecost; and the latest fruits, the olive and the grape, reminding them of God's crowning blessing upon the labors of the year at the Feast of Tabernacles. What a beautiful training into the service of thanksgiving for the fruits of the earth! This last of the festivals was pre-eminently one of joyful festivity, and of loud and high praises to the Lord, their great Benefactor. The Jews have a saying, that 'whoever has not seen the rejoicing of the last great day of the Feast of Tabernacles has never seen a day of joy in his life.'"

35. On the first day.—It would occur on the Sabbath, as the month Tisri opened on that day, and the feast began just two weeks after. An holy convocation—a solemn gathering for praise and prayer, and joyful recognition of God's goodness. All ordinary work was suspended. There were seven of these days. Shall do no servile work—shall abstain from the daily avocation, whether in the field or in the shop. Food could be prepared on days of holy convocation, unless those days happened to come on the Sabbath, when it was not lawful even to kindle a fire.

"The convocation of holiness was an assembly for religious purposes, in which the people of a neighborhood worshiped God by praise and prayer, and, it may be, even from an early period, heard portions of the written word read and expounded, and applied to the regulation of life. This convocation was the origin of the synagogue. They were doubtless at first held in the open air, in the place where it was customary for the people of the district to assemble. This was probably a natural green area set apart for civil and sacred meetings, like the fair green or square of a country town (Murphy)."

36. Seven days . . . offer an offering made by fire.—See Num. 29: 12-34. Says Dr. Smith: "The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar, was the arrangement of the sacrifices of bullocks, in all amounting to seventy. Thirteen were offered on the first day, twelve on the second, eleven on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered. When the Feast of Tabernacles fell on a sabbatical year, portions of the law were read each day in public to men, women, children and strangers." On the eighth day—not strictly a part of the feast, but added, either "as the solemn close of the whole cycle of yearly feasts" (Keil), or as the special thanksgiving day for the completed harvest. The offering on this day consisted of one bullock, one ram and seven lambs. They did not live in the booths on this day; these were abandoned on the evening of the seventh day. The two ceremonies of pouring out of the water and lighting the great lamps mentioned in Christ's time, were not a part of the original prescription. Still, the day was kept as a hallowed day, no "servile work" being permitted.

"The day had evidently all the characteristics of a Sabbath day; and yet, coming in as it does after the close of the last feast of the sacred year of Israel, it gives a hint of the Sabbath of the coming era, which shall no longer be the seventh, with a backward reference to the memories of the past, but the first day of the week, with a forward

reference to the glories of an age whose Sun arose, never more to set, on the morrow after the Sabbath which followed the last Passover of the old covenant (Gibson)."

37, 38. These are the feasts (R. V., "set feasts") of the Lord—a summary of what has been said in this and previous chapters relative to the five great feasts, or appointments, with their appropriate offerings. A sacrifice—By comparing Numbers 29: 16, 19, 22, etc., this "sacrifice" will be found to be that of the sin-offering. Besides the Sabbaths—in addition to the regular Sabbath obligations, which were not to be intermitted because of these special and additional appointments. Further, the peace-offerings of thanksgiving, of vows, and of free-will, were to be entirely independent of, and additional to, these prescribed offerings.

39, 40. Also (R. V., "howbeit") fifteenth day—a reiteration in a fuller form of the method of observing the Feast of Tabernacles, and identifying it with the Feast of Ingathering. The two feasts were coincident in point of time and method of observance. Boughs of goodly trees.—Bush describes the Jewish custom of a daily procession during this feast in the synagogues, round the reading desk, all singing "hosannah," and each individual bearing in the right hand branches of palm, myrtle and willow, and in the left branches of citron. On the eighth day the procession made the circuit seven times, using a threefold "hosannah" strongly suggestive of the Trinity. By this means, probably, they fulfilled the precept to "rejoice before the Lord."

"Every worshiper carried the citron in his left hand, and in his right the palm, with a myrtle and willow branch on either side of it, tied together. There can be no doubt that this was intended to remind Israel of the different stages of their wilderness journey, as represented by the different vegetation—the palm branches recalling the valleys and plains, the "boughs of thick trees," the bushes on the mountain heights, and the willows, those brooks from which God had given His people drink; while the citron was to remind them of the fruits of the good land which the Lord had given them (Edersheim)."

41, 42. A feast unto the Lord seven days—a reiteration of preceding precepts. We learn from these verses, that no foreigners were to be required to take part in this observance, but every "Israelite born" was commanded "to dwell in booths seven days," an exception, however, being probably allowed in the case of the infirm and sick; and that this annual solemnity was to be a permanent institution—"a statute forever in your generations."

"Seven was a sacred number, and accordingly the sacred times are arranged in cycles of seven. There is first a cycle of seven days, ending with the Sabbath; then a cycle of seven weeks, closing with the Feast of Weeks; a cycle of seven months, culminating in the Month of Feasts; a cycle of seven years, closing with the Sabbatical Year; and a cycle of seven sevens of years, followed by the Jubilee (Gibson)."

43, 44. That your generations may know—the reason for the ordinance. The nation was never to forget its nomadic life during the eventful years in which they passed out from under the rule of Egypt, till as conquerors of Canaan, they settled down in the goodly land. Their past trials and pilgrimage, and the deliverances wrought by God, were to be kept in perpetual remembrance. Says Milligan: "It was not so much the trials of the wilderness, that the feast brought to view, as the covenant care of God for His people amidst these trials—the time when their 'shoes' were 'iron and brass,' and when their strength was made equal to their day (Deut. 33: 25). That journeying in the wilderness had not been a season of affliction only. It had rather been one of triumph over affliction, when the people were 'persecuted but not forsaken, cast down but not destroyed.' God Himself was in the midst of them. His tabernacle was in their camp. The pillar of cloud went before them by day, and the pillar of fire by night. The free air of the desert blew round them. Liberty, not bondage, was their portion. Their old enemies had been destroyed in the Red Sea; they had beheld them sink as 'lead in the mighty waters.' There was no time in all their history, when the Almighty showed more clearly, that His favor compassed them as a shield."

"Though all the Hebrew festivals were occasions of joy, this was the most joyous of all, as marking the full deliverance from Egypt, the full possession of the land, the full fruition of harvest. The booths, and the boughs which the people bore in their hands, must have presented a brilliant spectacle by day; and the lights and singing at night, testified to the happiness of the nation. Spiritually, this feast represented the full fruition of heaven, where we shall call to mind the wilderness life of the earth,

where we shall celebrate the full ingathering of Christ's harvest, where we shall make a perfect dedication of all that we are and have, and where we shall rejoice with joy unspeakable (Johnson)."

Daily Bread In Hard Times.

"It's dreadful to live this way! I do wonder why God doesn't answer your prayer and send you some work?" said Mrs. Wilson.

"Are you hungry, wife? I'm sure I thought we had a very good breakfast!"

"But we've nothing for dinner."

"But it isn't dinner time yet, my wife. Well, I must confess I'd like to know what we are to have just a little while before dinner time."

"God has said our bread and water shall be sure, but he has not promised that we shall know beforehand where it's coming from."

"Father," said little Maggie, "do you s'pose God knows what time we have dinner?"

"Yes, my dear child, I suppose he knows exactly that. I've done my best to get work, and I'll go out now and look about: you go to school, and don't be the least mite afraid, Maggie. There will be some dinner."

"But we're out of soap and starch," said the mother.

"As for the starch, you couldn't use it if you had it. I'm sure I had soap when I washed my hands this morning," said John.

"Yes, a little bit, but it's not enough to do the washing."

"But the washing will not come till next Monday. As for the starch, it isn't one of the necessities of life."

"If I had some potatoes I could make some," said Mrs. Wilson musingly.

"Well, I'm going out now to try and find some work. You just cast your burden on the Lord, mother, and go about your housework just as if you knew what was coming next, and don't go and take the burden right up again. That's the trouble with you. You can't trust the Lord to take as good care of it as you think you would, and so you take it up again, and go round groaning under the burden."

"Well, I do wonder he lets such troubles come. Here you've been out of work these months, with only an occasional day's work, and you've been a faithful, conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and that's true, mother, whatever you may think of me," replied John Wilson, humbly. "God is trying our faith now. After he's provided for us so long, what will he think of us if we distrust him now, just because want seems to be near, before ever it has touched us?"

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me. Let me not be put to shame."

Increase my faith, increase my hope
Or soon my strength will fail.

So he prayed in his own simple fashion as he walked along.

* * * * *

At the dinner hour he drew near to his own door with something of shrinking and dread. But the children rushed out to meet him with joyous shouts.

"Come right in, father; quick! We've got a splendid dinner already. We've been waiting for you; and we're fearfully hungry."

The tired steps quickened, and the strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was often seen there. He came in and stood by his wife, who was leaning over the fire, dipping soup out of the big dinner pot with a ladle.

"How is this, mother?" said he.

"Why, father, Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account last August, which he has just found out by accident,

he owed you fifteen shillings more, and he paid it to me. So I—"

"I don't think it was by accident though," said John Wilson, interrupting her.

"Well, I thought as we had nothing for dinner, I'd better buy some meat and—"

"Do you think it was accident that sent us that money to-day, mother?" persisted the thankful man.

"No, I don't think so," said his wife humbly; I think it was Providence. And I'm thankful I'm sure. I did try to trust, but I'll try harder next time. You haven't heard the whole, though. Mr. Giddings wants you next Monday for all the week, and he thinks for all summer."

The grace at table was a long one, full of thanks and praise, but not the youngest child was impatient at its length.—Michigan Christian Advocate.

Efficacy of Earnest Prayer.

Heine, the well-known physician of Berlin, lost once very heavily by the bankruptcy of a mercantile house. Hufeland met him a few days after, and expressed his sympathy. "I had rather that you had not reminded me of it," he replied; "thank God, I have got over it." "How have you managed that?" "Well, I was unable to forget it; I thought upon it night and day. All my money, won so painfully, and lost in a moment! Even my poor innocent patients suffered, for my thoughts were wandering. My domestic pleasures vanished; my good wife, otherwise so cheerful, hung her head; we sat opposite each other at the table, dumb and sad; our children, that had been so full of joy, looked on with timid fear. I felt that this could not and must not continue. The money was gone, and with it we had lost our peace. I, poor worm of the earth, unable to come out of this distress, took refuge with the Almighty. I hurried to my bed-room, closed the door behind, and fell on my knees to pray with my whole heart, that strength and courage and joy and rest might be restored to me. Then I felt as if God had appeared to me, and said: 'Thou art a poor minister's son, and I have blessed thee in thy calling, so that thou art now a famous man. For years I have suffered thee to sport with the money thou hast lost. Have I not the keys of all treasures? and can I not far more than replace thy loss? Be again of good courage, and promise that thou wilt go joyfully back to thy calling.' And I promised, and wife and children were again cheerful, and I forgot the heaviness. I have got over it, and am once more happy with my God. And prayer has done all this."—Sel.

Chaplain McCabe on Bishop Newman.

It was with great pleasure I listened to the announcement of the vote, that made John P. Newman a bishop of the Methodist Episcopal Church. Let me explain part of the secret of the wonderful hold he had upon General Grant and General Logan. He is one of the bravest men in this nation. One of the most successful cavalry officers in the army, said to me one day: "I look upon John P. Newman as a man of splendid courage." I asked him to explain. He said: "After Abraham Lincoln was assassinated, and Andrew Johnson came into power, we had dark days in New Orleans. Doctor Newman was there in charge of the interests of your church. His life was threatened. He received many letters warning him to leave the city. Instead of leaving, he went right on with his work. He was called Sheridan's cardinal. There was a treasonable organization in New Orleans, whose deeds of violence and bloodshed were very many and always unpunished. I received from a spy a certain information, that Dr. Newman was to be the next victim. The tragic affair at Mechanics' institute had occurred. I went

to see the Doctor, and requested him to leave the city, till the excitement should subside. When I made known my errand he said, 'General, it is as near to heaven from New Orleans as from anywhere, and I will not run.' Assassins came to his house at midnight, and tried to enter, and had it not been for the guard which patrolled that street all night, unknown to the Doctor, they would have accomplished their purpose. So far from fearing these men, the Doctor by some means secured the ritual, passwords and secrets of the above mentioned organization, and published them in his paper. It was a brave deed. I have wondered a thousand times, he was not shot at sight."

"Last summer," continued the General, "we had a dreary time in New Orleans. The yellow fever prevailed. I warned the doctor of the peril of remaining. His reply was, 'The Methodist Church put me here, and here I will stay.' He took the yellow fever. We thought he would die. The colored people stood with uncovered heads in the streets praying for him. They crowded into the house, and forced their way into the room next to the one where the doctor was lying sick unto death. To the surprise of everybody, he said, 'Let them come in.' Seven of them crept softly in, and fell on their knees at his bedside. One of them told me about it, and he said, 'About midnight we got de sign.'"

These are some of the reasons of the power of Doctor Newman over the soldier element of the country. He is himself a soldier—the bravest of the brave—and the possession of such qualities is the secret of the friendship between himself and U. S. Grant; and also affords a sufficient explanation for the steadfast adherence of those who knew him best.—Michigan Christian Advocate.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The peace of God not only passeth all natural understanding, but all understanding, even the supernatural understanding of those that enjoy it; and as the godly man can not conceive it all, so that which he conceives, he can not express it all; and that which he doth express, the carnal mind can not conceive of by his expressions.—Leighton.

"Iowa," says a recent daily paper, "must be a pretty good State to live in; no State debt, a school fund of \$14,000,000, and the smallest rate of illiteracy of any State in the Union." Let us see. Iowa is a prohibition State, is it not?—Michigan Christian Advocate.

Camp Meeting Directory.

Bradswine Summit, Pa.,	13-23
Beckwith, Md.,	14-24
Woodlawn, Md.,	14-24
Ocean Grove, N. J.,	20-30

Be Sure

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

To Get

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

Hood's

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

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Our Bishops.

Thomas Bowman, senior Bishop of the Methodist Episcopal Church, completed the seventy-first year of his natural life, and the fiftieth of his ministry, Sunday, July 15. He was a member of the first class that was graduated from Dickinson College, after that Institution had been transferred to the care of our Church, and preached his first sermon on his twenty-first birthday, in a country appointment, a few miles from Carlisle, Pa. He is, we think, the soul survivor of his seven classmates. His tour of Conferences for two months beginning yesterday, is thus given by the *Central Christian Advocate*:

"Bishop Bowman left St. Louis last Thursday evening, on his visitation to the Conference assigned him, taking Colorado Springs and Leadville on the way. He presides at the Nevada Mission, at Reno, Aug. 17; the California Conference, Pacific Grove, Sept. 5; Southern California, Tulare, Sept. 13; Arizona Mission, Prescott, Sept. 27; New Mexico Spanish Mission, Albuquerque, Oct. 5; New Mexico English Mission, Raton, Oct. 12.

Bishop Randolph S. Foster will be sixty-nine the twenty-second day of next February. He has been giving Boston Methodists a very interesting picture of his fifty years in the ministry, from the saddle-bag days in Western Virginia, to the luxuries and rush of this latter portion of the nineteenth century. Though he feels quite feeble, when he gets warmed up in a camp meeting sermon, the people are treated to some of his old-time eloquence and fire.

Bishop Foster has three Conferences to preside over this fall: Erie, Greenville, Pa., Sept. 19; West Virginia, Fairmount, Sept. 26, and Genesee, Rochester, N. Y., Oct. 3rd.

Bishop Stephen M. Merrill will be sixty-three, Sept. 16th. His assignment of Fall Conferences includes four; two of them in Michigan, the Michigan, Sept. 5th, and the Detroit, Sept. 12th; and two in Ohio, the Central German, Sept. 19th, and the Central Ohio, Sept. 26th.

To Bishop Merrill, the General Conference assigned the important work of editing the Discipline.

Bishop Edward G. Andrews, the last in order of election of the four survivors of the eight bishops elected sixteen years ago, completed his sixty-third year Aug. 7th. His four Conferences are the N. W. Indiana, Sept. 5th, the N. W. Swedish, Sept. 13th, and two in Wisconsin, Sept. 6th and Oct. 5th.

July 18th, he sailed for Europe, to return in a month, mainly for the restfulness and recuperative influence of the voyage, and a brief visit abroad. Bishop Andrews is secretary of the Board of Bishops.

Bishop Henry W. Warren will be fifty-eight, Jan. 4. His Conference tour includes three in Ohio, Sept. 5th, 19th, and 26th, and one, the Pittsburg, in Western Pennsylvania.

Bishop Cyrus D. Foss will be fifty-five, Jan. 17th. His Conferences are three in Nebraska, Sept. 5th, 12th and 19th, and one in Iowa, Oct. 3rd. It is probable, he will not remove his residence from Minneapolis to Philadelphia before he completes this tour.

Bishop John F. Hurst attained his fifty-fourth birthday yesterday, the 17th inst. His presidency includes three Conferences in Minnesota, Sept. 19th, and 27th, and Oct. 3rd and one in Dakota, Oct. 11th.

The last three bishops were elected in 1880, with Erastus O. Haven, who died Aug. 2nd, 1881, aged sixty-one.

Bishop William X. Ninde was fifty-six, June 21st. His alarming illness last fall, and long continued debility caused grave apprehension as to his complete recovery. It was therefore very gratifying to find him able to take his turn in presiding over the recent General Conference. We are pleased to see that in his own judgment and that of his colleagues, he is able to take his share of the fall Conferences. This includes Oregon, Aug. 30, Puget Sound, Sept. 6th, Columbia River, Sept. 19th, and Idaho, Sept. 27th.

Bishop John M. Walden will be fifty-eight, Feb. 11th. His tour includes Black Hills' Mission, Aug. 30th, three Conferences in Illinois, Sept. 13th and 19th, and Oct. 3rd, and one in Dakota, Oct. 11th.

Bishop Willard F. Mallalieu will be sixty, Dec. 11. To him has been assigned the duty of visiting the European Conferences. As announced at the time in the PENINSULA METHODIST, the Bishop sailed with his son from the port of New York, Saturday, June 2nd. He has presided over the Conferences in Germany, Switzerland, Norway, Sweden and Denmark, and visits the Bulgarian Mission, Aug. 27th.

Bishop Charles H. Fowler completed his fifty-first year, a week ago Aug. 11.

As noted in our issue of the 4th inst., Bishop Fowler sailed from San Francisco, July 31st, on an Episcopal tour of our Conferences in China and Japan. He is accompanied by his wife and son Cecil, and will probably not return before the end of the year; and not then, if he should decide to exercise co-ordinate jurisdiction with Bishop Thoburn, over the Conferences of India.

Some Magazines.

VICK'S ILLUSTRATED MONTHLY MAGAZINE, James Vick, Rochester, N. Y., \$1.25 a year; a trustworthy guide in flower and fruit culture, in garden and lawn, abounding in practical hints and valuable information. From the August number, we select the following in the Editor's miscellany.

Orchards and vineyards in the hands of some parties become profitable, but a long observation leads to the conclusion that the number of failures compared with successes may be safely stated to be at least three to one, and if accurate statistics could be consulted it is probable they would show the ratio to be as high as five to one. Commercial fruit-growing should be undertaken by inexperienced persons with great caution, but, having once entered the business, it should be prosecuted with vigor and persistence.

THE EDUCATOR, an illustrated monthly magazine, designed to promote education among the colored population of the United States, and published by the Industrial Department of the Centenary Biblical Institute, Baltimore Md. \$1 a year; 10 cents a copy. The Aug-

ust number is the eleventh of the second volume, and is one of the many wise methods devised by the energetic, tireless and self-sacrificing Dr. Frysinger, for lifting this portion of our people to a higher plane of mental and moral living. It is bright, interesting, and instructive. A striking illustration is given on page 151 of the benefit to a community of the prompt payment of debts, even if they are small; a single five dollar note circulating between six persons, actually cancelling debts to the amount of eighty two dollars and a half.

GUIDE TO HOLINESS, Palmer and Hughes, 62 and 64 Bible House, N. Y., \$1 a year; to ministers, missionaries, and evangelists, 75 cts. We have noticed with pleasure a marked improvement in this monthly under the editorial care of Rev. George Hughes. With clear and explicit statement of doctrinal views and interesting testimonies of personal experiences, it is happily free from the sour and acrid sensoriousness which too often mars the speech and writing of some who assume to be exponents of the higher life. We think it wise in steering clear of controversy. While we have no sympathy with the "second blessing" theory, as it disparages the completeness of the work of the Holy Ghost in regenerating the soul of the believing penitent, making him "a new creature in Christ Jesus," we heartily commend the "Guide," as very helpful to every saint who is aspiring after all the mind that was in Christ. The August number in its varied contents, has a sermon written by Dr. G. D. Watson, a characteristic bit of counsel by Bishop Taylor, an extract from Dr. Daniel Steel's "Love Enthroned" and, among other testimonies, an interesting leaf from the experience of Mrs. Jennie Hartwig, wife of our Swedish Missionary in Wilmington.

THE GOSPEL IN ALL LANDS, 805 Broadway, N. Y. We most emphatically commend this weekly as one of the best, if not the very best of Missionary publications. The August number, like its predecessors is full of most interesting and valuable information respecting gospel evangelization. Twenty nine pages are given to Japan; then follow eight pages devoted to Korea, the hermit nation, on the north east coast of China, just opening its doors to the gospel. These two nations are the subject for the September concert for Missions, a monthly service that may be made of great interest in all our charges, and of equal value, in acquainting our people with the progress of Christ's kingdom in the earth. The remaining eleven pages are filled with interesting miscellany, including an admirable digest of the proceedings of the great international Missionary Conference held in London, England, June 9-19, which was composed of 1200 delegates, 150 of whom were from the United States. The fine wood cut illustrations, of which there are twelve in this number, form an attractive feature in this magazine. Subscriptions in clubs of ten and over, at \$1.25 for year 1889, and the Magazine free from date of subscription to close of 1888. They can go to different post offices. A copy free to any one sending ten names and \$12.50 for 1889. Single subscriptions \$2.00 a year from date of subscription. Address, "Gospel in all Lands" 805 Broadway, N. Y.

Co-ordinate Authority.

We find the following in one of our exchanges:

"Rev. Clarence L. Davenport, recently in Bishop Taylor's self-supporting work in Africa, has been transferred by Bishop Foss, from Liberia to Central Illinois Conference, and stationed at Campus, Ill., Kankakee district. His friends will address him at that place."

The reference, doubtless is to the Africa Conference, as the old name and boundaries passed away at the last session of the General Conference. From the item, we get no light, as to any part taken in this transaction by the Bishop, to whose special jurisdiction this Conti-

mental Conference has been assigned by the legislative authority of the church. In the absence of information, we prefer to conjecture that Bishop Foss and Bishop Taylor exercised their "co-ordinate authority" in this transfer. It is certainly an interesting case, as illustrating the practical application of Dr. Leonard's amendment to the report of the Committee on Episcopacy.

The Dickinson Presidency.

In the *Philadelphia Methodist* of last week, Dr. McCullough, the editor quoted brother Warthman's recommendation of Dr. Jacob, Todd as Dr. McCauley's successor, which appeared in our issue, of the 4th issue, characterizing it as "an enthusiastic endorsement," and adds the following:

"We should regret to see Dr. Todd taken from the pulpit, for which he seems to be eminently fitted, but we are not sure but that he might as the president of his *alma mater*, accomplish as much real and permanent service for the Church as in any other position. The men who train the next generation of statesmen and ministers, are the men who will transmit their influence to the coming future. The committee having the matter in hand, will do well to notice with care, the nomination of Dr. Todd. They may go further and do worse."

The *Nashville Christian Advocate* of last week, calls attention to a distinguished layman, in connection with that honorable position.

The *Baltimore Methodist* adds three to the list of "the prominently mentioned."

Rev. Jesse Bowman Young, D. D., now of Kansas City, Mo., is prominently mentioned for the presidency of Dickinson College. Dr. Todd of Wilmington, Del.; Dr. Davis, of Trenton, N. J., and Dr. John A. M. Chapman, of Philadelphia, are also mentioned for the same position."

Our Continental Bishop.

Dr. McGeard of the *Buffalo Christian Advocate* has had the privilege of entertaining Bishop Taylor. In his issue of the 26th ult. he thus writes of him:

Bishop Taylor left Silver Lake Assembly for Chicago, on his way to Buffalo, stopped over with the writer at his home in Lancaster, and spent the night. It was an occasion that will never be forgotten by those who had the privilege of meeting him. He accompanied us to the weekly prayer-meeting, and at the request of the pastor took charge of the meeting. By special request he occupied all the time in prayer and speaking.

His remarks consisted, in the recitation of the 120th Psalm, and running comments on the same, which occupied about half an hour. It was a rare treat and a rich means of grace. His remarks were apt, practical, and of course original. When the time arrived to close the meeting, he had said nothing in regard to Africa. Therefore we suggested, that he give us a little talk on his favorite theme, which he did to the delight of all. He sat in his chair, and until nearly ten o'clock, imparted information, and told interesting and thrilling incidents in reference to his work and workers in the Dark Continent.

The manner in which he conducted family worship the, next morning was most impressive. His remarks on the first five verses of the one hundred and third Psalm, and his brief, comprehensive prayer left an indelible impression upon the hearts of all present. His prayers remind us more of those of President Charles G. Finney, the noted revivalist of the past generation, than of any man we have ever heard. There is nothing professional or perfunctory, about the exercise. You get the impression that he is acquainted with the Lord. William Taylor is one of the great characters of Methodism. His

name will have an honored place in her annals, until the Lord comes.

Fifty years ago seven humble shoemakers in a shop in Hamburg, undertook the work of evangelization on the principle of individual responsibility. In 20 years they had organized 50 churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 pages of tracts, and preached the gospel to 50,000,000 of people. As they went from place to place the work grew, and new converts inspired with similar zeal, became helpers, so that a population large as that of the United States or of the Congo Free State, heard the gospel within those 20 years. If any are distrustful of mere arithmetic, as applied to the problem of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 people every year, and that, too, with only an insignificant Gideon's band.—A. T. Pierson, D. D.

Select Excursion To Niagara Falls via Pennsylvania Railroad.

In extending its special excursion business so as to embrace all available points of interest, the Pennsylvania Railroad Company has arranged to run a select excursion to Niagara Falls on Thursday, August 23d. The party, in charge of the Tourist Agent and Chaperon, will leave Philadelphia on that date by Niagara Express at 7.40 A. M. The round-trip tickets, good for the return trip, within ten days, will be sold from Philadelphia at \$12, and at proportionately low rates from all stations at which the Niagara Express stops, or at which connection may be made with that train by local trains. The tickets will bear the privilege of stopping off at Watkins, either going or returning, within the limit. The date is fixed at an excellent period of the summer and affords a grand opportunity for a vacation visit to the Falls.

Our Book Table.

The Century for August is a "Midsummer Holiday Number." The points of novelty are the beginning of a story in three parts by Thomas A. Janvier, and an astronomical series by Professor Holden of Lick University.

The frontispiece, a portrait of George Kennan in his study, drawn by Henry Sandham, shows the celebrated traveller at work on his Siberian papers. The sketch of his life is by Miss Anna Laurens Daves, daughter of the Massachusetts senator. Kennan describes his "Meeting with the Political Exiles."

The opening illustrated article describes "A Home of the Silent Brotherhood," namely, the Abbey of La Trappe in Kentucky. Mrs. Van Rensselaer and Mr. Penzel with pen and pencil describe Lincoln Cathedral. Mr. John Burroughs writes about the Southern Catskills.

Colonel Johnston, publishes "The Experiments of Miss Sally Cash."

Mr. George W. Cable describes "Home Culture Clubs," originated by himself.

The principal essay is by Rev. Dr. Lyman Abbott's "The Pulpit for To-day."

The Lincoln History deals with Tennessee and Kentucky, and gives a new and clearer idea of Lincoln's relations to the early military movements in the West.

There are poems by Arlo Bates, Charles Edwin Markham, Florence Earle Coates, Caroline Hazard, Minna Irving, Richard E. Burton, and Celia Thaxter.

The "Topics of the Time" deal with a new method of handling the liquor question in municipalities, "Modern science in its Relations to Pain," and "Socialism and the Trusts."

The "Open Letters" are about "The Teacher's Vacation," "Father Taylor," "The Merit System," and "The Abolition of Slavery by the Cherokees."

In "Bric-a-Brac" Charles Henry Webb has a piece entitled "The Friend of Ages Ago."

St. Nicholas for August is chiefly an outdoor number. F. H. Lurgren has a frontispiece, "In the Park"; "The Story of the Sea-Serpent" is told by Edward Irenaus Stevenson; E. S. Brooks describes "A Roman Man-of-War's Man." In "Little Moccasin's Ride on the Thunder Horse," Colonel Guido Huges tells a story of a little Indian boy. In "Tom, Dick, and Harry on the Coast of Maine," Mr. D. C. Beard brings back some former favorites. "The Bell-Buoy's Story" by Lucy G. Morse is beautifully illustrated by A. B. Davies.

"Ramabal," by Mary L. B. Branch, is an account of a noble Hindu woman, who is trying to educate the girls of India.

There are poems and verses; and the Departments are strong in their customary features.

Boys will enjoy the frontispiece of the August WIDE AWAKE, "The Crisis," a wild Canadian river scene, and the accompanying story, "Saved on the Brink," by Macdonald Oxley; and both boys and girls will have great fun over James Otis' serial, "A Necktie Party." One of the beautiful things in the number is by May Kendall, a parable, "The Temple of Music." Other interesting articles are given on "The Elephants of an Indian Prince," by Miss Risley Seward; "Pots in Artist Life," by Eleanor Lewis; "A Sabot," by Katharine Macquoid; Edward Everett Hale writes about Boston Common as it was in Revolutionary Days, and the article has Henry Bacon's famous picture of "The Boston School Boys and General Gage," 20 cents a number. D. Lothrop Company, Boston.

Conference News.

Union M. E. Church, T. A. H. O'Brien, pastor, is about to be remodeled. Messrs George W. Jackson and Levi E. Patterson having contracted for the work. The interior will be torn out, and the building, which is frame, entirely replastered. New seats will be furnished, and there will be three aisles. There will be a vestibule at the west end, and possibly a pointed tower above the building. The present shingle roof will be replaced by a slate one.—*Cecil (Md.) Whig*

CHURCH HILL, MD., J. A. Arters, pastor.—This church has been beautifully refitted, at an expense of some \$800. Last Sunday was devoted to special services upon the occasion of its re-opening. Rev. J. H. Willey of Milford, preached in the morning, in his best style, to a large congregation. The unfavorable weather in the afternoon and evening, hindered as large attendance on these services when Revs. R. C. Jones of Odessa, and E. L. Hubbard of New Castle, preached to the pleasure and edification of their hearers. About \$700 was the sum needed to meet all unpaid claims, and \$750 were received in cash and pledges.

Rev. J. D. C. Hanna supplied New Castle for Dr. Hubbard last Sunday morning, and Presiding Elder Murray made his quarterly visitation there in the evening.

Rev. Harvey W. Ewing supplied for Dr. Todd at Grace, last Sunday morning, preaching an interesting discourse upon Christ's triumphant entry into Jerusalem. The editor of the PENINSULA METHODIST, is to supply for Dr. Todd, to-morrow the 19th inst.

The infant child of Rev. and Mrs. F. M. Morgan of Greenwood, died Saturday August 4th.

The Rev. T. E. Terry of the Dover M. E. Church, has been given a four weeks vacation, during which he will visit Saratoga Springs.

It is said that Presiding Elder Wilson delivered the most powerful address on Prohibition, at Glyndon, Md., that he has ever been known to deliver on any occasion.—*Vienna Reformer.*

Rev. Chas. Hill, pastor of the Elkton M. E. Church, left Monday last for his vacation which will be spent at Ocean Grove. He will be absent from his pulpit two Sundays.—*Cecil Whig.*

A friend writes from Cape Charles City Va. our second quarterly meeting was held here, Aug. 12. Presiding Elder Davis preached to a large congregation at 10.30 A. M. The experience meeting which followed was one of spirit and power. The Sunday-school was well attended. The rain prevented an evening service.

This young society is flourishing. The pastor Rev. W. A. Wise, and his young wife have a large place in the hearts of their people.

The church building having become too small to accommodate the increasing congregations, the trustees have agreed to turn it over to our brethren of the Delaware Conference, and are planning to build, in a more central location, something better adapted to our needs, and more in harmony with the tastes of the people of this enterprising young city. Collections are coming up well.

The Church on Tangier Island has been treated to a fresh coat of paint. Bro. Hardesty commences their annual four days' meeting to-morrow the 19th inst. If revival interest is good, he will continue longer. He expects Presiding Elder Davis, Revs. S. J. Morris, W. L. P. Bowen, C. S. Baker, and W. K. Galloway to assist him, and a good time is anticipated.

Brandywine Summit.

The services on this camp ground came off last Sunday as announced, except that Rev. George Boddie of Elam charge, preached in the evening instead of Rev. W. H. Smith. We are informed all the preaching was excellent, and the congregations large.

Monday was largely taken up with completing preparations for a ten days' sojourn in that beautiful grove. The number of tents is reported to be 190; some 20 more than ever before.

The opening services Monday evening, consisted of a sermon by Rev. A. Stangle, on the words, "There Israel camped, before the mount," Ex. 19-2, followed with an address by Rev. James E. Bryan, and a half-hour's consecration meeting.

Presiding Elder Murray held the prayer meeting at 8.30 A. M., and at 10 A. M., Rev. N. M. Browne preached from the words, "Fear not, for they that be with us are more

than they that be with them," 2 Kings, 6-16. Rev. J. D. C. Hanna followed with a brief prayer service. The children's meeting at 1.30 P. M., was held by Rev. H. W. Ewing in the necessary absence of Rev. C. A. Grice. At 3 P. M., Rev. T. N. Given preached from the words, "And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit, Jesus suffered him not, but said unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5, 18, 19. Rev. W. G. Koons led the Young People's Meeting at 6.30 P. M. The evening sermon was by Rev. W. R. Sears, a student in Drew Seminary; his text, "Behold he prayeth," Acts 9: 11. In the prayer service following, one penitent came forward as a seeker.

Wednesday, Rev. L. W. Layfield led the morning prayer meeting; Rev. J. W. Hammersley preached at 10 A. M.; Rev. D. H. Corkran, at 3 P. M., and Rev. C. A. Grice at 7.45 P. M.

Besides the preachers of Wilmington and vicinity, and others named above, the following brethren are reported present up to Wednesday: Revs. L. W. Layfield, East New Market; W. W. Sharp, Kenton; C. W. Prettyman, Fairmount; and R. C. Jones, Odessa.

The camp meeting at Wye, broke on Friday morning last. While the attendance was not as large as in some years past, the meeting was a success. The services were noted for their spirituality; the conversions numbering 33. Several prominent preachers filled the pulpit during the meeting, and dispensed the word of life in attractive style.—*Centerville Record.*

A Few Days in Baltimore Hundred, Delaware.

Selbyville is nine hours nearer Wilmington, than it was twenty-two years ago. Then, I left Selbyville at 4 A. M., took the train in Laurel, and about 7 P. M. arrived in Wilmington, where I entered Taylor and Jackson's Academy. Now, business men take the train at Selbyville at 6 P. M., have four or five hours in Philadelphia and return the same day. The town itself, has grown from a hamlet of two or three houses, two stores and an apology for a Post Office, to a thriving village of three or four hundred inhabitants, with stores and shops and mills which make it a place of no little importance. The small store, in which Grandfather Garretson McCabe used to sell goods, has been pushed aside, and in its stead stands the large and beautiful wholesale and retail house of Wm. S. McCabe & Son.

A quarter of a century ago, the merchant visited the city twice a year, for his Spring and Fall supplies; now the city visits the town through its agents almost every day. Then the merchant tended store, from the lot where he cultivated corn and vegetables, hitching his horse to the fence when a customer happened along; now the store, open all the day, requires undivided attention, and the sales run up into the thousands, where formerly they only reached the hundreds.

There has been a great change in Baltimore Hundred in farming. The large farms have been divided into smaller ones, corn is being supplanted by strawberries and other small fruits, and peaches. Because of the stock-law, outside fences have been largely dispensed with, and many other changes are noticeable on every hand.

Sunday, Aug. the 5th, we visited the "Old Sound Camp," in a community where Methodism had some of her earliest and most signal triumphs. One thousand people, it is said, had made for themselves temporary homes on the ground, in covered wagons and two story tents. Many more came to the meetings from the regions round about, until the woods were full of horses, carriages, and people. Rev. A. T. Melvin had charge. Revs. Frank Carpenter and Lecates were present as his assistants. Presiding Elder T. O. Ayres was announced for Tuesday. We missed one of the old time exhorters, Brother Sacker Murray, who has gone to his reward in heaven. In all probability, if he had been present as on former occasions, and the ark of the covenant had not gone forward he would have pointed to the two story tents as the cause of it and would have told the people that the spiritual work was hindered because they, like the Babel builders, had been trying to reach heaven in some other way, than by faith in Christ.

The thousands present attest the hold which the camp meeting has upon the people. Conferences, associations, churches, and individuals have arrayed themselves against the time honored custom of camping in the groves, with but little effect. In rural districts, the people have a breathing spell in August; and where can they spend it with more pleasure and less expense, than in the tented grove?

In my judgment, it is a mistake, to attempt to run a camp as in former times; but we should adapt the camp to our changed conditions. Would it not be better for us, Sunday excepted, to arrange to hold up before our people, the great benevolent interests of our Church, by arranging to have, if possible, the secretaries of the several societies or other representatives, to speak to the people on appointed days; for instance, a Missionary day, a Church Extension Day, &c. Thousands of our people, who never hear these men, would have the opportunity of catching their spirit, and be stirred up to do more to extend the Redeemer's Kingdom. In the evenings we might give ourselves to revival efforts, and thus improve these great gatherings for spreading knowledge and saving souls.

W. L. S. MURRAY.

Transfers.

If you want to touch the quick of an annual Conference, just let it be mooted that there is to be a transfer into the Conference. While the system of transfers has its beneficent results, the motives that lead to it should be carefully considered by the appointing power. It may be, that the health of the brother or that of his family may be the object of the transfer; in such case, it is right. It may be, that there is something special in the case of some special church, that makes the necessity; in such case, you will find no objection in a Conference. But in many of the transfers that are made, no such cases exist. Often the transferred man has been a failure in his own Conference, and seeks the transfer in the hope that by a change of Conferences the situation will be different. A man who is a failure in his own Conference will be very apt to be a failure in another. Then a man may think that he is not appreciated in his Conference, and that the grade of his appointments is not in keeping with his abilities; so he seeks a transfer, hoping that his work will go for what he thinks it ought; but as water will always find its level, so it is with men; the place does not make the man.

Others make educational advantages, the ground of the change. If all preachers could be accommodated on this line, this is a valid ground; but as this cannot be a valid ground; but as this cannot be the church should not make "flesh of one and fish of another." The churches in seeking a transfer, should consider the matter very thoughtfully. There should always be some very special necessity existing before a church should go outside of its Conference for a pastor. The Conference should be well canvassed, before any church should say to it, you have no man among your members, who has the piety or ability to serve us.

Some church may fancy that it gives them a special standing in the community to have a transferred man; and outside of this they can give no reason for it. There is no part of our system that ought to be more carefully guarded than this. The mere fact that a few men have heard a preacher, on some hobby that he rides when away from home, and thus tickles their itching ears, should not be a sufficient ground for a transfer. Men who are hobby riders are not the successful pastors. They flash as bright lights only when away from home. Often a big camp-meeting sermon, that makes a fine impression on new ears, leads to the desire for a transfer.

Nor are church committees always the best judges of men. They are often captivated by the first impression of a stranger. They know little if anything of his record for work. What information they may have received, is often from partial friends of the candidate, who may be interested in working up the case of their friend. At no point should the Bishop and his cabinet be more careful in their investigations, and have more perfect knowledge of the situation, than in that of a transfer into a Conference. No man should be so transferred, who is on the supernumerary or supernatant list, or who has been made effective for this purpose. It is the duty of the Presiding Elders, to protect their Conferences against the ingress of men who are broken down mentally, physically, or morally.

Under no circumstances, should there be a transfer into a Conference, without a corresponding one out; and in the exchange, due regard should be had to the ability of the men and to the grade of their appointments. Though but one of the lesser lights in the Conference, we hesitate not to give our opinion that there are men in the Wilmington Conference, who have the ability and piety, to fill successfully any of the appointments in it; and we believe the laity of the church generally think as we do. In all other Conferences, we may have a few restless ones who think their souls can only be fed at the hands of some new light.

WARTHMAN.

From India.

DEAR BRO. THOMAS,—In this letter I want to write some description of Cawnpore; afterward I will write of our own special work.

I have jestingly explained to some, that I was brought here during the night, and set down in the midst of the city, and never yet have been able to find out where I am; nor have I yet learned the city, nor even found it—in fact it is rather hard to find, except the native part of it. There the mud huts are crowded together in many places, with streets so narrow, as scarcely to admit a horse and wagon. But in the English part, the dwellings are very widely separated, as I said once before, so that even the merchants and druggists have the appearance of being very retired.

The native city is separated from the Ganges nearly a mile, by the English dwellings, lawns and gardens, and places of business, extending both North and South of the native city, and along the Ganges for five or six miles.

Cawnpore is important as a R. R. centre; having lines running N. E., N. W. and S. W., besides the main line extending from Calcutta to Delhi. It is also a manufacturing city of some note. We have a number of flour mills, an ice factory, a government harness and saddle factory (military), large woolen mills, two or three large cotton mills, jute mills and tanneries; each enterprise occupying from three to six acres of ground, and using the best of machinery, except where men, women, or boys can be employed to advantage. This is also a military station, with excellent barracks and dwellings for the accommodation of about 7000 troops, English and native. There is only a battery here at present, about 150 English besides the native troops; but we are expecting a regiment soon.

It will thus be seen that thousands of natives are constantly employed in the mills and factories, from the educated clerk down to the little boys and girls; with wages, I understand, from about \$10 to about 60 cents per month.

I understand that there are four or five native Christian churches, and numerous schools, with seven or eight schools of higher grade where English is taught. The English Churches are four in number,—two Episcopalian, or Church of England, one Roman Catholic, and our own Methodist Episcopal. But I must close; with much love to all the brethren. I am as ever,

Yours in Christ,

G. F. H.

Cawnpore, July 12th, 1888.

Baptist Missions on the Eastern Shore.

A Baltimorean, who has recently visited Cambridge, Md., speaks in terms of strong praise of pastor Fitzwilliam, and of the good work he is doing in that important field. The Baptist church house is said to be very attractive, now, that it has been repaired, and the prospects seem bright for a decided advance.

Bro. D. S. Toy, of East New Market and Vienna, was recently ordained, but had previously labored as an evangelist. He has been permitted to visit the baptismal waters several times of late.

Bro. W. Hubbard is laboring faithfully in a difficult field in Talbot county, but with the favor of the Lord, is able to report good results. He will soon go to the Seminary, but hopes to leave things in good shape for his successor.

Salisbury at last has a Baptist minister, though only for a part of his time.—Rev. A. Caldwell serves this church in connection with Delmar.

At Pocomoke City and neighborhood, Rev. D. M. Lemox occupies the field.

This may seem a small force for so important and growing a section as the Eastern Shore, and yet the State Board is not able to do more. We really ought to have twice as many preachers at work there, but until there is a decided enlargement of gifts, this cannot be done. In the meantime, let every Baptist there and elsewhere, by his personal efforts, seek to extend the cause.—*Baltimore Baptist.*

ITEMS.

The committee on the selection of a president for the Ohio Wesleyan University, met a few days ago in Columbus. Among the names canvassed for the position, that of Dr. Buttz, president of Drew Theological Seminary, met with unusual approval. It is understood, however, that Dr. Buttz could not now accept the position. Other names were canvassed, but none met with entire unanimity. It was decided to recommend to the board of trustees and visitors, to postpone the election of a president for one year. If this action be taken, Dr. McCabe, the vice-president, will be acting president.—*Western Christian Advocate.*

Rev. Dr. McElroy is chairman of the faculty of the Adria College, and the arrangement is to continue until the trustees can fill the vacant presidency of the college,—a position the Doctor so worthily filled for a series of years. He has also been recently a fellow of the S. S. L. A., of London, England.—*Methodist Protestant.*

In the Presbyterian General Assembly of Ireland, which met in Belfast, June 5th, the retiring moderator declared in his opening speech, that the Presbyterian Church is soundly Unionist in its views. Gladstonianism, he said, implied the crippling of the Church's resources, the transfer of education into the hands of the Romanists, and perhaps the expulsion of Presbyterianism from the greater part of Ireland.

If the young brother would not persist in quoting in every other sermon, the name of the man who openly boasts of his irreverence, it would be better. 'T would be an exhibition of improved judgment on his part, and afford the congregation a very great relief.—*Michigan Advocate.*

The United Presbyterian General Assembly at its recent session, appropriated to the several boards for the coming year \$279,600 as follows: Foreign Missions, \$110,600; Home Missions, \$72,000; Freedmen's Missions, \$40,000; Church Extension, \$40,000; education, \$8,000; Ministerial Relief, \$6,000; General Assembly Fund \$3,000.

Preachers are the best reformers, the poorest politicians. The transition from the reformer to the politician, is natural and easy, but full of peril to the reformer and the reformation.—*St. Louis Advocate.*

The Bishop of Carlisle declared in a recent speech, that men were kept from religion by the character of modern sermons. He added that a sermon was very often a text floating about in a quantity of weak soup.—*The Churchman.*

The *Christian World* makes a good point on Pope Leo XIII. in his quarrel with the Irish, because they do not agree with him in regard to boycotting. The next step on the part of the Pope, will be to threaten excommunication. "Now, what does excommunication mean?" says the *World*. The answer is, "It means exclusion from society—or, otherwise, 'Boycotting'." It will be of interest to see whether the homoeopathic principle, "like cures like," is capable of application to boycotting."

The Methodist Episcopal Church has built more than 4,000 new churches in the sixteen Southern States since the war.

Pastor G. M. Hicks writes from Suedesville, Tenn.: "At Johnson's Chapel, one young lady committed to memory and repeated 3,308 verses of the Bible since last January. I had promised the one who learned the most verses, a Sunday-school teacher's Bible, which one of the poorest girls received July 14.

A Georgia presiding elder sold 800 books on his district last year. This is the way the fathers did.

A correspondent of the *Chicago Tribune*, writing from Milwaukee, Wis., writes that two-thirds of the fourth-class post-offices in that State, are kept by saloon-keepers in liquor saloons, and in some instances the boxes are right over or in close proximity to the beer-kegs.

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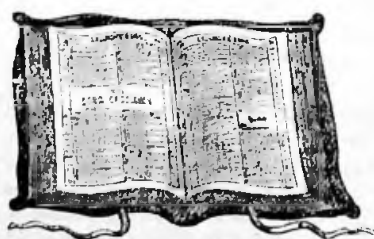
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 10:07, 11:35, 11:51 a. m.; 12:55, 1:35, 2:35, 6:22, 6:28,
 7:06.
 New York 2:00, 2:52, 4:00, 6:30, 7:50, 10:07, 11:35,
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 9:50 p. m.
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 p. m. 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m. 12:35 p. m.
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 Lv. Phila. B. & O. R. R. 5:59 1:45
 " Chester B. & O. R. R. 6:15 2:15
 " Wilmington, French St. 7:00 2:40 7:00
 " B. & O. Junction 7:09 2:48 7:09
 " Dupont 7:21 2:58 7:21
 " Chadd's Ford Jc. 7:44 3:18 7:44
 " Lenape 7:54 3:28 7:54
 Ar. West Chester Stage 8:29 4:03 8:29
 Lv. West Chester Stage 8:50 4:10 8:50
 " Coatesville 9:00 4:10 9:00
 " Waynesburg Jc. 9:15 4:12 9:15
 " St. Peter's 6:50 12:25
 " Warwick 7:15 12:50
 " Springfield 7:27 1:05 7:27
 " Joans 7:33 1:15 7:33
 " Birdshoro. 7:38 1:56 7:38
 Ar. Reading P. & R. Sta. 8:30 10:25 8:30

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 On Saturday only, will leave Wilmington at 7:00 p. m.; Newbridge 8:15 p. m.; Arrive at Dupont 8:34 p. m.; Leave Wilmington 11:5 p. m.; Newbridge 11:35 p. m.; Arrive Dupont 11:55 p. m.; Leave Birdshoro 1:10 p. m.; Arrive Reading 1:40 p. m.
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 Stations a. m. a. m. p. m. p. m. p. m.
 Lv. Reading P. & R. Sta. 8:00 9:25 3:15 5:18
 " E. Station 8:32 10:10 3:45 5:50
 " Birdshoro. 8:55 10:30 4:10 6:16
 " Joans 9:00 10:50 4:14 6:25
 " Springfield 9:00 11:12 4:14 6:25
 Ar. Warwick 11:20 6:50
 " St. Peter's 11:20 6:50
 Lv. Waynesburg Jc. 6:18 9:15 4:29
 " Coatesville 6:44 9:59 5:02
 " Lenape 7:25 10:24 5:46
 Ar. West Chester Stage 8:05 10:59 6:21
 Lv. West Chester Stage 8:45 9:40 6:00
 " Chadd's Ford Jc. 7:41 10:35 6:02
 " Dupont 8:08 10:55 6:21
 " B. & O. Junction 8:19 11:03 6:31
 Ar. Wilmington 8:31 11:15 6:43
 " French St. 8:38 11:15 6:43
 " Chester B. & O. R. R. 8:38 11:15 6:43
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 Leave Reading 12:00 p. m.; Arrive at Birdshoro 12:30 p. m.; Leave Dupont 1:20 p. m.; Newbridge 1:40 p. m.; Avenue Wilmington 2:00 p. m.; Leave Newbridge 7:00 p. m.; Arrive Wilmington 7:33 p. m.
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 " except Sunday, 7:30 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia and Chester Express, daily, 8:30 a. m.
 " except Sunday.
 Philadelphia Accommodation, daily except Sunday, 9:00 a. m.
 Philadelphia Accommodation, daily, 10:30 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Phil. accommo. daily, 3:00 p. m.
 Philadelphia Accommodation, daily, 3:55 p. m.
 Philadelphia & Chester Express, daily, 5:20 p. m.
 Philadelphia Accommodation, daily, 5:25 p. m.
 Philadelphia Accommodation, daily, 6:40 p. m.
 Phila. accommo. daily except Sunday, 7:30 p. m.
 Philadelphia and Chester Express, daily, 8:45 p. m.
 Philadelphia Accommodation, daily, 8:55 p. m.
 WEST BOUND.
 Singlerly Accommodation, daily, 12:30 a. m.
 Baltimore Accommodation daily except Sunday, 6:45 a. m.
 Chicago and Pittsburg Limited, daily, 7:30 a. m.
 Cincinnati and St. Louis Express daily, 11:25 a. m.
 Baltimore Accommodation, daily, 2:45 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singlerly Accommodation, daily, 7:30 p. m.
 For Landenberg 9:10 a. m., 2:45, 5:20 and 7:40 p. m.
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 Trains leave Market Street Station:
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