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Editor.

FOR CHRIST AND HIS CHURCH.

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THE GREAT REFINER.

"And he shall sit as a refiner and purifier of silver."—MATT. III, 3.

'Tis sweet to feel that He who tries
The silver, takes his seat
Beside the fire that purifies,
Lest to intensify a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well he knows,
The silver's power to bear
The ordeal to which it goes;
And that, with skill and care,
He'll take it from the fire when fit
For his own hand to polish it.

'Tis blessedness to know that he,
The piece he has begun
Will not forsake, till he can see—
To prove the work well done—
An image, by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lost from the ore must he behold;
How long must he refine,
Ere in the silver he can trace
The first faint semblance of his face.

Thou Great Refiner! sit thou by,
Thy promise to fulfill;
Moved by thy hand, beneath thine eye,
And melted at thy will,
O, may thy work forever shine,
Reflecting beauty pure as thine.
—Western Christian Advocate.

The American Board.

The American Board of Commissioners for Foreign Missions is the almoner for the contributions of the Congregational churches for missions in other lands, and prosecutes the work for this denomination. This Board, antedates all other missionary societies in the United States.

Congregationalists have given *per capita* more generously than any other denomination. Though but a fraction of the membership of the Methodist or Baptist bodies, yet the contributions of the Congregational churches to foreign missions are larger annually. Of course, the average is not brought down, as in the two churches named, by thousands of communicants at the South and on the frontier, who form really mission churches. Perhaps because longer in the work, the educative and inciting constraint to this great end has been stronger and more persuasive.

Last week the American Board assembled for its 78th annual meeting at Springfield, Mass.

No religious body makes such careful and studious preparation for a great, instructive, enthusiastic and inspiring annual meeting as the American Board. The programme is made, parts assigned to the strongest men, of which they have so many, returned missionaries assembled, and generous arrangement made for the entertainment of the large constituency all over the country who may choose to attend. The hall will hold from three thousand to thirty-five hundred people. If there Wednesday and Thursday afternoons, you shall see a thousand women and men standing in three long hours in the white glow of continued interest. It is a magnificent audience of cultivated people, and there are two overflow meetings in the nearest churches at the same hour.

Look upon the platform. They are Congregationalists you would know by election and foreordination—tall, spare, scholarly, most of them in the sere of life. That tall, thin man, now trying to be heard with his weak and vacuous voice is Dr. Porter of Yale College; that man

who does but little better in getting the ear of that vast assembly is Dr. Fisher of Yale, whose pen has been of such help to you; that tall and more portly man is Dr. Magoun of Iowa University. You recognize Joseph Cook, Dr. William Taylor, President Seelye, Prof. Egbert Smyth and his brother Newman, Drs. R. H. and Henry M. Storrs, Drs. Pentecost and Webb, President Bartlett. That fleshy man there is Dr. Behrends; that man with full beard and the best parliamentarian on the platform is Dr. Quint, of Dover, N. H. That spare man now speaking, looking so much like the model Congregationalist, is Dr. Patton, of Howard University, Washington. They say Dr. Washington Gladden is there, but I cannot show him to you. Who is that? Dr. Geo. A. Gordon, of the New Old South, an Americanized Scotchman, beloved by all. Who has best put himself *en rapport* with that immense audience? That is Dr. Alexander McKenzie, of Cambridge, Mass. "Where is Dr. Lyman Abbott?" you say. Down there among the reporters—that man with apparently small head and delicate features. "I would rather hear him speak than any other man here. I read him every week, and he helps me, but I have never heard him speak," says one near me. That corpulent man who has dared to violate the physical model of the Congregationalist, and who withal looks so genial and clever because, forsooth, he has more body, is the eminent Dr. Eddy, of Detroit. That man there, whom you will hear pretty soon, a man of tremendous power called the battle-axe of the denomination West, is Dr. Goodwin. This whole article could be filled, describing with only a line the notables—men who have a national reputation—that are attending this meeting. One face we miss sadly—the face of the humble Christian scholar and educator, perhaps the man in America most revered by those who appreciate modest worth—Dr. Mark Hopkins, who for thirty years has presided over this remarkable assembly, and with such genial and lovable impartiality, that never was a ruling questioned or a suggestion by him unheeded. He has died since the meeting at Des Moines one year ago. It is estimated that there are from three to five thousand visitors who come to the city each day to attend the sessions of this meeting.

The American Board has been in a ferment for two years, occasioned by the hostility which it has manifested to the hypothesis as held at Andover Seminary that there might be a continued probation for heathen who have never heard of Jesus Christ. Rev. E. K. Alden, the home secretary of the American Board, believes that those who hold such an hypothesis, even as a speculation, an intellectual relief for a dark and painful problem, are thereby rendered doctrinally unfit to become missionaries in the foreign field. Several young men, students at Andover, begging to be accepted for the work to which they have intended for years to devote their lives, are rejected, because unwilling to say that they will not consider this life decisive to the heathen who have never heard of Christ. Such cases as these have put the Congregational body in a theological ferment for two years, and the regular work of the American Board at its annual meeting has been pressed

and overborne by questions relating to the standard of fitness which should be required of candidates. This question broke in upon the discussions of this Board on its second day of meeting, and consumed largely its time during the whole session; the conservative wing insisting that the Prudential Committee, consisting of ten of this corporate board, shall with Dr. Alden pass upon the doctrinal fitness of candidates, as it always has done; the "new departure" wing demanding that in questionable cases a council of churches shall be called to pass upon the doctrinal fitness of the candidate—at least that in some way no man shall be rejected for the foreign work, who would be accepted and installed by a council over any home church. This was the question, in one form or another, that would not down, and was discussed with most remarkable ability.

Our feature of the meeting was grand beyond description—that while there was such intense feeling over this matter with the two wings of the denomination there was such sincere and prayerful interest that there should be no schism in the denomination. This Congregational body never appeared at greater advantage than in the exhibition of such a Christian spirit of tolerance with divergent views of theology. The several addresses made were master-pieces of forensic ability. They will be gathered up as permanent presentations of variant views in theology. We think that those who differ were brought nearer together by these frank, manly and catholic expressions of personal views. Dr. Alden, who has been so severely criticised, was re-elected by a handsome majority. All believe in him as a most devout and efficient servant of the Board, while they take exceptions to his rigorously conservative views on theological issues, Rev. R. S. Storrs, D. D., the candidate of the conservative element of the Board for its president, was also elected. There is a very strong conservative majority in the Board, and we do not see how any change can be anticipated, for this Board perpetuates itself by filling all vacancies. Eleven new corporate members were added at this meeting, and it is claimed that ten of the eleven are conservatives. We should judge that eight out of every ten of the two hundred corporate members were men above sixty years of age, and men in the sere of life are not likely to look with much favor upon "new departure" views. As the churches have no representative relation in this American Board, and cannot say who shall and who shall not be members thereof, and can bring no influence to bear except by criticism or moral pressure, it seems that the hope for change in the theology and methods of the Board are, very largely, visionary and illusive.

The Woman's Board of the Congregational Churches held most interesting and inspiring meetings at the same hour Wednesday that the American Board was in session. Several returned lady missionaries were present, with three ladies just commissioned for new fields. So great was the interest of the ladies to hear, that an overflow meeting had to be held to give all who desired a chance to listen. A thrilling meeting for missionaries and their children was held on Thursday afternoon. On Thursday evening the sacrament of the Lord's Supper was administered, and it was neces-

sary to open four of the largest Congregational churches in the city for this purpose. The reports of the foreign secretaries of the several missions under their charge are most interesting and encouraging to enlarged missionary zeal by all denominations. It is a remarkable fact that the contributions of the churches to the great cause of foreign missions has not materially diminished during this theological friction.

We are surprised at the misapprehension of what is known as the Andover hypothesis. Andover does not use the phraseology "second" or "future" probation, but the term "continued probation," and this is held as a permissible supposition, *not for those who have heard of Christ* but only for the heathen, infants, the lunatic and the idiot—those who have never had the historic Christ presented to them, or reached the status of moral and intellectual discrimination, where they were competent to choose and accept the Christ.—C. P. in *Zion's Herald*

Some Prayer-Meeting People.

A good prayer-meeting is a great means of grace. But while prayer-meetings last, the majority of them will be open to more or less of criticism. Far be it from me to unduly find fault but in a somewhat long prayer-meeting experience I have met a great variety of persons at these services. Some of them I have regarded as negative examples; examples of what those who attend prayer-meeting should not be. For instance, there is the sponge. He is well known. He attends the meeting regularly, is a Christian man, intelligent and capable of interesting and helping his fellow-men if he would take part. He does nothing, however, but absorb. Yes, he does more than that, for he makes himself a positive hindrance. Others younger and less able are sometimes, by his silence prevented from participating. They argue that if this older and more advanced Christian is silent it still more becomes then to remain so.

We are all familiar with the pumpkin-vine. He does take part and far too frequently. Every time he does so is once too often. He runs out in all directions and covers considerable ground. He does not run upward, and he never strikes deep. One friend says that when the P. V. has finished his supplication he is compelled to wonder what the man has been praying for. Another wonders what he has not mentioned. He once asked a meeting to bear with him to the throne of mercy three special subjects which were laid upon his heart. He then led in prayer remembered America, prayed for Europe, interceded for Asia, pleaded for Africa, Australia, Madagascar, New Zealand and the islands of the seas. He remembered Jews and Gentiles, Protestants and Catholics, Mormons and other sinners, but he forgot his first special subject, omitted the second, and evidently never thought of the third. So much ground he, therefore, did not cover. But he left out little else.

The prayer-meeting clock is no stranger. Tick, tick, tick, tick; every body knows what the clock says. So we all know what to expect when this particular character arises to pray. He is wound up for the occasion, and will not stop until he is run down. He does not cover the ground to such an extent as the pumpkin-vine, but is almost as tire-

some. As a bed-ridden invalid knows every spot and mark on the walls of the sick-room, so we know every sentence and phrase of the Clock's wearying exercise. From the stereotyped sentence with which he invariably commences, on to the closing sentence about being done with us here below, and receiving us into thine upper and better kingdom, and much more, all is familiar. We are always sorry when he turns on the prayer-tap.

The thunder storm is a very noisy participator. He believes that the kingdom of heaven suffereth violence, and the violent take it by force. He remembers an ancient injunction to cry aloud and spare not, but to lift up the voice like a trumpet, so he shouts and roars as though noise were of necessity force. Tell him that the lightning had killed if there wasn't no thunder along with it." Earnestness is, of course, good, but earnestness does not consist in mere excitement. There is just as much earnestness in a steady, persistent rain as in a wild cyclone, and though the cyclone may make more impression for the time, the steady rain is the more fruitful of good.

The critic is a regular attendant. I must speak cautiously of him, as he is a relative. The critic pure and simple, never enjoys a meeting, and, if he can help it, never lets anybody else enjoy one. The earnest man is too vehement the solemn man too ponderous. The solid exhortation is too grave; the light and cheery talk is too flippant. Such are some of his criticisms, and we could quote many more. He does not take part himself, so we have never yet been favored with a perfect prayer or testimony.

It were much to be wished that those who attend prayer-meetings, more particular those who take part or ought to do so, would read these hints and heed them. They are written solely with a desire to make the prayer service more interesting and useful.—*New York Observer*.

Distorting Doctrine.

Distort a doctrine, and you can easily refute it. Take this sample: "I had learned from the accepted standards of doctrine that there were three separate and distinct persons in the Godhead." This word "separate" is repeated five times, in the compass of one page, as referring to the Trinity. There is no such statement in the Nicene or Athanasian creed, nor in the Catechism of the Council of Trent, nor in the articles of the Episcopalian church, nor in the Westminster Confession or Catechisms, nor in the Heidelberg Catechism, nor in any other standard of Trinitarian doctrine known to us. Were the persons supposed to be "separate" the doctrine would be heretical. The Athanasian creed explicitly says that there must be no separating of the substance—*necque substantiam separantes*. Learn what your opponent believes before you try to refute him.—*Golden Rule*.

None but the watchful, the pure and the painstaking can profit greatly by prayer. Prayer has no efficacy to atone for the obliquities of a perverse life, nor can it find pardon for sins into which we have contentedly fallen to-day, and which we have no purpose to shun tomorrow. Devotion will be profitable according only as the deportment has been blameless and the motives pure.—*Rev. Dr. Stephen Olin*.

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.*

"Personal Liberty."

WHAT IT MEANS.

The brewers' and saloon-keepers' associations of the country, more commonly and familiarly known as the Liquor League, but which might be more truthfully and appropriately named the Devil's League, have inscribed upon their crime-stained banners the glorious motto of "personal liberty," and under a motto sacred to every lover of law and good government seek to lull the public suspicion as to the real purpose of an organization whose patron is the Prince of Darkness. Personal liberty, as construed by the officers and members of the White Apron League, means the right to conduct their devilish traffic at all hours of the day and night, to the utter disregard of the comfort or convenience of the law-abiding and respectable portion of the community. It means the right to deprive the helpless wife and children of the fruits of the father, of him who should be their natural protector. It means the right to sell their accursed poison to victims even after the light of reason has been extinguished by the fumes of King Alcohol. It means the right to desecrate the day set apart by an omnipotent God as a day of rest and devotion, and which Christians of all denominations so observe. It means the right to lure the tender and unsuspecting youth from the paths of innocence and virtue and send him on the downward course which leads to social and moral ruin. In short, it means the right to trample under foot all laws framed for its proper restriction, and outrage every good sentiment of decency, order and good government. Such is personal liberty as construed by the members of a league which chafes under the restrictions which our common laws impose upon a disreputable traffic.—*Catholic Temperance Advocate.*

The Cigarette Must Go.

The physicians hereabout are beginning to talk as if the cigarette would "have to go." Thus, Dr. William A. Hammond tells us, "to young boys it is poison." Everybody tells us that excessive smoking will stunt the growth of the young and sow the seeds of diseases which will develop in later years. Cigarettes only drop the seeds a little faster. If a boy begins to smoke a great deal early in life, you may be sure he will never become an intellectual Saul, as the effects on his body will, by affinity, reach his mind; he will lose energy and steadiness of purpose and will become a vacillating, weak man, unfitted for the struggle of life. Cigarette smoking is like whisky drinking; the appetite increases just in proportion as the body becomes unable to bear it." Dr. Shary, who attended General Grant during his last illness, says: "The cigarette has had much the same effect on the smoking habit in this country that 'the growler' has had on the drinking habit, by its inexpensiveness and convenience for short smokes it has spread the habit among all classes, and comes within reach of the bootblack as well as the millionaire. Cigarette smoking induces a condition of the heart and digestive organs which may cause death at any time. The effect may not be noticeable for years in a man, but it is not long in making its appearance in a boy." Dr. Loomis, Jacob Sharp's physician, also says he regards the cigarette as a dangerous article, since its moderate use generally degenerates into excess.—*New York Correspondent for the Ledger.*

The British Wesleyan Conference has taken a step forward in the temperance reform movement. Referring to the last session of that body the *Methodist Times* observes: We congratulate the Temperance Committee upon having at last secured the right of representation in the District Committee—a right which has been so long and so unreasonably withheld from them. Eight years ago the Temperance Committee proved, with unanswerable logic, that the formation of district temperance sub-committees necessarily involved the right of representation in the district meeting. But ancient prejudice knows nothing of logic. The modest proposal of the Temperance Committee was thrown out with great vigor and alacrity. However, justice has prevailed at last. Eight years ago scarcely a voice was heard on behalf of the Temperance Committee. This year only one voice was heard against them.

A very telling prohibitory argument comes from 400 convicts in the Nashville State prison there. Of their own motion they have signed an appeal to the people of Tennessee to favor a prohibitory amendment. Their closing words are: "Wearing the garb of disgrace being dishonored and counted unworthy to mingle with the people of our State, we yet have the same love for our wives, the same devotion to our mothers, the same affection for our sisters, and for their sake, and for the sake of our children, we appeal to you to unite as one man and free the State from a curse created by the hands of men, discounted by the law of God."

"Prohibition don't prohibit." Then it is not prohibition, for if it be prohibition it will prohibit. If you mean to say that it does not prohibit entirely, or that bad men will not keep the law, then you are correct. But we ask if all criminal laws are not prohibitory? But do they prohibit entirely? We have a law against murder, but still we have a great many murders. Now the law is not to blame, but the people are to blame for not enforcing the law. So in this case. The manufacture and sale of alcoholic and vinous liquors is a great evil that ought to be abated. Whiskey kills as well as lead. Then it ought to be prohibited by law. Prohibitory laws are good and must be enforced.—*Arkansas Methodist.*

The Rum Power.

The greatest antagonist to the temperance cause in this country to-day is the political power that rum has acquired. Where are our primaries held? Over rum shops. What is the influence most potent in political caucuses? Rum. What influence sways most votes? Rum. Who are the chief lords of many of the cities of our Union? Rum sellers. They are subtle, they are united, they have a definite aim; and if things go on as they have gone for the few years past in this country, we shall before long be governed through our State legislatures and our Federal congresses, by rum-sellers. They are fast advancing to national supremacy; and if our temperate, virtuous, incorrupt citizens do not arise in their might, and make a clean sweep of these men, this Republic will cease to exist and we shall be ruled by an oligarchy of rum-sellers.—*Rev. H. M. Scudder.*

A young lad was knocked down by a team in London street, and taken to a large hospital. One morning the doctor examined him, and said, "Nurse, give him two glasses of port wine daily." And, looking kindly at the lad, he said, "You will get on very well my boy."

The young patient looked up, and replied, "Please sir, don't order me the wine."

"Why not, my boy?"

"If you please sir, I belong to a Band of Hope."

"Oh!" answered the doctor, "do you?"

"Well nurse, give him a pint of new milk in the morning, and as much beef tea as he likes." And, laughing cheerily, he said to the boy, "You will get on very well, my lad."

And he got quite well without the wine.—*Sunday school Evangelist.*

A WRITER in the *Temperance Banner* has well said: "Tobacco boys will make tobacco-men, with tobacco-teeth and tobacco-breath and tobacco-pockets, and a general tobacco smell; and what is worse, they will have tobacco-appetites, which will crave tobacco enough in their life-time to feed them, to buy a small farm, and educate a small family. They will, moreover, spit tobacco all along their way through life, to the annoyance of their neighbors and the displeasure of their wives and families."

Now, boys, what do you think of all this? The best thing you can do with tobacco is to let it alone. Its use will injure your health and make you a nuisance to your friends, for the vile odor will taint your breath and your clothing, and, though you will not notice it, every one who does not use tobacco can detect it in an instant. It is worse than onions or garlic. Here is a verse you ought to commit to memory. We do not know who wrote it;—

"Tobacco is a filthy weed,
It was the devil sowed the seed;
It drains your pockets, stains your clothes,
And makes a chimney of your nose."
—*Standard.*

Youth's Department.

Boys in the Sabbath-School.

There was a fair-faced young lady in a certain Sabbath-school, whose class of boys had arrived at the dangerous age; yet she held them steadily. Not only were they attendants, but they were noticeably regular in attendance; not only that, but they were prompt. I studied over it a good deal. I knew the young lady; she did not seem to be more learned than the others, or more apt to teach; she had no better advantages for the preparation, and, so far as I could learn, she did not study any harder than some of the rest; yet, apparently, she succeeded better. I was quite well acquainted with one of her class; I cross-questioned him.

"Is Miss Marvyn a very superior teacher, Charlie?"

"She's tip-top," spoken with the air of prompt heartiness that means so much in a frank-hearted boy.

"How did she manage with last Sunday's lesson?"

"Oh, I dunno," in that off-hand tone, which may mean, "I know all about it, but I'm not a-going to tell you; it's a matter of confidence between her and us."

"The boys all like her, don't they?"

"Course they do; they would be great simpletons if they didn't."

"But, Charlie, what makes her any better than the others?"

"Dunno, I'm sure; all I know about it is, we don't want to exchange her for anybody that we know."

I was still in the dark as to Miss Marvyn's success; but that evening, as Charlie was coming in at his father's side-gate, in his shirt sleeves, and with dusty hands, which had been helping to build a wood-pile, I, standing in the door, saw him suddenly halt and lift his cap, and, at the same time, heard a cheery voice say, "How do you do, Charlie; I was just thinking of you; I hope we shall see you out this evening; we are depending on you." Then—as he protested that his hands were too dusty to accept her offered glove—"Never mind the dust, Charlie; good, honest dust never hurt anybody's hands. May we expect you?"

"I'll be there," he said, heartily. Then he came in.

"Charlie," I said, "Miss Marvyn has a real cheery way with her, hasn't she?"

I like to see people shake hands with their friends."

"She'd shake hands with one of her boys if he had just tumbled out of a tar-kettle," said Charlie, emerging from the basin, into which he had dipped his curly head, and speaking in a ton of grim satisfaction.

"Where is she so anxious to have you come this evening?"

"It's to prayer-meeting," he said, under his breath; "she wants some of us to help along the singing."

"Charlie, are you going?"

"Yes'm, I am; I kind of like to please her; and, besides," with a roguish side glance at me, "she had us to her house to eat strawberries and cream last night; a fellow would feel rather flat not to do what she asked him to do after that."

And I, as I went up stairs, mused as to whether I had found a clew to Miss Marvyn's influence over those great boys of hers. "The children of this world are, in their generation, wiser than the children of light." It was infinite wisdom that said that, "Are not we, as a people, at work proving the truth of it?" There is only here and there a Miss Marvyn who has any consecrated strawberries and cream, or a pair of gloves that honest dust will not hurt.—*Pansy.*

How Hattie Became A Christian.

She was only nine years old. I had been preaching to the children. At the close of the meeting Hattie came to me and said:

"I do want to be a Christian; how can I be?" And the anxious look in her great, brown eyes assured me she was in earnest.

"Hattie, are you a sinner?" I asked her.

"O yes; I am a very wicked girl," she replied.

"What! such a little girl as you a sinner? How can that be?"

The tears could be kept back no longer, and she sobbed as though her little heart were broken.

"I am so wicked!" she said.

"Hattie, what did Jesus come into the world for?"

"To save sinners," came the answer, between two great sobs.

"Then, if you are a sinner, he came to save you, did he not?"

"Will he save me?" she asked, eagerly.

"Yes, Hattie, Jesus is willing and waiting to save you now. Will you go home and give yourself to him to be saved?"

"I'll try," she replied.

Why did I ask her to go home to give herself to Christ?

The next afternoon Hattie was present at the children's meeting, but her sad little face showed that the question was still unsettled. She came to me, and I said:

"Well, Hattie, did you give yourself to Jesus?"

"I tried to do so, but I don't feel any better. I asked Jesus to take me, but I don't know whether he did or not."

I said to her:

"I think I know what is the trouble: and, as her face was turned so anxiously to mine, seeking the light, I added: "You gave yourself to Jesus, and then took yourself right back again."

"Yes, that's just what I did," said Hattie, as the truth suddenly flashed upon her.

"Well, is that the way to do? Is it not best to give yourself to him, and just trust him to save you? Will you do that, and when?"

"O, now—this moment;" and, dropping upon her knees, she said: "Jesus, I am a sinner, and I give myself to you, and I'll never take myself back again as long as I live."

That was all she could do, and when she arose there was a new light in her heart; and to-day Hattie is one of the most joyous and earnest and useful little

Christians in all the wide, wide world.

Will my readers do as Hattie did?

—*Young Recorders.*

A BABY'S COMMAND.

BY LILIAN D. RICE.

Just three years old was our baby,
A little town maid was she,
A grass-plot to her meant country,
A fountain the boundless sea.

For all of her tiny life time
Had passed midst the houses high,
Whose tops, to her childish fancy,
Were part of the arching sky.

So one August day when his sunship
Was baking the city brown,
We carried her off to the seaside,
Away from the breathless town;

Stripped her of socks and slippers,
Regardless of freckles and tan,
And told her to go and frolic
As only a baby can.

But she stood with her wee hands folded,
A speck on the sandy shore,
And gazed at the waves advancing
With thundering crash and roar.

We knew that some thought was stirring
The depth of her little brain,
As she listened to God's great organ
Pealing its grand refrain.

At last in her clear child's treble
As sweet as a robin's trill,
With one little finger lifted,
She cried to the sea, "Be still!"

Ah, dear little fair-haired baby,
Like you in this mortal strife,
There's many a one made weary
And stunned with the waves of life.

But the billows of both, my darling,
Are moved at the Master's will,
And only His voice can hush them,
By whispering, "Peace, be still!"

—*From the Pansy.*

Carpets Versus Boys.

"Jane, what does make you have those great, stamping boys in your parlor every Sabbath night?"

"Because I love them."

"But I should think they would spoil your new carpet. It is light, and must show the spots that seven or eight pairs of boots make. When it is snowy, they must bring in the snow; and when it is muddy, track in the dirt. Dear me! I would not have half a dozen boys in my parlor once a week, for a good round sum."

"I wish there was a dozen of them."

"But don't you know they will wear your carpets more than half a dozen parties? Boys' boots are so heavy and their steps so careless. I expect some of them have nails in their boots. I shouldn't enjoy the boys, anyway"—

"Yes, that's it."

"And I'm sure I should be in the fidgets every minute."

"Perhaps you would, but I think not I think you would, after a time, like myself, delight in having them with you. I think our weekly class prayer meeting helps these boys. Indeed, I know it helps them. It gives me a great deal more pleasure than saving the carpets ever could. Perhaps they do wear it a little, but boys are worth more than carpets, be they three-ply, tapestry, or the best that ever were made. I've got the best interest on this parlor investment of any venture I ever had, and I've tried it ten years. Read this, and see if it is not better than money at ten per cent., or saving your parlor carpets. A young man, a tutor in a college, writes:

"Those precious Sabbath night meetings, the dearest memories of my boyhood cling about them. I don't think I should ever have started in the right way if it had not been for them. And after I had started they helped me right along. Thank God and you for those meetings."—*S. R. M., in the Christian Instructor.*

A benevolent gentleman in Chicago whose name is not yet announced, has conveyed to the Missionary Society of the Methodist Episcopal Church property worth \$126,000. Yet still the cry is and ought to be, "A Million for missions by Collections only!" Legacies are very acceptable and very important revenues of this great cause; but the collections must annually aggregate at least a million dollars, if we would achieve absolutely necessary results.—*Baltimore Methodist.*

The Sunday School.

LESSON FOR SUNDAY, OCTOBER 30th, 1887.
Matt. 9: 35-38; 10: 1-8.

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

THE HARVEST AND THE LABORERS.

1. GOLDEN TEXT: "Freely ye have received, freely give" (Matt. 10: 8).

35. *Jesus went about*—Itinerating throughout Galilee, though some suppose that He remained near Capernaum. Plumptre thinks that the words introduce our Lord's second circuit in this province: Schaaf, the third. *All the cities and the villages*.—Abbott distinguishes between the city and the village; the latter was an unwall'd collection of huts of stone or mud; while the city was surrounded by walls and governed by a council of elders. *Teaching in their synagogues*.—To these houses of worship every rabbi was welcome. Jesus owed much to the freedom of ministry that was permitted in those times. Meantime, His teaching and preaching were preparing the twelve for their mission. *Healing every sickness*—the emphasis is on "every;" all manner—every variety or type—as the R. V. indicates. Some of the diseases were of the acute type, some were chronic; but none were too hard for the healer.

36. *When He saw the multitudes*—referring evidently to some particular occasion. The words that follow are found again in chap. 15: 32. *He was moved with compassion*.—A frequent expression, fittingly characterizing Him who came as the Father's love-gift to the world, and explaining His power over the common people. *Because they faint* (R. V., "were distressed")—Meyer renders: "harassed, in a painful condition;" Morison, more happily, "fleece, having the fleece torn off, lacerated, mangled." *Scattered*—neglected, abandoned. *As sheep having no shepherd*—neither scribe, nor Pharisee, nor doctor of the law, cared for the people in a shepherdly sense.

37. *The harvest truly is plenteous*.—He had already used the same similitude among the Samaritans, where he beheld fields white for the spiritual harvest, and had spoken of the sower and the reaper; and the same figure was afterward expanded in the two parables of the Sower and the Tares, and reappeared in the visions of the Apocalypse (Rev. 14: 1-19). The meaning is, says Morison: "The people were ready for the Gospel. If there were plenty of suitable laborers, multitudes of souls would be gathered and safely garnered. But if reapers were not speedily got, the precious grain would be lost forever."

38. *Pray ye*—beseech ye. The word is an earnest one. *The Lord of the harvest*.—"My Father is the husbandman" (John 15: 1). *Send forth laborers*.—The verb in the original expresses force; it is used in Mark 1: 12. "The spirit drieth him into the wilderness." Says Abbott: "So in a sense we may say that no one is competent to preach, either publicly or privately, the Gospel to others, who is not impelled thereto by the strong power of the Holy Spirit."

1. *When He had called . . . twelve disciples*—not their formal call to discipleship; rather their call to a mission. They had been disciples sufficiently long for them to go forth as apostles. Says Abbott: "Two reasons appear to have led to this commissioning of the twelve. First, the growing eagerness of the people to hear the news of the kingdom could not be satisfied by one preacher; second, the growing opposition of the Pharisees made apparent the necessity of not only appointing but training men to preach Christ's Gospel when He should be slain. This commission was, however, for a purely temporary service." *Gave them power* (R. V., "authority").—They were to carry, in these endowments to perform Christly works, the credentials of the truth of their teachings and of their apostolic commission.

2. *Note the names*.—Four lists of the apostles are given to us, one by each of the synoptists, and one in the Book of Acts. *Apostles*.—The word occurs in this Gospel only here. The literal meaning is "sent forth," or "envoys," "legates," "missionaries." The title was not restricted to the twelve; for Matthew was added to the number; and Paul was "called to be an apostle." James, the Lord's brother, and Barnabas were also spoken of as apostles. *The first, Simon, who is called Peter*.—The evangelist does not speak of the second, the third, etc., only of "the first." Peter stands first in only of "the first." Not that he was the superior of all the lists. Not that he was the first of any in rank or authority—he was first among equals; "there was no hierarchy in the list." "Simon," or "Simeon, is Hebrew for "stone," "Peter" is Greek for "stone." "Andrew his brother"—"Andrew" means "manly." He brought Peter to Christ (John 1: 40-42). But little is known of him. Tradition makes him a preacher in Scythia,

Greece and Asia Minor, after the Gospel history; he is said to have been crucified on an X-shaped cross, called St. Andrew's in consequence. *James, the son of Zebedee, and John his brother*—another pair of brothers. Their mother's name was Salome. They are supposed to have been own cousins of our Lord, and with Peter constituted the elect three, the innermost circle of the disciples. James was martyred under Herod Agrippa (Acts 12: 2) in A. D. 44, John was "the beloved disciple," the author of the Gospel and the Epistles which bear his name, and the Apocalypse. He died in extreme old age.

3. *Philip and Bartholomew*—another pair. The name of Philip is always first in the second group. Philip brought Nathanael to Christ (John 1: 45-51), and this Nathanael is supposed, for many reasons, to have been the same as Bartholomew ("son of Tholmai"). Scarcely anything is known of either Philip or Bartholomew even in the Gospel history, and traditions concerning them conflict. *Thomas and Matthew the publican*.—The word "Thomas," and also "Didymus," meaning "twin," Dean Plumptre suggests that in this pair we have a third pair of brothers. Of the parentage, birthplace and call of Thomas we have no record. His disposition was affectionate but skeptical. He is said to have preached the Gospel in Parthia or Persia, and to have been buried in Edessa. *Matthew, also called Levi*, was the son of Alphaeus—probably not the same Alphaeus who was the father of James. He was a tax-gatherer for the Roman government when called to the discipleship, and wrote the Gospel that bears his name. His subsequent history and fate are very uncertain. *James the son of Alphaeus*—commonly called "James the less," to distinguish him from James, the brother of John. His mother's name was Mary, whose husband's name is given by John as Cleophas, or Clopas, "a less Greekised form of the name Alphaeus." He always stands first in the third group. He is not to be confounded with the James, "the brother of the Lord," of Acts 15: 13 and Gal. 1: 19, who was the writer of the Epistle of James. *Lebbaeus whose surname was Thaddeus*.—Luke, both in his Gospel and in the Acts, makes no mention of either Lebbaeus or Thaddeus, but substitutes the name of "Judas of James" (commonly rendered "Judas, brother of James," though "son of James" is preferred by scholars). This Jude or Judas is not regarded as the same as the Jude or Judas who was one of "the brethren of the Lord," and who wrote the Epistle of Jude.

4. *Simon the Canaanite* (R. V., "the Cananite").—Luke calls him "Simon Zelotes" or Zealot. "The fierce party of the Zealots professed a rigid attachment to the Mosaic law, they acknowledged no king save God. Under Judas the Gaulonite they rose in rebellion at the time of the census" (Cambridge Bible). *Iscariot*—probably "of Kerioth," in Judaea; hence the only non-Galilean in the apostolic ranks. He stands invariably last in the lists.

5. *Go not into the way of the Gentiles*.—They were to avoid Gentile territory, for the divine order was, "to the Jews first and also to the Gentile."—*Into any city of the Samaritans enter ye not*.—Says Dr. Abbott: "The Samaritans were a mongrel race produced by an intermixture of Jews and heathen. Their religion was a composition of the worship of the true God and of idolatry (2 Kings 17: 24-31). The enmity of the Jews against them was intense (John 4: 9), and their character and conduct were characteristic of an apostate race."

6. *Go rather to the lost sheep of the house of Israel*.—He recalls the spiritual scene on which He had been dwelling—the shepherdless sheep of His own race, who were "lost" and perishing.

7. *As ye go, preach*.—Proclamation of the kingdom was the first injunction—preceding that of healing. *The kingdom of heaven is at hand*.—They were to take the text of John the Baptist, and proclaim the reality and nearness of the prophesied and expected kingdom, or Messianic rule, and lead the people to prepare for it by repentance.

8. *Raise the dead*.—These words are retained in the Revised Version, though omitted in many MSS. Whether the apostles in this early trial restored the dead to life we are not told; there are cases of it, however, after the resurrection. Higher spiritual abilities are offered to us than we dare use. *Freely ye have received, freely give*.—That is, don't put your spiritual wares on the market; don't traffic in them. They cost you nothing—bestow them gratuitously. "Without money, without price," is God's offer.

Phil Armour, the millionaire meat-packer, Chicago, has given \$100,000 for a mission which is said to be a model of its kind. It is established in Chicago, and there are 1000 children on its roll-call. There is a school, a kindergarten, and a dispensary connected with this mission, to which only the poorest and the neediest are admitted.

Climbing up the Golden Stair.

The Centenary Biblical Institute, like the race it is designed to benefit, has had a hard struggle to win its way into popular favor and mount the golden stair of success—but it is getting up. The Freedmen's Aid collections of the patronizing Conferences illustrate the progress it is making in the favor of our Methodist public. The following is an exhibit of these collections for the past five years:

BALTIMORE CONFERENCE.		
	F. A. Collections.	No. of Blanks.
1883	\$1450,21	25
1884	1601,82	14
1885	1695,22	12
1886	1683,00	10
1887	1888,00	9
WILMINGTON CONFERENCE.		
1883	636,86	16
1884	872,51	8
1885	991,00	4
1886	1127,00	6
1887	1482,00	2
WASHINGTON CONFERENCE.		
1883	714,38	23
1884	1295,34	19
1885	915,62	8
1886	1038,41	35
1887	861,87	36
DELAWARE CONFERENCE.		
1883	219,05	6
1884	232,48	4
1885	330,00	7
1886	303,00	9
1887	343,00	8
Total for four Conferences in 1883,	\$3020,50	
" " " " 1887,	4574,87	

An advance of over 50 per cent.

The two colored Conferences have appropriated their annual educational collections to the Institute, also, which made the income from all the Conferences for 1887 over \$5000.00

The progress which has been made in the accumulation of an endowment fund also illustrates the fact that the institution is growing in public favor. During the Centennial year the Washington and Delaware Conferences took action on the subject, and the former pledged \$10,000 and the latter \$5,000 towards such a fund. They have since made the following contributions in fulfillment of these pledges:

	1881-5.	1885-6.	1886-7.
Wash'n Conf.	\$1561,95	657,09	398,50
Del. "	1141,75	594,80	520,50
Total for Wash'n Conf.		\$2617,54	
Del. "		2257,05	

Who will say these people are not doing their part in this matter?

As the Baltimore and Wilmington Conferences each had local interests to look after in the Centennial year, the Institute loyally stood aside, and did not push its claims; but now that these interests have been established on a good footing it asks the attention it deserves. It speaks for itself. It leads all institutions of the kind. In proof of this we simply point to the fact that it has done what no other similar institution has done—established two branch schools, *entirely manned and managed by colored teachers*, the Baltimore City Academy and the Delaware Conference Academy at Princess Anne. These schools are equal to any of like grade in the country, and their teachers, with one exception, are graduates of the Institute, as no others could be found capable of taking charge of them. Thus the Institute is fulfilling its mission to qualify leaders for the people for whose benefit it was established. It has now reached a critical period in its history. Its work can be multiplied to an unlimited extent if the means to do so are supplied. That work has already assumed such a magnitude that it can no longer be carried on by the self-sacrificing labors of its faculty and the private donations of a few interested individuals. The members of our church in general in its patronizing territory must interest themselves in the matter. The immediate and pressing want of the institution is an increase of its endowment fund. Dr. Goucher, President of its Board of Trustees, appreciating this, has generously

offered to give \$5,000 to this fund (in addition to \$5,000 already given) on condition that \$20,000 besides be subscribed during this school year. I am trying to obtain this \$20,000 in \$1,000 subscriptions, because I know that we have the men and women able to give them. I want the preachers to help, and the people who can do nothing else to pray for us. All subscriptions will be reported in this paper, and I ask a special favor that the editor will keep standing in its columns the following:

CENTENARY BIBLICAL INSTITUTE
Subscriptions to Endowment Fund,
Conditioned on \$25,000 being
subscribed by Sept. 1, 1888.
Rev. J. F. Goucher, D. D. \$5,000.
I hope to add a \$1,000 subscription each week.

W. MASLIN FRYSENGER.

W. F. M. Society.

The 16th annual meeting of the Woman's Foreign Missionary Society, Balto. branch, met in Fayette st. M. E. Church, Tuesday, Oct. 11, Balto., Md., at 9.45 a. m. Several ladies occupied the platform and precisely at the appointed time an elderly lady of a genial, motherly countenance arose and announced the hymn, "All hail the power of Jesus name." After the hymn was sung she read the LX chap. of Isaiah, supplementing the reading with appropriate remarks on the glorious prophecy contained therein and giving as the commission the Master's own words. "Go ye into all the world." This lady was Mrs. F. A. Crook, for so many years president of this branch. Her face and manner were charming, and, as she spoke, her hearers were impressed that the meeting was under the control of God, of Bible-truth and of sanctified womanhood.

Mrs. Crook, Miss Hart, and Mrs. Hartsock led in prayer. Miss Easton, Miss Layton and Miss Fisher, returned missionaries from India and China, were introduced to the body. The presence of the first two named was particularly gratifying to the representatives from the Wilmington Conference as they went out from within its bounds having been formerly teachers in the Wesleyan Female College, and well known on the Peninsula.

The following committee's were appointed: Nominating committee—Mrs. Gillingham, Mrs. Baer, Mrs. Winks, Mrs. Baldwin, Mrs. Barrett, Miss Jones. On Contingent Fund—Mrs. Stevens, Mrs. Tudor, Mrs. Jump, Mrs. Hartsock. On resolutions—Miss Hart, Mrs. Tudor, Mrs. Riley, Mrs. Hutchen, Mrs. Baldwin.

Miss Hart moved that a fraternal message, 1 Cor. 16: 23, 24, be sent to the W. F. M. S. of the M. E. church, South, then in session. Mrs. Batter and Miss Buck were appointed to convey the greeting. Most encouraging reports were read by Mrs. Tudor, Sec. Balto. Dist.; Mrs. Hartsock, W. Balto. Dist.; Mrs. Winks, E. Balto. Dist.; (pro tem) Mrs. Riley, Washington Dist.; Mrs. Baldwin, Cumberland Dist., and Mrs. Stevens, Sec., of Wilmington Conference. Statistical reports from the various auxiliaries were read and showed advance. A new auxiliary had been formed at Emory Grove Camp, under Miss Phoebe Row, of 289 members.

AFTERNOON SESSION.

Religious services were led by Mrs. La Petra, Mrs. Stevens reported Wilmington Conference. The Treasurer's report was submitted and passed. The report of the corresponding secretary, Miss Belle Hart, was read in full. It was comprehensive and thorough, and showed the usual painstaking care of this lady who devotes so much of her time to this particular work. During the reading the missionaries present made explanatory reference to the various fields reported with which they were acquainted.

Miss Warfield presented an interesting paper on "The Ideal Auxiliary."

The anniversary meeting on Tuesday evening, was well attended. The music was delightful, and the remarks of the returned missionaries full of interest and instruction. All were pleased with Miss Fisher, particularly the young people, as she seemed to be one of them. She is only twenty-five and looks scarcely more than eighteen. Has been three years in China and returned because of ill health. At one of the lunches prepared in the church she wore the full Chinese dress and ate with chop-sticks. She was nearly always the center of a group of young people who listened eagerly while she chatted with them, of her home in China, in a bright, animated manner.

Wednesday, Oct. 12th. The devotional exercises were conducted by Miss Holden of the M. E. Church, South, a returned missionary from Mexico. She gave an interesting talk about the work in Mexico, and expressed herself as confident that ere long those at work on the border of Mexico and those at work in the center (our society) would clasp hands over a redeemed people.

Committee on by-law, reported. Mrs. Riley, of Washington, introduced the subject and talked on "Our Literature and how to secure its more thorough appreciation and general circulation." She thought if the leaflets were sold for a small amount,—not given away—they would be in greater demand. Mrs. Rawlings thought more discrimination should be shown in the distribution of tracts, leaflets, etc. This subject was discussed at considerable length with great profit.

Mrs. Dr. Todd, Mrs. Batter, and others talked on "Relation of our young people to this work and how to make it closer and more helpful." Mrs. Todd spoke impressively upon the value of organization, instruction and the inculcation of responsibility and gave some very interesting items of personal experience.

AFTERNOON SESSION.

The devotional exercises were led by Mrs. Bishop Wilson of the M. E. Church, South. Reports from various committees were presented and passed. Toward the close of the meeting, Mrs. Stevens spoke with pathos and power of "Personal Obligation." It seemed almost like reading a chapter out of her own love-inspired life, and was full of incitement and helpfulness for coming years of better work to her attentive auditors. A noticeable feature of the closing exercises was the giving of experience in the work of the society by a number of the delegates present in which the emphasis was placed upon the personal blessing received in the work.

Our own representative was perhaps the most pleasant surprise to the ladies from the Eastern Shore.

Knowing something of her arduous and untiring labors of the summer they expected to see her looking worn and tired, but to their delight she had never looked better. Although a number of delegates from her district were present her countenance was repeatedly saddened as the names of different places were called and there was no response. If the representatives from the different auxiliaries could have known the profit to be devised from this particular meeting there would have been very few absentees.

An invitation to hold the next annual meeting in Washington City was accepted.

MRS. M. E. HUTCHIN.

"Camp-meeting John" Allen, in his will, disposing of about \$3,500 which he had saved out of life's labors, gives \$50 to Freedman Camp-meeting Association; Wm. Taylor's work, \$25; Domestic Missions in Maine Conference, \$25; and to Dr. Cullis' work, \$50. The remainder of his property was distributed among private interests. Memorial services were held for Brother Allen last Sabbath at Farmington, Me., where for years he had a home.—Zion's Herald.

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 Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
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Peninsula Methodist for 1888.

ALL new subscribers are offered the PENINSULA METHODIST from the time of their subscription, to January, 1889, for the price of one year. Those subscribing at once will get two months free.

TAKE NOTICE, OUR SPECIAL OFFER.—Now is the time to subscribe for the PENINSULA METHODIST. The freshest and fullest Conference news every week, all kinds of interesting and edifying articles pertaining to Gospel work and personal religion, a live Temperance department, an attractive one for children, one of the very best expositions of the Sunday School Lesson, a carefully selected miscellany, and a column or more sacred to the cause of Missions, all this kind of intellectual and spiritual feeding served fifty two times a year for a single dollar, and if you send in your names right away, you'll get papers free for November and December of this year. Send on your address to us and hand your dollar to your pastor.

It is doubtless a query more or less general, 'who is proof reader on the PENINSULA METHODIST?' Well, that is a secret of our sanctum. Mistakes will happen with the greatest care; even in the "great official," there are occasional slips, as well as in the best of our other exchanges. Occasionally the errors take on a comical aspect. An illustration is found in our last issue, where Brother Murray, alluding to the late Hon. Daniel M. Bates' benefaction to the Stewards' Fund, is made by the types to say, that his bond and mortgage, of \$2350, had been executed "in due form of jaw." One's risibles can scarce fail to be slightly agitated. Fortunately for the beneficiaries the execution was "in due form of law," and not left to the contingencies of a merely vocal formulation.

Revival All Along the Line,

The readers of the PENINSULA METHODIST were gladdened with cheering notes of revivals in all our Conference Districts except Virginia; and this exception, we are sure, was only an exception in reporting; for there, as on Wilmington, Easton, Dover and Salisbury, the same blessed work of soul-saving is rejoicing the hearts of the earnest and faithful laborers. Send on the items, brethren beloved, and let us all join with you in thanksgiving and rejoicing as you tell us "how great things the Lord hath done for you."

Our correspondent, "X. X." in our last issue, voices the sentiment, we have no doubt, of our readers generally with respect to all the Districts, when he says of the Presiding Elder of Dover District, that "his friends would be glad to hear from him through the medium of the PENINSULA METHODIST."

Will not our lay brethren and sisters lend a helping hand to their pastors, in this work of reporting, as well as in securing new subscribers for our paper? There can be no better time, than when hearts are warmed at revival fires, to impress the mind with the value of a church paper. It would not seem inopportune, or burdensome, to say to a happy convert, "brother," (or sister) have you the *Christian Advocate*, or the PENINSULA METHODIST in your home? You can't do without one, or both of them, except at great loss, spiritually and intellectually. Let me give your name and address to our pastor, and have you take one or both on trial. You can stop either whenever you wish to. The *Advocate* will cost you \$2.50 a year; the PENINSULA METHODIST only \$1.00 for the same time. The money may be paid to the pastor at any time before he goes to Conference." If such or similar co-operative efforts were made throughout our territory, might we not report a very large increase in the circulation of these papers, and would there not result great benefit to our people? Why would it not add interest to church reports to add to the number of converts, the number of new subscribers?

That \$50,000 Endowment Fund.

Presiding Elder, W. L. S. Murray makes a ringing appeal in behalf of this righteous charity in last week's PENINSULA METHODIST. We hope if any of our readers have overlooked it, they will hunt it up, and peruse it carefully, and give the matter favorable consideration. If there is one form of charity more than another that is emphasized in Scripture, and universally approved throughout Christendom, it is providing food, clothing and shelter for the needy. Says Solomon "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor," and again "He that giveth to the poor shall not lack, but he that hideth his eyes, shall have many a curse." Says David, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." In that sublime scenic description which our Lord gives of the great assize, when all men shall receive their final award of eternal life or everlasting punishment, their performance of these duties, feeding the hungry, clothing the naked, visiting the sick, and the prisoners, is made the test of love and service to him. Of all the needy whom we may relieve who can have stronger claims upon us than those, who are not only with us members of the household of faith, but who have spent their lives in ministering to us and ours in holy things; the men and their families, under whose gospel ministrations, we have been converted, trained, and developed in christian character, and to whose influence more perhaps, than to anything else except Divine Grace, we owe our happiness and success in life; ministers of the gospel with their dependent families, who by reason of age, and disease are disabled from pursuing their loved employ, are thus without any pastoral charge in whose service they might secure necessary support.

An extremely small proportion of our preachers receive annual allowances sufficient to meet proper demands, and leave a margin for a gradual accumulation for the future. If a preacher and his family by careful economy can close each year, without the embarrassment of debt, it is about all that can be expected on the average of salaries. No funds are more carefully administered than those which pass through the hands of our Conference Stewards.

We do hope a prompt and generous response will be made to Brother Mur-

ray's appeal, that there will be many to follow the example of Brother Bates, and that whole souled local preacher, the late James Riddle, and that the \$50,000 will be subscribed by next Conference.

Death of Rev. Joseph Dare.

The sudden death of this esteemed brother last Friday week the 22nd inst. will cause a painful surprise to many who knew him and regarded him with respect and affection, throughout the wide field in which he labored as a minister of the Gospel for nearly thirty four years. During the last two or three years very serious symptoms of heart disease had appeared, yet he continued at his work. Last week he attended the convention of Good Templars in Newark Del: and when he was about to retire near the close of the session Friday morning, it was proposed that each one take their chaplain by the hand in bidding him adieu, and it was done, without perhaps the slightest thought that it was a final farewell. Yet in less than an hour, the spirit of this man of God took its flight from the tenement of clay to enter the home not made with hands, eternal in the heavens. After lunching at the parsonage, where Rev. C. W. Prettyman and family had made him their welcome guest for the last three days he walked a short distance toward the station to take the train for his home; but before he quite reached the Depot, the heart ceased its pulsations, "he was not for God took him." The end though startlingly sudden, was not unexpected, either by our brother or his intimate friends. A few weeks ago, he said to a brother, after listening to a sermon appropriate to the season, on the text, "we do all fade as a leaf," that's the way it will be with me, I shall soon drop off, just as a faded leaf.

Joseph Dare was born in Bridgeton, Cumberland County, New Jersey, in the year 1832, and was received on trial in the Philadelphia Annual Conference, at its session in Reading, Pa. in 1854, Bishop E. R. Ames presiding. His appointments were as follows: At the Conference of 1854, Lebanon and Reading Furnace, with the devout and saintly Henry B. Mauger, as his senior colleague 1855, Schuylkill Haven and Port Clinton Pa. At the Conference of 1856 he was ordained deacon by Bishop Scott, and appointed to Annapessex, Md. with Rev. A. Freed as preacher in charge. This same spring, he was united in marriage with the excellent lady, who has been his faithful companion in the vicissitudes of his itinerant life for thirty one years, and who now mourns his departure in the loneliness of widowhood.

In 1857, Bro. Dare was appointed to Evansburg, Pa., and the next spring was ordained Elder by Bishop Ames; in 1858 and 59 to Crozierville Pa; in 1860 and 61, to St. Georges, Delaware; in 1862, to Corkranville, Pa., in 1863 and 64, to Milton, Del.; in 1865 and 66, to Church Creek, Md.; and in 1867 and 68, to Quantico, Md. This completes the list of his appointments in connection with the Philadelphia Conference of the fourteen years of this part of his ministry, six were spent in Pennsylvania, four in Maryland and four in Delaware. At the session of 1868 it was agreed to divide the Conference by the state lines between Pennsylvania and the states of Delaware and Maryland; the General Conference held in the ensuing May, authorized such a division; so that brother Dare's second year at Quantico circuit was his first year in the Wilmington Conference, though its formal first session and organization did not take place till the spring of 1869. In 1869 and 70, Brother Dare served Charlestown, Md., in 1871 Cherry Hill, and Wesley; in 1872 and 73, Delmar; in 1874 and 75, Wyoming, Del., in 1876 and 77, Elk Neck, Md.; in 1878, 79, and 80, Roxanna, Del.; In 1881 and

82, Fruitland, Md.; in 1883 and 84, Galestown, Md.; and in 1885 and 86, Christiana, Del. Last Spring he was appointed to Hockessin, Del. This is outlined an uninterrupted itinerant ministry of thirty three years and seven months. How many believers have been counselled, encouraged, and edified by that ministry, how many sinners have been led by this brother to a happy experience of converting grace, and how great shall be the final aggregate of beneficent influence exerted upon the world by the grace of God in his life and labors, the records of eternity alone will disclose. With what emphasis come to us, who are still left to labor in the harvest field, the words of St. Paul, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Thursday afternoon of this week, solemn and appropriate funeral services held under the direction of Rev. C. W. Prettyman. The parsonage at Hockessin was filled to overflowing with sympathizing and sorrowing friends who sincerely mourned the death of their beloved pastor. Rev. Julius Dodd, brother Dare's immediate predecessor in this charge, offered prayer, after which the funeral cartage proceeded to Newark M. E. Church. Here in the midst of a crowded congregation, further services were held. Rev. Dr. Todd read the beautiful hymn of Christian resignation beginning, "Jesus while our hearts are bleeding;" Rev. B. F. Price offered a tender, trustful prayer, Rev. Dr. Caldwell read the 90th Psalm; Rev. A. Stengle, read the hymn expressive of the Christian aspect of death, beginning, "Asleep in Jesus, blessed sleep;" after these devotional exercises, Rev. J. B. Quigg read a brief record of our brother's itinerant life; and Revs. N. M. Brown, and R. C. Jones, special friends of this departed fellow laborer made brief and happily conceived addresses, illustrative of his character and usefulness as a Divinely commissioned minister of the Gospel. Rev. C. W. Prettyman followed with an interesting recital of the circumstances attending the last hours of our brother's earthly life. The congregation then were allowed to take a last look at the placid countenance of the deceased, after which the body was born to the Cemetery near the town and interred with the burial service of the church, and with that of the Masonic Order. Besides the brethren named there were present, Revs. H. Sanderson, E. L. Hubbard, T. A. H. O'Brien, J. D. C. Hanna, H. W. Ewing and T. S. Thomas, and brothers J. F. Williamson and W. Kershaw of the local ministry.

SHORT HISTORY of the Mediaeval Church, A. D. 750—1517, with illustrations by Bishop John F. Hurst, D. D. Chautauqua Press, N. Y. J Miller Thomas Wilmington Del., 114 pages price 40 cts. This is another valuable compendium in the Chautauqua series. In clear, terse, and incisive style, Bishop Hurst packs into this little volume a large amount of most interesting and important information relating to the history of the church during the middle ages, or from Charle Magne to Luther. In rapid review are made to pass before the mind of the reader, the salient facts of these seven and a half centuries; a few selections from the table of Contents will indicate the range of the work,—church and state under the Carbo vivian Rulers—Charles the Great, and his successors; Mohemmedanism; the Rule of the Popes from Leo IV., A. D. 805, to Gregory VII, A. D. 1085; schism between the East and West: the Anglo-Saxon church; the Waldenses and Albigenses; Monastic orders and Monasteries; Christian art and worship; the Crusades; the divided Papacy. It will be found an invaluable digest, most convenient, and for reference comprehensive. One may get here in a few minutes his-

torical information that can not be obtained elsewhere without large expenditure of time and labor.

Our Fifth District.

An article under the above caption, and over the *Nom de plume* "Down Country," attracted my attention in your issue of the 22nd, inst. There is a suspicion in the mind of the writer amounting to almost a certainty that "Missions" and "Down Country" are first cousins, if not own brothers. However, let that pass with the simple word of warning to be more choice of disguises in the future. There are a few loose statements that deserve notice.

We pass by his evident weakness for weak statistics and glance first at the assertion that "missionary funds are being expended on a community where the Gospel is preached in its purity and not on the heathen." Why did he say, "is preached." Why not say, "was preached?" Because the latter statement would have been notoriously incorrect. All who know any thing about the condition of things in Virginia, prior to the heroic work of the late P. E. of Salisbury District, will at once agree, that in view of noble record being made and the large prospects for the near future in that territory, our "Down Country" friend is in the mists. The people of that section were eager for the presence of our church; it was at their most urgent call that our Va. work was begun; the people are mostly poor, and were comparatively without the Gospel. Who can assert then that it is money wasted for our Missionary Society to aid in such a work as that. If what our Missionary Society is doing for the Fifth District is to be measured by dollars and cents, so be it. It will not be long ere the Lord's treasury will feel the mighty impulse of a noble deed freely done.

Once more our critical friend says: it may be claimed that Salisbury District was too large; but this we are not ready to admit." And why is so just a claim not admitted? The main reason given is that as compared with several other districts, old Salisbury was smaller than they. But the readers of the PENINSULA METHODIST ought to know that such a comparison is very misleading. It would be well to remember that the charges on any one or all of the districts which are compared with Salisbury are much more accessible than the greater part of Salisbury (district) charges. If our brother will trouble himself to look at the map in any large R. R. Guide he will find the fol- to be about correct: the states, in which are all the districts named by him, are covered with a net work of rail roads, which render the territory easy of access and hence greatly facilitate a P. E.'s work. How is it with most of the territory included in Salisbury District? From Delmar down to the terminus of the district there is one railroad, with a small branch. Before the division, Salisbury District had, excluding the Va. work, 6 appointments on the main line and not more than 9 on three branch roads. And any one who has been unfortunate enough to travel on the above named branch roads knows what time killers they are. What then have we? Salisbury District with 40 appointments, excluding the Va. work, had 15 appointments on the line of rail roads and 25 not on the line of any rail road. Add to this the fact that several of these charges are so isolated that it takes from seven to eight hours to reach them and I think we have a territory which is not very easily covered by one man. Indeed it would be safe to assert that, if one man must have all this territory, he would be much more fatigued in working Salisbury District than though he had Boston and Springfield Districts combined. Let us hear less then, about the P. E. of Salisbury District being able to do the work of two men. All who are conversant with the facts in the case know that it would be suicidal in any man to attempt to do the work of Salisbury and Va. Districts combined. Surely the life of a brother minister is worth more than \$625.

As to the "wheelbarrow appointments," and the methods necessary to sustain them, the items which appear in the PENINSULA METHODIST do not prove the sarcastic remark of our economical brother. On the contrary they do show that the charges which resort to rainbow tea parties, festivals, etc, are not the so called "wheel barrow appointments," but charges that usually report comfortable salaries, and in too many instances small collections. Thus the matter appears to

GUARDIAN.

Yale University began the new collegiate year, September 22d, with 204 men in the Freshman Class. This is the largest class that ever entered. In the Scientific Department, there are nearly 100 new men. There are several changes in the curriculum and Faculty.

Conference News.

Next Monday morning, the subject for discussion in the Wilmington Preachers' Meeting, will be "Our Fifth District."

A Chautauqua Literary and Scientific Circle, consisting of 30 members, has been organized at Greensborough, Md.

Union meetings are now being at Drummondtown, participated in by the pastors of all the churches.

A meeting of considerable interest is in progress at Amiss' Chapel, Coard's Branch. Quite a number have united with the church, and there are still several penitents.

One of the greatest religious revivals ever known on these shores, is being conducted at St. Peter's Methodist church, Somerset county, by Rev. Mr. Mace.—*Smyrna Times*.

At a fair at Accomac C. H., Thursday, the 29th ult., by the Baptists, for raising funds to pay debt on parsonage at Ouaucok, the sum of \$100 net was realized.

Rev. Mr. Wilcox of the M. E. church, Berlin, Md., is conducting a great revival meeting at Synepuxent Meeting House, four miles from town.

Rev. B. C. Warren, of Deal's Island, has been appointed to a Chaplaincy in the Navy. We are not advised whether he will accept the appointment or not. The salary of the position is from \$1,500 to \$2,000 annually.—*Crisfield Leader*.

The M. E. Sunday-school at Clayton, Del., which was organized with 46 members six weeks ago, had 77 in attendance on Sunday last. They have bought from S. H. Baynard, of Wilmington, a cabinet organ, and are securing funds for a good library for the use of the school. The attendance on the preaching services is likewise increasing. Rev. J. C. Lassell filled the pulpit on Sunday morning last. Abel Sevil has donated a lot, corner of Highland Avenue and West street, 150 by 100 feet, which was surveyed by P. F. Johns, of Kenton. The society expect to place a church on it in the near future.—*Smyrna Times*.

The revival which has been in progress at the Avenue chapel, Dover, Del., since its dedication, has closed. There were four conversions the last two evenings. There were others converted previously.

Rev. W. W. Reese preached at Still Pond M. E. church, Sunday morning, the 16th, and at Grace Presbyterian church in the afternoon, to large and attentive audiences. A protracted meeting under the auspices of the pastor, Rev. Mr. Macnichol, has been conducted at the M. E. church for the last fortnight. The audiences each evening are quite large, and though there are as yet no mourners, several have asked the prayers of the church. Mr. Macnichol is an energetic and fervent preacher, and speaks right to the heart. He is thoroughly in earnest in his work, and has won the esteem and good-will of his whole flock. The meetings, we understand, will be kept up some time longer. Sunday evening, the 16th ult., the church was filled. Its seating capacity is said to be about 450.—*Chestertown Transcript*.

The M. E. ministers of this section of Eastern district met in the M. E. church, Chestertown, Wednesday afternoon, the 20th ult. Sessions were also held Wednesday evening and Thursday morning. There were present during the meeting, J. France, P. E., J. D. Rigg, of Sudlersville; J. A. Arters, Church Hill; J. W. Poole, Queecustown; J. B. Merritt, Crumpton; C. A. Hill, Centreville; R. K. Stephenson, Millington; E. C. Macnichol, Still Pond; N. McQuay, Rock Hall; J. M. Liudale, Pomona, and J. D. Kemp, Chestertown. The sessions were private, except at night, when the best manner of promoting and conducting revivals was discussed.—*Kent News*.

A singing school has been organized by the Brandywine M. E. church in this city. Professor Pan coast Allen led the school for the first time last Saturday evening.

The Young People's Society of Christian Endeavor of St. Paul's M. E. church, celebrated its first anniversary in that church last Sunday night. The exercises were conducted by E. Richmond, the president of the society, aided by W. F. Hadly, under whose direction an Endeavor choir rendered some excellent music. Addresses were made by the Rev. R. H. Adams of Middletown, Delaware, and by the Rev. John Thompson of Philadelphia. An interesting prayer service followed the speaking.

The will of the late Dr. J. R. Tatum, which was admitted to probate last week, bequeaths \$1,000 to the Home for Friendless and Destitute Children, and \$1,000 to the trustees of Grace M. E. Church, to be applied towards the purchase of a chime of bells, provided that within two years said trustees raise an additional sum of \$4,000 for the same purpose.

FIRST.—Parsonsbury circuit is the first on Salisbury District to report Conference collections all taken, and the apportionments all met, with an advance over last year. P. E.

A glorious work of grace in our Federalsbury church. The first week thoroughly moved and quickened the church, and last week witnessed 16 conversions. The entire town is stirred. Persons hitherto impervious to religious influences, have been gloriously saved, and now lead God's battling hosts in every onslaught. The young people held a prayer and praise service last Sunday evening before preaching, and the baptism of fire came down. They will keep up these meetings, the leadership passing around from one to another. Some of these conversions would have convinced the rankest infidel, of the power of God in this sin-cursed world to save. I am not sure but God has in this number of new recruits, some chosen agencies in the furtherance of his work in the future. God grant it.

J. Owen Sypherd of Laurel charge, writes: The Ladies' Mite Society here, have put one of Spear's best fire-place Heaters in our parsonage, which adds much to the comfort of the house. These Mite Societies are a power wherever they exist. May they live long to bless the preacher and his family. Rev. D. C. Ridgway, formerly of our Conference, but now of Milford, Ohio, will lecture for us on Friday evening, Nov. 4th. His subject will be "Travellers Tales."

Revival services are being held in the St. Paul's M. E. church, this city.

The official board of St. Paul's M. E. church, this city, has invited Rev. L. E. Barrett, pastor of the Port Deposit M. E. church, to become their pastor at the next session of the Conference.

—Mrs. E. A. Black, State Organizer of the W. C. T. U., visited Tilgham's Island the 17th ult., and delivered an address on the object of the W. C. T. U., to a large and attentive congregation, after which, a local union was organized with twenty-two members. The following officers were elected: President, Mrs. Margaret Sinclair; Vice-president, Mrs. Sarah James. Corresponding Sec'y, Mrs. E. C. Reese; Recording Sec'y, Mrs. Sarah Sinclair; Treasurer, Mrs. Mary E. Cooper; Supt. Literature, Mrs. Susan Jackson. Mrs. Black will return about Nov. 1st, to give instruction.

OBSERVER.

A meeting is in progress at Holden's on Millington circuit, R. K. Stephenson, pastor. Thirty-five persons have been at the altar, about 30 converted, and the outlook is for a good meeting.

A houseful of people, about 75 in all, assembled at the M. E. parsonage, Middletown, Del., Monday evening 19th inst, the occasion being a church sociable under the auspices of the Young Woman's Christian Temperance Union. The time was very pleasantly spent in social conversation and music, and in recitations and readings by Miss Mollie Burris and Mr. Thomas W. Bucke. These occasions are very popular with the younger members of the different denominations, and are decidedly beneficial, as it brings them in contact with the older members of the churches, whose places they may in a brief period occupy. Refreshments, consisting of fruits, were served.

It is expected to have the M. E. church in Stevenaville, Kent Island, Md., ready for dedication by Sunday, November 13th. Bishop Andrews is expected.

Rev. John Warthman, pastor of the M. E. church, at Harrington, has received a call to become the pastor of a congregation at Maryville, Tennessee.—*Caroline Democrat*.

A Great Day at Grace M. E. Church.

Good tidings service was appropriately celebrated at Grace church on Sunday. This being an autumnal thanksgiving service, the chancel was filled with ripened fruit, grain and autumnal flowers. In one of the back corners upon the platform, was standing corn surrounded by ears of corn husked and unhusked; in the other was a mound of autumn leaves and fruits; further front were

sheaves of wheat, flowers, pampas grass and ancient implements of husbandry, all arranged in a beautiful and most artistic manner. After an organ voluntary by Miss Martha F. Pickles, and prayer by Dr. Todd, the pastor, the services were continued by responsive readings, recitations, and suitable music. The song number 235 in Epworth Hymnal, entitled "O what can you tell," was sung by a selection of little girls, in a manner worthy of special mention. The closing exercise entertained the large audience by decorating a heart with flowers, so as to prominently throw out the inscription, "The Garden of the Lord."

Grace Sunday-school is noted for the whole-hearted manner in which its entertainments are given, and this was no exception thereto.

ONE DELIGHTED TO BE THERE.

Salisbury District.

We are able to report favorably on the matter of church building for the current Conference year: One at Salisbury, to cost about \$20,000; one at St. Peter's, on Mt. Vernon charge, will cost about \$3500; another at Bladensburg, Bethel charge, to cost about \$1200. And still another in prospect, on Powellville circuit, which will cost about \$800; all of these are under way.

REPAIRS.—The church at Ocean View, Roxanna charge, has been much improved by the addition of steeple and bell.

Bethel, on St. Peter's charge, has been enlarged, so that it is now about double its former size.

Asbury, on Mt. Vernon charge, has been much improved and beautified.

The parsonage in Salisbury will be as handsome as any to be found in the Conference, and will be correspondingly furnished.

The house being built as a home for the Presiding Elder, is stuck fast just now, but will pull out of the mud some day, and be completed. It is a handsome little cottage, of eleven rooms, and will make a pretty and comfortable home. Our laymen are standing by their pastors, and the work of the church is prospering finely.

The indications are, that we shall need some changes in circuit lines for more efficiency, next year, as many of the charges are too weak to give a proper support to their pastors.

We have met with as much kindness, as any man has any right to desire, at the hands of his brethren. If the outcome is as good as the in-gro and on-go have been, then all will end well.

The small churches are supplying themselves with communion sets, a much needed advance.

Bro. Wm. W. Johnson, pastor at Parsonsbury, taking advantage of the abundant strawberry crop secured his collections, while the people were in funds, and has all in hand for the year. The brethren in the oyster district are now gathering in their crop of collections.

Our Sunday-school work is advancing and improving. Protracted meetings are being held with good results.

There are several hinderances in the way of better success; the greatest of which is the presence of the grog shops. Some poor deluded dupes of the devil at Fruitland have cursed that town with two grog shops; and they are sowing woe, poverty, sin, death and destruction among the people Salisbury, too, is cursed beyond measure with grog shops.

"Why don't I publish my quarterly plan?" Well, Mr. Editor, it is not anything that you have done, or have not done, that has caused me to stop publishing; but the fact is, that when I give the whole plan out, and it is out of my hands, I can't get it back again to mend it, without too much trouble. I frequently want to make changes, and these changes affect the whole quarter. Besides I have to write a special notice to each pastor anyhow. Now if anyone will discover to me any benefit that will come from publishing my plan, then I will gladly resume the work.

P. E.

(The only advantage resulting from publishing the "quarterly plan," that occurs to us, is the notification thus given to the public in advance, so that due preparation may be made in each charge, and all the people may follow the movements of the Presiding Elders through their Districts. If however, our brethren in charge of the Districts, find there is no benefit to their work in such publication, we will try to appropriate this space in our paper, to something else that will be of advantage to our readers. E.D.)

Harrington, Delaware.

Harrington circuit is no "wheel-barrow appointment," though the "black kite" has flown over her from time to time, yet it has not been the fault of the church in the town. The M. E. church of Harrington has a full membership now of 340, making her nu-

merically one of the strongest charges of our district; nor has the church yet reached its highest possibility in church work, either in ministerial support or church benevolences. Outside of Dover and Milford, it ought to rank next on the district. If old Harrington circuit had been divided ten years ago, our Methodism in the town would have been stronger in all parts of church work. In the pulpit, she has been especially favored; her pastors have been, the logical Walton, the working Davis, the sweet spirited Talbot, the poetical Willey, the scholarly Milby, the cultured and refined England, the affable Burke, and the present earnest and successful incumbent. We are glad to report that the results of our revival have not been lost. Our pastor has been as successful in garnering, as he was in gathering in; up to date, 53 have been received into full membership, and others are yet to be received.

The all absorbing theme with us, is the temperance issue; as you know, "Harrington is a place of two hotels, and one hell." The license of one of our hotels is about to expire, and the ladies of the W. C. T. U., have been canvassing the town, to secure signatures to a remonstrance to the Court. Mrs. Warthman has been one of the active workers in this temperance crusade. At times, the rum powers seem almost to paralyze the power and influence of the church. Sunday the 16th, was Temperance day in the churches; in the M. P. church and the M. E. church, the sermons of the day gave no uncertain or doubtful sound; especially the sermon by the pastor of the M. E. church, as he boldly ran his colors up to the masthead, and better than all, did not trail them in the dust on the following Sunday, because some one took exception to his sermon. Monday the 17th, Presiding Elder Wilson was on hand with his "grape and canister," and those who had the pleasure of hearing it, say it was the strongest temperance address ever delivered in the town of Harrington. Let me assure you, Mr. Editor, though you have not had a line from our town for some months, we are not dead. Our church and its pastor are working harmoniously together, and looking for grand results this winter. We all like the PENINSULA METHODIST, and only have one fault with yourself, that is, that the preacher editor has never put in an appearance with us, and given us one of his sermons: we like what comes from his pen, especially his position the Bishop Taylor question. If the fault is in the fact that you have never had a bid to come and spend a Sunday with us, we will see the "powers that be," and have them invite you.

Z.

Letter from Deal's Island.

Our pastor returned home, greatly refreshed and benefited by his visit among his relatives and friends; and resumed his work here with the purpose of bringing out the full resources of his charge.

Several of the Conference collections, batched together, were presented to the congregation, October 2d, when about thirty-five dollars were contributed, being one-half the amount desired. To get the other thirty-five, it was decided to have a genuine "glad tidings day," and Bros. James T. Daniel, Geo. T. Rowe, John D. Lecates and Julius A. Brewington were appointed a committee to assist the pastor in making arrangements for the same. The church was decorated with Autumn flowers and leaves, the pulpit, organ and chandeliers, being tastefully dressed with them. At the altar rail, two columns entwined with tea plant and honeysuckle, formed a heavy mass of green leaves through which would be seen large bunches of golden bananas. Within the altar were three pyramids of beautiful apples, bananas, oranges and pears. For this imposing display of fruits and plants, the committee were greatly indebted for valuable assistance to Mrs. Lizzie Lecates, Mrs. Mamie Warren, Mrs. Lizzie Covington, Mrs. Mary Warren, Miss Mamie Evans and Miss Lillie Evans, who had Mr. John Horner, Mr. Jerome Parks, Mr. August Eichwist, and Willie Lecates. After some fine music, the pastor and congregation read in concert the 81st Psalm; this was followed by prayer and sacred song, after which the pastor announced as his text, "And on the fifteenth day of the seventh month, ye shall have a holy convocation," Numbers xxix, 12; and proceeded to set forth the reasons for, and the object of "glad tidings day." The collection of course, followed, with a request to the people, come out again at half past two. At the appointed hour, there was a large congregation, and we had splendid music, rich songs, a beautiful address on Sunday-schools, by the pastor, and another collection, followed by an invitation to be present at seven o'clock, to enjoy the grandest service of the day.

At the evening hour, the church is crowded; children under fifteen years of age, occupy the front pews, while those who are

older, take the next, and reporters close up at the rear. Presiding Elder, Rev. T. O. Ayres, is in the pulpit. Julius Brewington, the leader of the brass band, with C. J. Covington, and Wm. F. Evans, members of the band, who have brought their cornets to the church, take their places beside the organ, from which there comes forth sweet melody under the skillful touch of the pastor's wife, Mr. Brewington and his comrades join in with their instruments, while vocal music from the choir, led by Mrs. James T. Daniel, completes the charm. As the music dies away, the Elder leads in prayer and thanksgiving to God. A service of song follows, and then we have an address from the Elder, in which he compliments Bro. Warren, the persons who have assisted him, and the choir and the musicians, expressing his opinion that we could compete with any charge in the Conference, for doing up things in good style. He also spoke favorably of the work of this district at large; saying that it was prospering finely. After some more music, the pastor standing within the altar, in a loud voice, exclaimed, "who is this that cometh, bearing an offering unto the Lord, from the fields?" Whereupon there came from the rear vestibule, James T. Daniel, with a basket of beautiful corn, which he presented to the pastor, and then made a brief speech of thanksgiving to God, for the fruitage of the field. Next followed Geo. T. Rowe, with a tray of beautiful apples, pears and grapes which he gives to the pastor, and then speaks of God's bounty as displayed in the fruits of the earth. Next comes John D. Lecates with a large tray of autumnal vegetables, his theme is the benevolence of God, as manifested in the vegetable kingdom. Last of all walks in James D. Anderson, with a tray of fine Tangier oysters, and makes a speech commending the seeming ingratitude of the people, for this rich blessing of God.

Another collection, and more music, then Mrs. Daniel took her position at the altar, and received offerings in flowers and grain, from Miss Nannie Daniel, Miss Katie Rowe and Miss Nettie Daniel. In these offerings and their reception, the ladies sang their respective parts. Next was a grand distribution; the columns are robbed of their treasures, the pyramids are disintegrated, and the whole congregation are treated to a feast of fruit. While the young people are happy, and older ones seem to renew their youth, the pastor announces that the collections of the day are sufficient to make up all deficiencies on the first batch of collectives; thanks to one and all. The audience was dismissed with the benediction by the Presiding Elder, and all went home hoping they might live, to see another "glad tidings day."

Yours,

QUIZBY.

ITEMS.

There are 500 Chinese in Philadelphia, of whom 110 are in Sunday-schools, and 20 have professed Christianity.

One hundred new students are enrolled this year in Lafayette College, making a total of 278. One of the freshman is a son of the head of the Department of Marine Engineering in Japan. A large number are candidates for the ministry. In his opening address, President Knox warmly commended manly athletic sports, but filed his protest against the unmanly roughness in football. Four hundred ladies of Easton and neighboring town, are banded actively in a new plan for extending the endowment.

After noting the signs of progress in China, I closed the paragraph with this short sentence, "Truly, the day is dawning." Imagine my surprise when I read, "Truly, the dog is drowning!"—*Cor. Pacific Methodist*.

Our Book Table.

An examination of The Illustrated London News (American reprint) for Oct 22d, will show the English view of the trial yacht race, illustrations in connection with the State of Ireland, Our Homeless Poor in St. James's Park at Mid Day, the British Mission to Morocco, and Sketches on the River Congo. A Sleeping Beauty represents a handsome tiger at rest, while Christening Sunday presents infancy surrounded by admirers. The price of the number being only ten cents places it within the reach of all. Every newsdealer has it. The office of publication is in the Potter Building, New York City.

Marriages.

HADDAWAY—LEDNUM.—At the M. E. parsonage, Tilgham's Island, Oct. 12th, 1877, by Rev. J. D. Reese, Hugh A. Haddaway and Martha Lednum.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

GOOD NEWS.—Puget Sound Conference crosses the line in good shape. Apportionment, \$1,200; amount raised, \$1,331.

GOD'S CAUSE IN JAPAN MUST MOVE ON.—The Rev. J. O. Spencer, President of the Anglo-Japanese College, Tokio, Japan, writes: "If our good brethren and sisters in America could see the work as we see it, there would be no hesitancy for a moment. The golden time for Japan is now. In three years the points now open to us will be occupied by other Churches not friendly to Methodism, or by those who have only a godless materialism to teach. We have asked for ten men to be sent out on the self-support plan, the society providing only the outgoing expenses and we securing positions here. We have made some grand advances during the past year. Our school at Aoyama—the English department, furnishes \$3 for every dollar that the Missionary Society furnishes to the current work. Over 60 per cent of the boarders are Christians, and every man in the school supports himself. The church which I serve paid \$12 for the spread of the Gospel in other lands. That is way over the Million-line. It is relatively a big collection. A dozen provinces want us; 37,000,000 are hungry; give them 'bread from heaven.' Tell the people so. Tell them there is not one Methodist missionary for every million of people, and until there is we must not stop."

SOUTH AMERICA.—The Rev. Charles W. Dress, Superintendent of our Mission, writes: "I wish I could lay before you, as I see them, the reasons for a generous enlarged support of this Mission. The vastness of the field; the future which lies before this portion of the South American continent; the opportunity to bring the Gospel into contact with great multitudes of people who here are free from the social and ecclesiastical fetters which bound them to Rome in the lands they have left; the restless spirit of inquiry and the ready hearing which is given to the Gospel; the patient self-sacrificing labor put into the field already; the widely extended preparatory work done; the fact that we are alone in this peculiarly promising field and can work on our own lines without embarrassment from competing organizations and methods—all these facts and considerations, if fully impressed upon the minds of the Church, would lead to a higher appreciation of the importance of this field, and an enlarged liberality in support of the work."

Jesus, on entering a synagogue in Galilee, found a man there "which had a withered hand." What multitudes does the "withered hand" represent! It is a type of the feebleness and uselessness that everywhere abound. One has the "withered hand" of easily besetting sins; another is full of inconsistencies; another is worldly in spirit; another is narrow and mean in sustaining the institutions of the church; another is pressed beneath the fear of man; another is under the influence of ungoverned temper—withered arms, feeble, useless, unable for Christian work. Jesus healed the withered hand; He will heal the withered arm of feebleness, and make it strong, if sought by faith. He will say, "Stretch forth thy hand." Oh, ye feeble ones, apply to the Great Healer at once!—*Zion's Herald.*

The amount annually expended for benevolent purposes in New York is estimated at about \$7,500,000. There are 320 charitable societies and institutions.

The Republican State convention of Iowa placed the following in their platform of principles: "Iowa has no compromise to hold with the saloons. We declare in favor of the faithful and vigorous enforcement in all parts of the State of the prohibitory law. The pharmacy law and the county permit law should be so amended as to prevent the drug store or wholesale liquor law from becoming in any manner the substitute or successor of the saloon."

The Louisville, Ky., police report for August shows that there were 893 arrests there during that month, 321 of being negroes, 203 of women, 168 of boys under 20, and 394 of persons between 20 and 30. Whiskey was the direct cause of over 700 of the arrests; there were 648 cases of drunk and disorderly, 2 murder cases, and a number of arrests for fast driving, malicious cutting, malicious shooting, assault and battery, abuse of family, ect., for which in nearly every case whiskey was responsible.

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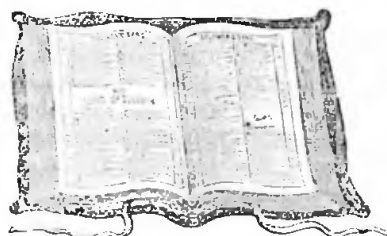
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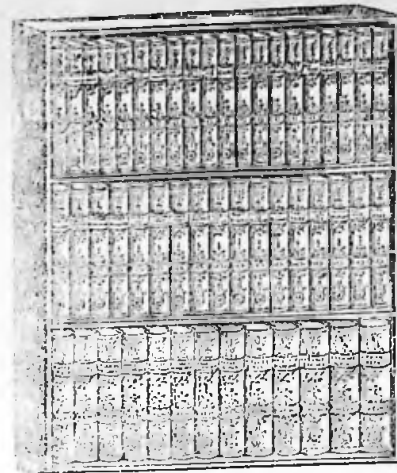
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Mr. Ruskin has lately been persuaded to state his views on early marriage. He urges that no man should marry till he has made himself worthy of a good wife, and is able to maintain her and his children in comfort. Good advice, indeed, so far as it goes, though few will heed it. We would supplement it by asking the young among our readers not to forget the Scriptural admonition about believers not being "unequally yoked." Many a good, well-dispositioned young woman incautiously weds a careless and irreverent young man, because he happens to be earning good wages, and can start a home. In not a few of these ill-conditioned alliances the woman's weak nature, harassed by family trials, yields to evil habits. In a few years all the happy and hopeful spirituality of the once devout maiden is gone.—Christian (London.)

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