

Peninsula Methodist.

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Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE BLOOD-WASHED TRAVELER.

[The Rev. James Brads, of the Baltimore Conference, recently passed from earth with a shout of victory upon his lips. But that victory was in his heart long before the final hour. He had been long accustomed to sing the hymn beginning, "I saw a way-worn traveler." Some months ago, he brought to his daughter the following poem, which he had somewhere found, saying, "I do not count myself a way-worn traveler, when I have the right and privilege in Christ of using such words as these:"]

I saw a blood-washed traveler
In garments white as snow,
While traveling on the highway,
Where heavenly breezes blow;
His path was full of trials,
And yet his face was bright,
He shouted as he journeyed,
"I'm glad the burden's light!"

I saw him in the conflict,
When all around was strife,
While wicked men and devils
Combined to take his life;
I saw him cast in prison,
A dungeon dark as night;
And yet I heard him shouting,
"I'm glad the burden's light!"

I saw him led from prison,
And chained unto the stake;
I heard him shout triumphant,
"It's all for Jesus' sake!"
I saw the fire when kindled,
The fagots blazing bright,
He said, "The yoke is easy,
The burden is so light."

I saw the flames surround him,
His body racked with pain;
He shouted, "Jesus saves me;
I know that death is gain;"
Then casting his eyes upward,
Before he took his flight,
He shouted, "Hallelujah!
The city heaves in sight."

I saw his soul departing,
It seemed the veil was rent,
And I could see the angels
Which Jesus Christ had sent;
They bore him to the Saviour,
The ever blessed one,
The brightest star in glory,
And Jesus said, "Well done."

Discouraged Pioneers.

BY C. C. M'CAH, D. D.

When I was a boy my father moved to Iowa. It was a new State then, only four years old. The trains of immigrant wagons could be seen every day in Summer, crossing the Father of waters, on their long journey toward the setting sun. It was part of my duty, as a little missionary only fourteen year old, to spend all my spare money for Bibles and Testaments, and to see to it, that all these families were supplied with the Word of life. I was clerk in a frontier store that sold them provisions, and though my salary was very scanty, I gave them what was worth all the world besides.

When a train would escape me, and go on through the town without stopping to trade, it was my duty to head it off, and begin with the first wagon, stop each one and present the Bible or Testament, with a "God bless you, until every one was supplied.

Once in a great while there would be a wagon coming eastward with such inscriptions on it as these, printed in rude letters: "No Iowa in mine!" "Going back to God's country!" "Not what it's cracked up to be!" These lonely teams had to get out of the way, to let the everlasting procession sweep on. A few discouraged pioneers had no influence with the on-flowing tide. Ten discouraged spies would have turned Israel back to the desert, but Caleb and Joshua stilled the people before the Lord and said: "We are fully able to go up and possess the land." This movement of Bishop Taylor to evangelize Africa is of God. He has been in it from the beginning. A few discouraged brothers returning disheartened, will have no

more effect on the army of occupation than a few discouraged pioneers had on the ever-increasing column of settlers, who were seeking their homes on the beautiful plains of Iowa, Kansas and Nebraska.

The story of the recent past is wonderful. Robert Moffatt, David Livingstone, H. M. Stanley, the Congo Free State, Bishop Hannington, and the grouping as it stands in God's eye is not complete without William Taylor and the Methodist Church. Keep on praying. "Ethiopia shall soon stretch out her hands unto God."

At last upon this great continent the Methodist Episcopal Church lifts up a standard worthy of her. The poor success of the Liberian mission has been a perpetual humiliation. How it will delay and hinder this work, if now there should be an estrangement of heart among the friends of missions! It must not be. The rising missionary spirit of the Church must not be checked by heated discussions about plans and methods. Debate there must be, but let it be in the presence of the Father, and in that presence crimination and re-crimination, personalities and the impugning of motives are all out of place. Good men may differ, but events will soon illustrate the wisdom or unwisdom of divergent opinions, and lead to harmony of plan and action at the last. The fundamental graces of the Christian character are humility and patience. "With the lowly is wisdom," so says the Word. The converse is true.

While the work in Africa goes forward, the Missionary Society is reinforcing its missions on all other continents. The state of our treasury last November, warranted the General Committee in appropriating \$1,200,000 for the work. This year, in all probability, we will go to a full half million of increase over the income of 1884. Surely God is with us. The people are loyal. The Root of Jesse stands for the Ensign, and they rally around it. The foes of Christ are mighty; let there be no division among His friends.—*Northern Christian Advocate.*

The Station Bro. and Sister Waller Deserted, Again Heard From.

Tomba Yivi, Africa, Jan. 11th, 1888.

RICHARD GRANT, NEW YORK,

Dear Brother in Christ:—I have never had the pleasure of meeting you, but having had some correspondence, I feel acquainted; and take the privilege of writing.

I want to say, the longer I am in Africa, I like it and the work better, and long for the time to come when I can do better work for the Master. Surely the land is a lovely one, and capable of being made to blossom as the rose, producing abundant sustenance for man and beast, but unfortunately Satan has possession, and many hard battles are yet to be fought ere the land is captured for God. Bless the Lord, I am more than ever determined to stand by the Captain. My health is much improved since coming here. I have suffered some from the natural process of acclimating, but thank God have had not one moment of home sickness; always feeling perfectly happy and contented, resting upon the rock Christ Jesus; He supplying all my desires. Dear Brother I would like so much to have an organ. Can the Committee afford to indulge me

in this? I do hope they can. I feel such a want of it, how I love to sing the good old Wesleyan hymns, accompanying myself on the organ, and then it assists so much in enlisting the attention of the native children; yea and the older ones too. But if it may not be I will conclude it is not the Lord's wish, and submit meekly to his decrees.

Heartily yours in Christ,
MARY B. LINDSAY.

A Story for Wives.

A wife once retired for the night, worn-out and petulant because of her many cares, and her husband's absence when she thought he might have been at her side. After a time he came home, sat down at his desk, and worked long and hard at his accounts, while she lay looking out at him, and feeling angry that he seemed wholly unmindful of her. When he laid away slate and books, she saw him unlock a drawer, and take from it a picture, which he lingered lovingly over, tenderly kissed, and then replaced. Her woman's curiosity was aroused, and she determined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her place, like a thief in the night, took the keys, unlocked the desk and drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married. Then she was chagrined and mortified, because she had not been a more loving wife, and went back to bed with new resolutions formed. In the morning she put on a wrapper that was clean and very becoming, a collar and bow, and carefully brushed her hair. When her husband came in to breakfast, he looked at her, caught her in his arms and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.

Social Life In The Church.

It is often a question of much practical difficulty with pastors and judicious church members, "How far shall the purely social life that centres about the church be encouraged?" That something of this is legitimate and necessary is very evident, and that the whole question is one of regulation, rather than of prohibition, is now almost unusually acknowledged. To allow anything but a preaching service or a prayer-meeting within the church walls, used sometimes to be considered a dangerous compromise with the devil, while other churches have gone to the opposite extreme of turning the church into a theatre or ball-room. Of the two we infinitely prefer the former view, but we believe there is no need of adopting either extreme. Wisely regulated social pleasures have their place in Christian life, as well as the highest type of devotional service. One thought, steadily kept in mind, will clarify our thinking on this subject, and give us a "working principle" which is more important in its way than a "working hypothesis." This principle is that all entertainments and social gatherings are merely means to an end, and this end, the highest spiritual attainments to which a church may aspire. To reach this end, the mutual acquaintance of fellow church-members is necessary, and this can usually be brought about in any general

way only through the church sociable. If the saints are to know each other in heaven, they should begin their acquaintance on earth. If it is steadily borne in mind, that the church exists for something far other and higher than the gratification of social instincts; that it is more than a club-house, where pleasant ladies and gentlemen congregate; if it is ever remembered that the church stands for the serious business of winning souls, and building up Christian character, then any helpful auxiliary in this business should be welcomed and used, and this is what all forms of social life in a church should be.—*Michigan Christian Advocate.*

A correspondent of the *Western Advocate* tells of a rare "golden wedding." It occurred the other evening in Grace church, Dayton, Ohio. A service was held for the special benefit of saints of fifty years experience in the Christian life, and it was a memorable occasion. The old folks occupied the platform, and a beautiful sight it was to the large audience. As one after another told the story of conversion, and of loving kindness and tender mercy, the power of God was manifested. Old time hymns were sung, such as

Pray on, pray on, we're gaining ground,
The power of God is coming down.

A letter was read from one old lady who, unable to be present, wanted all to know of the goodness of the Father to her in affliction. The climax was reached when one old brother started to sing—

'Tis the old-time religion,
And 'tis good enough for me.

One man, of a quiet disposition, arose and began saying, "Glory! glory! excuse me, brethren, but I really can't hold it in!" The whole congregation seemed moved and touched. Many shouted, others cried. When the invitation was given to seekers of religion, the altar was soon filled. It was a time of great religious power.—*Michigan Christian Advocate.*

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person, as it is to be courteous to him. Courtesy is of greater value, and a more royal grace, than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

Grasp Of The Hand.

In a young men's meeting, a young man testified: "It was not the praises, prayers, remarks, or singing that led me

to Christ, although they had an influence over me, but the grasp of the hand by a young man at the close, with a face full of peace and joy, asking me if I loved the Saviour. I don't know why his words had such an influence over me, but I was never content a moment afterwards, until I had surrendered my will to God." Ought not such incidents to encourage every reader of this paper, to try and speak a word for Him? You don't need great talent to do this. But you do need a heart overflowing with love to God. You don't need to wait for opportunities to speak for the Master, but you do need, to embrace the many that are presented to you from day to day. What shall the record be? May God forgive us, for our sins of omission!

This thrilling scene occurred in the Swedish Methodist church, Red Wing, Minn.: After the opening exercises and just before the sermon, the organist, a warm hearted Christian young lady, sang "I was once far away from my Saviour." Before the song was finished a baptism of power fell upon the singer and congregation, so that the singing was turned to weeping and earnest prayer. Without any invitation, more than twenty came forward, knelt at the altar and began to pray fervently for pardon. Preachers and people united with these seekers in prayer, and before the meeting closed a majority of them were converted. Since then the good work has been spreading, and many are being brought to Christ.—*Michigan Christian Advocate.*

The secret of the religious prosperity of a very useful Christian is thus given: On the very day in which he made a deliberate choice of God's salvation and service, he was joined by a clergyman who had addressed the meeting from which they were returning, and who walked home with him. After some conversation with Mr. W——, and his wife, who was also rejoicing in hope, the minister said, "Mr. W——, having chosen the Lord's service, it is your first duty to erect a family altar. Let us all kneel. I will first lead in prayer, and you will follow." This was the very first act of Christian service; and, to use Mr. W——'s own words, "The fire has burned brighter and brighter on that altar to this day, as I trust it will continue to do, so long as we live."

If all the people of all the world can be imagined as standing abreast in a single line, so that they would just touch one another, that line would be about 500,000 miles long—long enough to reach round the world twenty times. And if you could pass in front of that line and look on each face, at least one man in every four you would see would be a Chinaman. There are from three to four hundred millions of souls in the Empire; and though we think a good beginning has been made toward giving them the Gospel of Jesus, and many thousands have already learned to love Him, there has not yet been sent from all Christian lands, so much as one minister for each million people. What should we think if there were only forty ministers of Christ, in all the United States of America? If Christians knew more about China, and thought more about it, they would surely make more effort to give to its millions the Gospel.—*Mission Stories in Many Lands.*

A Beneficent Miracle.

AN EXEGESIS BY REV. J. TODD, D. D.

The miracle, which transferred the legion of devils from the demoniac among the toms to the herd of swine, causing the swine to rush down a steep place and be drowned in the sea, is usually classified as a destructive miracle, and joined with the blasted fig tree. But a little consideration will show, that the two are unlike in so many respects, that they cannot be classified together. For example,—the destruction of the herd of swine was only permitted, not commanded by Christ. The devils besought him that they might enter into the swine, and he granted their request; but they went of their own motion, and not as his agents. Moreover, there was no permission either expressed or implied, that they might cause the destruction of the herd. They asked, that when cast out of the demoniac they might take refuge in the swine. Christ gave his consent, but he spoke no word and gave no intimation, that he consented that their possession of the swine should result in the death of the herd. To hold him accountable, for what those demons did without his sanction or permission, would be to make God responsible for all the evil that has ever been done in the world.

Jesus did in this case, just what Divine providence does all the time, i. e., he allowed evil to work out its legitimate consequences of destruction. It is a part of the Divine plan for winning men to holiness, to let them see the dire consequences of evil. Now the keeping of swine among the Jews was an interdicted occupation. This animal was an unclean beast, and the Jew who tended him was defiled thereby. The spirit of the devil was already in the keeping of swine, in violation of God's law. When therefore Jesus allowed the devils to enter the swine, he did no more than let loose upon the Jew, the legitimate consequences of his evil doing. If the destruction of the herd followed, it was only what the Jew ought to have expected, and what he richly deserved. God has told us that "the wages of sin is death." If a man will serve the devil, he must take the devil's pay, and not throw the blame on Christ when he gets his lawful wages. It may be however, that Jesus mingled mercy with justice, even here. It may be that then as now, he permitted the destruction of a man's property to save the man himself. Better let the herd run down into the sea, than that the man should rush down into the pit. The Jew could not be saved with his swine, and so Christ took his property away, in order to save his soul. Then as now the Jew had an eye to profit; and if he found it did not pay to keep swine, the probability is he would change his course, and follow a more legitimate calling. This was a very low motive to address, in order to win the man to holiness, but the Jew who herded swine had become callous at every other point, and so you had to touch his pocket to make him feel. We too often pass a man by as a hopeless case, because he refuses to respond to high and noble motives. Jesus never gave a man up as dead, as long as there was one spot upon him that was tender to his touch. It may be, that he saw just this one hope for the man—sweep his property away, and he will turn in penitence to his offended God. What the result was in the swine-herd's case we are not told, but we are not strangers to the fact, that God often does bring a man to his senses, by a similar process at the present time.

Again we must consider the relation of the demoniac to this miracle, before we pronounce it to be a destructive one. Too often we follow the legion of devils into the herd of swine, and the swine down the steep place into the sea, and never return to the man among the toms, out of whom Christ cast the evil spirits. But that raving demoniac is the central figure, and must not be lost sight of. The miracle was performed not at the foot of the steep place where

the swine perished, but at the spot where Christ first met the man possessed of the legion of devils. The devils caused the destruction of the swine; Jesus exerted his miraculous power upon the man, and upon the demons who tormented him. A more horrible and pitiable spectacle has never been presented, and is scarcely conceivable, than this man of the toms, as he was when Jesus met him. A raving maniac whom no man could tame, over whose turbulent spirit no charm worked a spell. A man hating or fearing his kind, and in consequence fleeing from the abodes of men, and seeking shelter in the caves of the mountains and the toms of the dead. So ungovernable was his frenzy, that he broke every fetter which was placed upon him, though the manacles cut deep into his flesh, and in his madness gashed his body with sharp stones. Controlled by the demons who possessed him, he dreaded nothing so much as the approach and authority of Jesus. Like any other man under the devil's influence, he was blinded to his true interests, and imagined Jesus to be his enemy, instead of his friend. Instead of hailing Christ as his deliverer, he cries out as Jesus approaches, "I adjure thee by God that thou torment me not." I know no sadder spectacle, than a being created in God's image, transformed into one reflecting the likeness of Satan—a man with reason dethroned under the control of an evil spirit, turning his back in hatred or fear upon his friends, and hugging his deadliest foes to his heart in affection. Yet such was the man among the toms, as Jesus first saw him.

The evil spirit felt the approach of Christ, and understood what it meant. "No man can serve two masters," if Christ be one of them. If Jesus should speak to the demoniac, the fiend knew that either he or Christ would have to succumb; nor does he seem to have entertained any doubt as to which of the two would be defeated. Before the conflict came the Legion fiend submitted, and said, "If thou cast us out, suffer us to go away into the herd of swine." Jesus simply said, "go," and they were gone. The whole miracle was in that word "go." It was a little word, but the power of the Almighty was behind it. Devils did not dare to stop to dispute or reason why: they heard in that "go" all the artillery of Heaven, and knew that it was the thunder of doom to them. An earthquake could not have shaken the demoniac, as that one word did. A tornado could not have swept the evil spirits from him as that word *go* did. No man could tame him and no fetters bind him before, but that word *go*, falling from the lips of the Master, tamed and held him like a vice of steel. *Go* said Jesus to the fiend, and as the devil departed, reason re-ascended the throne and assumed the sceptre once more; and when the people having heard of the miracle, came running to the spot, they "found him sitting, clothed, and in his right mind." The miracle was there. What happened to the herdsmen and their swine, was the work of the demons, after they had been exorcised. Christ's miraculous power went no further than the demoniac, and it transformed him from a fiend in human form, to a man in the likeness of God. With that demoniac "sitting, clothed, and in his right mind" before us, it will not be easy to classify this miracle among destructive ones. Indeed it would be difficult to find another, wrought for a more humane and beneficial end.

General Conference Topics.

EDITOR PENINSULA METHODIST:—I have been reading with interest the articles, editorial and otherwise, appearing in your paper for some time past, on the status of Bishop Taylor, who should, and who should not be sent to the General Conference in May next. The clergy have had a chance to give their

views a good airing, and now, if you will allow a rural layman a little space, I also, will give mine opinion on some points.

1. As to Bishop Taylor. The General Conference elected him Bishop, and he was ordained at the same time with the others elected at that Conference; but the form of ordination, in his case, was changed without any authority, as if the design was to deny him Episcopal rights outside of Africa. The next General Conference however will set this matter right, and then we shall have peace on the *status* question.

2. The fact that a brother is, or has been a presiding elder, ought not of itself, to make him ineligible as a delegate. If, however his record shows him inclined to look kindly on wire-pulling, district-trading, and "combines," don't elect him. Keep him at home, out of the way of temptation. Between a presiding elder and a pastor, other things being equal, by all means, elect the pastor. He will be most likely to represent the sentiment of the Conference, rather than of the Episcopacy or the connectional officers, whether of high or low degree.

3. As it is well known what will be the most important subjects before the General Conference, let these be introduced by resolution, discussed, and acted upon before the election of delegates, and with the judgment of the Conference thus expressed, the delegates can fairly represent their Conference. Let time be taken for this, even if some of the visiting brethren should have to condense their speeches.

4. The home interests of the Conference should have first attention. Mr. Wesley held his first convocation of clergy and lay preachers, June 25th 1744, and called it a Conference. It was a meeting for consultation, for conversation for discussion, for an interchange of views on all matters pertaining to the great revival then beginning, and in its deliberations each one was free to express his opinions and give his advice, "that every point should be examined from the foundation, and every question proposed be fully debated. The name is retained, but the distinctive characteristics which formerly gave it appropriateness, are fast passing away. They are becoming business meetings; to ask routine disciplinary questions and record the answers; to hear statistics; to hear reports; to listen to addresses, long and eloquent, by secretaries, agents, and other connectional officers. Toward the close of the session reports from the committees are presented and read, but few listen to them, they are hastily adopted, and that is the end of them. They might almost as well not have been written. True, they are printed in the minutes, but how many read them?

In Wesley's first Conference, the question was asked and debated "Can we have a seminary for laborers?" showing his deep interest in education. We have a Seminary, more than one in which as a Conference we are interested, Drew Seminary, Conference Academy, and Dickinson College, and yet how little time is given to the consideration of their condition, wants, and working, compared with their importance to the work of the church.

5. Entrance to the Conference should be more carefully guarded. "Gifts, grace and usefulness" are properly required of a candidate for the ministry, but these are not enough. The gifts must be improved, cultivated, and developed, by thorough training. The time has passed when the uneducated minister can be a successful and acceptable Methodist preacher, save in exceptional cases. They should be educated in our own schools, and these schools should be fostered by the Church. Still more, the candidate should be in fair health. The Wesleyans in England have a good rule, which requires every candidate for admission to their Conference to pass a physical examination, before two physi-

cians. A little more care at these points might relieve the appointing power of much embarrassment, and the stewards' duty of much unpleasantness.

6. It is a sad misfortune to the Church that the General Conference elects so many officers. Elections are demoralizing in church and state. It would be better to limit elections to Bishops, Missionary Secretaries, Book Agents, and editors of the Review and Books, and of the Christian Advocate. Even some of these might be chosen more wisely by their representative Boards of Managers.

7. Let the residences of the Bishops be designated, and they make choice as at present, according to seniority in office; and then let their residences be fixed for four years, with charge of a district composed of a certain number of Conferences. Thus they would become acquainted with the preachers and the work, and be better able to fix the appointments wisely, and, moreover, be saved a great deal of wearing and expensive travelling.

8. I would have two of these residences in Asia, and one in Europe, and thus remove the necessity of sending one of our Bishops kiteing round the world yearly; dipping down in India, China, Japan, and Europe; impairing his health, and shortening his life. Dr. Maclay, a thoroughly educated and consecrated man, who has spent forty years as Missionary in China and Japan, might be placed in a position to serve the church in Asia as effectively, as one of these wearied travellers in a strange land, ignorant of the languages of the peoples, and unfamiliar with their customs, prejudices, and modes of thinking.

9. I would have enough Bishops chosen, to do efficiently the work required; and would like to see them confine themselves to the proper "office and work" of Bishops. They should be men of sound body, good natural ability, well cultivated intellect, fair pulpit orators, good executive abilities; godly men and thoroughly Methodistic and Christianly liberal. They need not have been editors, secretaries, or college presidents. Good pastors ought to make good "chief pastors." Dr. John Hall, in addressing the divinity students at Yale, advised them against using doubtful means of rising in the ministry, and urged them to make themselves conspicuously useful in the lower positions, and they would certainly be called to the higher ones. This seems to me a good rule to follow. Our senior Bishop was asked some time ago, in a little company, who were his choice for the next Bishops, and replied with emphasis, he had no choice to express, but hoped that none (if there were any such) who, personally or through their friends were working or scheming for the office, would be successful. Dr. Fisk was elected to the office, when in Europe, but believing he could be more useful to the Church in the laborious position he then held, as President of Wesleyan University, had the grace to decline the Bishopric.

McKendree came to the Conference at Baltimore, a stranger to most of the members. He preached on Sunday; they saw what manner of man he was, and elected him Bishop; and he adorned the office.

10. My pencil has run away with me, but I can't stop without making one more suggestion. We have deacons, elders, presiding elders, and bishops. Would it not be well to add another class before bishops, viz: transfer men? Methodism, we all know, is the child of Providence, and in the large cities Providence is evidently developing certain churches that need preachers not to be found in their own Conference, and just as evidently raising up this kind elsewhere. Hence has grown up the system of special transfers, special men to special churches. These churches indeed do not excel many others in their own Conferences in intelligence or piety, but represent a greater aggregation of

wealth; nor do the "transfer preachers," with a few exceptions, equal many in the Conferences to which they come, in the pulpits or general usefulness. But of course, there is an adaptation of some sort, between the church and the preacher.

I understand the church has not fully adapted itself, to this very evident providential development, and there is some friction: some churches aspire to times transfer churches and are rejected; and some preachers believe they should be called to the special class, but are not. These disappointments may engender trouble in the future, and it would be well for the coming General Conference to take action, to prevent it. The right of a church to this favored class depends solely on its "financial ability"; and the right of a preacher to be a "transfer man," upon I know not what. I suggest the enacting of a general law fixing the *minimum* of wealth, to entitle a church to position in this class, and authorizing the bishops in their annual meeting to select the "transfer preachers." This would, it seems to me, be a great improvement on the present method.

RUSTICUS.

Another Union Organization Becomes a Methodist Episcopal Church.

In Brandywine Hundred is a cemetery, the ground of which was given by Wm. Penn. In former days, more than at present, it was customary to preach funerals in churches. As there was no church within three or four miles, some public spirited citizens united and built a stone church, 40x30 feet, adjoining the cemetery for the accommodation of the public. A charter was obtained, and the public elected a board of trustees, which has been perpetuated until the present. Eighteen months ago, brother Thorpe who has an evangelistic spirit and considerable experience, began to hold meetings in the above church which is called the Newark Union, and situated in a community of sturdy farmers. In these months, about seventy have professed faith in Christ. Wonders have been wrought in the morals of the community. A class has been formed of forty-seven members, which has met regularly in Methodist fashion, without any connectional bond with any denomination. A Sunday-school has been organized of about fifty scholars, who use the Berean Lessons and other Methodist supplies. For some time the society has been thinking of uniting with the Methodist Episcopal Church. I was notified of their intention, and was sent for to preach to them, the 27th of Feb., at 3 P. M. After the sermon, I told them I would be glad to receive them into the Methodist church, but would leave the whole matter with them to decide. A meeting was called for Mar. 1st, at which the society resolved to unite with the Methodist Episcopal Church, and requested to be supplied with a pastor. The Newark Union church building can not be owned by any denomination, therefore the society which originated therein, have chosen to be called the Union Methodist Episcopal Church of Brandywine Hundred, and contemplate building in the near future. This is the second union organization, that has united with us this year.

W. L. S. MURRAY.

The best Christian apologies are divine origin and power of the Gospel so apparent, as when this Gospel is carried, with living faith and devotion, to the sinful and benighted."

Philadelphia Methodists employ a house-to-house visitor, who does earnest and fruitful work in neglected portions of the city.

Virginia is somewhat Methodist. White church members, estimated thus: Presbyterians, 29,000; Baptists, 85,000; copulians, 15,000.

\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

FROM ALL SOURCES

1888.

WHAT TRACTS HAVE DONE.—It is said that a torn copy of the gospel of Mark, given in Orissa to a man who could read, was one of the most important links in the chain through which the church at Khunditpur was formed, which has been in existence some forty years, and from which some of the best Orissa preachers have come.

A tract, "The True Refuge," received at Chitagong, led to the formation of the church at Comillah, in Eastern Bengal. The same tract has led many others to Christ. Tract distribution lay at the foundation of the great work in Backergunge. The "Jewel Mine of Salvation," and other tracts, have been wonderfully blessed in Orissa. A gospel and tract, given on a tour in Assam to a Garo man, led to his conversion, and eventually to the commencement of that promising work of the American Baptists in the Garo Hills, where there are now, we believe, a thousand church members or more. Scatter good tracts.—Evangelical Messenger.

HERE AND THERE.—The first stone of the monument erected to the memory of John Williams who was killed in the South Sea Islands, was laid by the son of the man who slew him.

Three-fourths of the Bibles shipped from New York to Foreign Mission stations go to Mexico and South America. After the Bible has been so long prohibited in these nominally Christian lands, this is a great triumph.

An Indian fakir, having been converted to the Gospel, still occupies a position by the side of a great thoroughfare, but instead of standing on one foot and holding his hand above his head for hours at a time, as before, he has built a little chapel and dug a well, where he entertains passers-by with a cooling draught, while he discourses to them of the waters of eternal life.

How MUCH SACRIFICE and blood, how many prayers and tears, and years of toil will it take, us to atone for our sin against Africa!

The British Weekly is authority for the statement that the Niger Trading Company, has adopted the policy of the prohibition of intoxicating liquors, in trading with the African tribes. This policy, it is said, has been adopted for financial reasons. It has been found that rum so demoralizes the natives, as to ruin trade. So serious has the menace to commerce from this source become, that the Niger Company is also bringing a strong pressure to bear on the Congo Free State and on the German and Belgian Governments, to adopt the same policy. It will be hoped that this appeal to the pocket will be more potent in the arresting the death-dealing traffic, than the appeal to the conscience of interested parties has been. If principle cannot succeed in keeping Christian nations from deluging with rum, to the destruction of its teeming millions in soul and body, philanthropy will welcome any agency which can succeed. The experiment is made none too soon, as the traffic in intoxicating liquors has assumed alarming proportions on the Dark Continent. Mr. Wight Hay, speaking recently in Sheffield, England, made the appalling statement, that where one missionary had been sent to Africa to evangelize its heathen tribes, 70,000 barrels of rum had been sent for purposes of barter!

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