

Peninsula Methodist.

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Editor.

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A HYMN OF FAITH.

Through ceaseless cycles whirled and whirled,
The worlds have come to be!
But in their swirling play is furled
A finer mystery.

The towering seas the cloudlands lash
With billows tall and grim;
Yet all the while they ne'er o'erdash,
Their offing's level brim.

Earth's bursting mines beneath detone,
Fair lands to desolate;
But ne'er one flash has come too soon,
And ne'er one crash too late.

The tree stands full of ripened seeds,
The tempest smites it bare;
That tempest puff is just enough,
To root them every where.

The night that settles on the day,
And fills with gloom and doubt,
What is it, pray, but heaven's wise way,
To make the stars shine out?

O heart, take heart! In nights of soul,
In every loss of good,
Reach outward hands of faith, and touch
The mothering vastitude.

'Tis not a mindless, pulseless void—
A senseless, lifeless all;
It is a fullness twice deployed,
A presence personal.

The bosom in which all things lie,
The nest of all that lives,
It is not space, nor air, nor sky;
God's living heart it is.

O heart of God! thou wert too wide
For my small creaturehood!
But that all worlds and souls beside,
Thou dost thyself include.

O heart of God! thrice wondrous love
And life in thee are found—
A love that speaks, and breathes, and loves,
In one eternal round.

O heart of God! wherein all wings
Are still, which highest soar,
In thee my poised heart, soaring, sings—
It can be tossed no more.

—President Warren, of Boston University.

Conference in India.

BISHOP J. M. THOBURN.

The first Annual Conference over which I was called to preside was the North India, which met in the city of Bareilly, January 9th. This is the original "India Conference," and represents the original India mission, founded more than thirty years ago. Very great changes have occurred in these thirty years. The young men of the first Conference, eight of whom still remain in the field, are now bronzed and frosted veterans. Only one of the first native preachers survives. A new generation has arisen, and the sons of our first converts are now among the leaders of the body. Including probationers, the Conference has seventy-three names on its roll, and its growth will no doubt be steady in the future; and after a time, rapid as well. The Americans are in a minority, as they have been for some years; but this fact gives them no anxiety. They are perfectly willing to trust their characters in the hands of their Hindustani brethren, and they well may be.

The business of the Conference was transacted chiefly in Hindustani, although it every now and then lapsed into English. Two secretaries represented the two languages, and duplicate minutes were read, first in English and then in Hindustani. It was curious and very interesting, to observe the independence with which the native brethren discussed the various questions brought forward. More than once they voted almost solidly against the American brethren, while at other times they divided according to their individual convictions, and opposed one another with affectionate warmth. It is a trial at first to some missionaries, and a test of wisdom and grace to all, to have converts assert their freedom of opinion, in

direct opposition to the wishes and judgment of those who have led them at every step of their Christian discipleship. As the late Mr. Carpenter said of his Karen converts in Burmah, it may be said of some converts elsewhere—"they are provokingly independent." This is inevitable, and happy is the missionary who can recognize the fact. We must develop a Church in India which can administer its own affairs, and to do so, it is absolutely necessary that we allow the native ministers the same freedom of opinion and action which we claim for ourselves. They will make some mistakes; but other men can and do achieve that result, without any very special effort; and as other men can and do survive their own blunders, so will these.

The brethren brought up good reports of the work. The year had been the most prosperous in the history of the mission. The baptisms had been numerous, and the increase in membership reported was very large. A great Christian community is rising up within the bounds of the Conference; and while no one can predict what the future will tell, the prospect of a still larger increase during the current year seems very bright indeed. Here, as elsewhere in India, the great mass of the converts are from the lower—I might say the lowest—castes. We did not choose to have this so, but God has so led us. He knows the way better than we do. Had we won the high caste people first, it would have been nearly impossible to work down from them to the despised out-castes, but beginning at the bottom of the social scale, it is comparatively easy to work upward. As has been well pointed out by a recent writer, the real Brahmins of the future are these Christian converts of to-day. They rise rapidly. They compete successfully in the schools with the highest castes, and they win their way in the fields which the great missionary enterprise is opening to them.

The work will not long be confined to these low caste people. Already it is gaining headway at some points among those of a higher grade, and in other parts of India some men of high caste and unchallenged position have recently been baptized by our missionaries.

The ordination services on Conference Sunday were peculiarly interesting. Twelve young men were ordained deacons, and seven elders. Twenty five years ago, when I went to America with my motherless boy, I took with me a lad from the mountains to help to take care of the child. He returned with me to India, studied medicine, and served the mission some years, as a medical missionary. By a strange coincidence this boy, now a man of nearly forty, was the first preacher of the word, on whom I laid my hands; and the second ordained by me, was a mountaineer from Garhwal, who stood by his side, and had been my first convert in that remote province, nearly twenty years before. He was a young stone mason when converted, and he has been another John Nelson to our Garhwal work ever since. During that same visit to America I held a missionary meeting in the old Fourth Street church, Wheeling, at which Henry K. List, of that city, pledged the support of an orphan boy in India. A boy was selected in due time, and the name of his patron given to him; and among the twelve men ordained by me at this,

my first ordination service was, the Indian Henry K. List, a worthy representative of the excellent man whose name he bears. The past rose up before me very vividly, as I laid my hands on these men, and as the twelve stood before me, the future seemed to unfold a vision of brightness to my gaze. Behind the twelve men standing there, I saw a great host of coming prophets, men of God, pressing forward to join our ranks and help us preach Jesus to these millions. They are coming, coming in increasing numbers, as the years go by. Jehovah has given us the world, and into this great harvest field the reaper may, in the vision of faith, be seen hastening to the work.

Many strange incidents occur at an Indian Conference. One morning as I was out on the road, a deputation of villagers surrounded me, and began to make vehement complaints against one of our preachers. Oriental people must be dealt with in oriental style, and so I thought it well to put on a little dignity. "I am very willing to hear you," I said, "but you must not come to me in this way. Go to the presiding elder, and I will hear the story through him." Later in the day I was surprised to see the villagers enter the Conference room, escorted by the very preacher against whom they wished to complain. I then learned that they had been the offending party, that they had burned a school-house, beaten a teacher, and were now under bonds to appear for trial before the magistrate. They had changed their "base" under the elder's advice, and now begged for peace, promising to befriend the Christians in the future. In return the presiding elder promised to intercede with the magistrate, to have the prosecution stopped; and to impress them more deeply, he had them brought before me in open Conference, and made them solemnly promise to live in peace. The preacher concerned then came forward, and shook hands with them, after which I also shook hands with each, and admonished them as kindly and as firmly as I could. The little episode seemed to make a good impression, and I hope will result in good.—*Pittsburg Christian Advocate.*

Changing the Crop.

We have a fine illustration of changing the heart-crop, in the history of that proud, fiery, self-willed young man, who stood guard over the clothes of the cruel wretches who were stoning Stephen to death. He was just as cruel as they were. His heart was so iron-clad with self-righteousness and bigotry, that it breathed out threatenings and slaughter against the best men and women on God's globe. This same man in after years becomes one of the kindest, gentlest, and most unselfish benefactors of his race, that ever lived. He will go any distance to save a soul. "For love's sake," he beseeches Philemon to receive kindly a runaway slave, and treat him as a "brother beloved." When he bids goodbye to his Ephesian flock, he reminds them how he earned his own living, and "shewed you how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give, than to receive.' Grand old man! The vile crop of self-righteousness and self-seeking has all been rooted out, and love has turned his heart into a

fruitful garden of the Lord. Instead of the thorns has come up the fig-tree, and instead of the brier has come up the myrtle-tree. And so completely has self been rooted out, that this heroic man claims no credit for the change of crop, but keeps saying: "Not I, not I, but Christ liveth in me." Love has become the master-passion of his soul; the love of Christ now possesseth him.

Now, here is a good test, for all those who raise the question, Am I truly converted? It must be settled by this other question, Has there been any change of crop, in my character and conduct? If selfishness in some form has never been rooted out of your heart, and if love to Jesus and others has not sprouted up, then you are not converted. The Holy Spirit has wrought no change there, and you are yet in your sins. Faith that saves you can only "work by love;" faith is simply a union of your soul to the loving Jesus in entire self-surrender. A personal incident will illustrate this evidence of conversion. A self-willed and rather churlish youth was induced to go to church, to hear a noted preacher, whose sermon was on the love of Christ, the conquerer of selfishness. The boy said nothing to his parents about the sermon, but the next morning he came to his mother and inquired very kindly, "Shan't I do this for you?" All that day and the next, he was making himself as helpful and loving as he could. "What makes our Fred so wonderfully kind and obliging this week?" said his mother to her husband. "I don't know," replied her husband, "unless he was converted last Sunday." The man was right; his son had been quietly changed in heart by the Divine Spirit, and had begun to act differently. There was a change of crop. The thorns of selfishness and willfulness had given place to some tender blades of love, and the after years have proved, that the conversion was genuine.—*Dr. Cuyler.*

New Work for Women.

A few years ago a school was opened in Brooklyn, the object of which is to prepare young men and young women to take positions in our seminaries of learning as professors of physical training and education. The course of instruction embraces anatomy, physiology, hygiene, anthropometry, vocal culture, and athletic training, and it covers two years.

As systematic physical exercises form a part of the regular curriculum in our best colleges, and are being introduced into all of them, the demand for educated men and women to act as teachers is an ever-increasing one, and is not at present easily supplied. In all our colleges, but especially in women's colleges, it is desirable that teachers of physical education should be refined, educated, and competent to teach as well in other branches.

Some of our best physicians advise both young men and young women taking medical courses to enter this field in preference to that of medical practice. It is pleasanter and more profitable, so far as good done is concerned, to teach people how to keep well than to help them when sick to get well again.

In such of our women's colleges as have a resident physician and a competent teacher of physical education it is found that the health of the students improves, if possible, rather than retro-

grades. Those who break down under the stress of study are those who were in infirm health when they entered the college, and many who were in delicate health, under the influence of regular hours and regular and judicious exercise gain in strength. Parents who are careful and wise in selecting schools in which to place their daughters will choose those where physical education forms a part of the stated curriculum.

It is to be hoped that in time this branch of culture will form a part of common-school education, and children will learn how to take care of their bodies properly as their minds develop, until intellectual and physical training shall go hand in hand.

Our Young Folks.

That some early adjustment of questions relating to Methodist young people's societies is needed is proven by the multiplication of those bodies, and by the flood of opinions that comes to us whenever we discuss any phase of the matter. We now say unreservedly, that whatever society or societies are to include our young people must be distinctively Methodist. Settle that issue, and decline to waver from it an iota. We will later be fraternal by deputation. A general society for all churches is too large to be handled. Let the Methodist brigade be solid, and ready to take its place in the Master's grand division under mere parade, or fighting conditions as against the common enemy.

Methodism is one, and the training of the young Methodists in societies which own no common center, but have several centres, is not a promising beginning.

The young people's movement is vital and golden in a double-sense. Our church theory is, that babes, born to Christian parents, are members of Christ's commonwealth. As babes pass into youth, their relations to the Church will be neglected, alone by pastors who are ignorant of Christ's plans for his Church. As horrid as the realized suggestion may be, it is true, that thousands of young people go literally to the devil, for the very want of something else to do. Healthful, sensible, sympathetic, intelligent leadership in Christian work will save thousands of young people, who need the hint, that they are of special personal value in the world and the Church. With work, a good conscience comes to reinforce self-respect, and thus step by step the young man or woman ascends to the magnificent summits of conscious Christian agency.—*Northwestern Christian Advocate.*

Some ministers have been known during the closing weeks of their pastorates, to arrange with young persons to return and perform their marriage ceremony. It is not a good thing to do. Nothing but a funeral makes a preacher look more solemn, than for an ex-pastor to drop around on this particular errand. Outpreaching him in his own pulpit, does not make him feel so badly.—*Michigan Christian Advocate.*

At a convention of the Reformed Episcopal church in Canada, Bishop Wilson tendered his resignation as bishop, and Bishop Fallows of Chicago, was elected in his place.

Youth's Department.

Being A Boy.

One of the best things in the world, is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. Just as you get used to being a boy, you have to be something else, with a good deal more work to do, and not half so much fun. And yet every boy is anxious to become a man. There is a great comfort to a boy in the amount of work he can get rid of doing. It is a curious fact about boys, that two will be a great deal slower about doing anything than one. But, say what you will about the usefulness of boys, a farm without a boy would soon come to grief. He is to do all the errands, and carry all sorts of messages. He has a natural genius of combining pleasure with business.—*Monthly Record*

Telephoning Put to a New Use.

A friend of mine has a telephone in his east end residence. Likewise he has a little daughter, some four years of age, of winning ways, sweet face, and artfully artless manners.

When bed-time came a few nights ago, the mother of this little maid could not find her. She was not in the nursery; and carrying on the search, her mother reached the landing on the stairs. There stayed a moment, and, listening, hears the babe's voice in the hall below. Looking over the banisters, she was surprised to see tiny Miss Mabel standing on a hall chair, and talking into the telephone in a loud voice:

"Hello! Hello! Hello! Central!" the child was saying in exact imitation of her father's manner. "Hello, Central! Give me heaven; I want t'say my prayers."—*Pittsburg Dispatch.*

Willie and Eddie, and Katie and Carrie were playing under the shed, and such fun as they were having. They did not heed the shower which had come up suddenly, though now and then there was a flash of lightning and the roll of thunder. Suddenly, a blinding flash came, and the same instant a deafening crash. The little girls cried with terror, and Willie and Eddie were very white.

All ran to their mammams, the place all children go to in trouble. They found the people in the house very much frightened, for the lightning had struck, and only a few days before, a neighbor's barn had been struck by lightning and burned, with the hay and grain and the poor horses. But grandpa had put a lightning rod on his barn, so when the rain ceased, they went out to find where the bolt had fell. They found it had gone down the rod and torn a large hole in the ground, and nothing was harmed. Here was a lesson the children will never forget. Why did the lightning follow the rod and go off in the ground, instead of burning the barn, as it had done the neighbor's?

Because everything in nature is governed by law. The rod was a conductor and the lightning must follow it. Within the last one hundred years the terrible lightning—electricity is its name—has been made a very useful servant of man. Messages are sent by it around the world. Cities are made almost as light as day by it. Cars are propelled by it, though if the man who controls the machinery should get in its way, should grasp the wire which carries the current, he would be instantly killed. God created this terrible, wonderful power. His anger against sin is like the lightning stroke.

But there is security and safety, when we give ourselves to Jesus. Then all the wonderful things which he has made are ours. If we love Him and are his faithful servants, He has said: "All things are yours."

AUNT EFFIE.
—*Northern Christian Advocate.*

Drunkenness is the mother of misdemeanor, the matter that ministereth all mischief, the root of wretchedness, the vent of vice, the subverter of the senses, the confounder of the capacity; raising a storm in the tongue, billows in the body, and shipwreck in the soul; the loss of time, the corrupter of conversation, the discredit of carriage, the infamy of honesty, the sink that swalloweth chastity, the infirmity whose physician is ignominy, and the madness whose medicine is misery.—*St. Austin.*

The *Northern Christian Advocate* says: "There ought to be no doubt that while high license lessens the number of saloons in some places, it does not lessen the amount of liquor used by those who may be compelled to travel a little further to get it. One Philadelphia saloon-keeper says that he sold three barrels of beer before the law came into force, but he now sells seven. A police captain declares that he knows dozens of such cases. The license system is but one way to give the liquor trade into the hands of a few dealers. The Philadelphia law is so strict that it has closed about half or two-thirds of the saloons; but the beer-makers say that they are selling much more beer to retailers than last year. The evil of the plan is that the tax-payers will be grateful for the money paid by the saloonists, and will object when it is proposed to abolish the traffic."

Bishop Merrill's Predicament, and his alarming Confession before the Phila. Conference.

Bishop Merrill said (if correctly reported) that the appointing power was greatly embarrassed in fixing the appointments.

The cause assigned, was, that "many of the churches of the conference would ask for certain men, and declare they would take no others." And the bishop earnestly prayed, that the presiding elders and himself should not be held responsible, for the state of things surrounding them, as they had no power to control it.

I think, however, that the bishop failed to free himself and the presiding elder, from all complicity in this state of things in the church, by this disclaimer.

It is but too well known, that the presiding elders in some conferences have courted this action upon the part of some of the churches; at least, so far as asking for a certain man is concerned, or for one of a certain number named. But now in many cases, the churches ask the man, and not for the man they want. The middle-men—the bishop and elder—are ignored, except as to a little deferential reference to them in the arrangement. After the arrangements between the pastor and church, are completed, the appointment is fixed; as the presiding elder readily acquiesces, and the bishop now dare not interfere, or at least does not interfere.

This state of things is not peculiar to the Philadelphia Conference. I presume it prevails all through the connection. Some years ago, I was talking with a bishop on this topic, and remarked, that he would have but little to do at a certain conference, as the most important appointments had already been announced in the local papers. "Ah!" said he, "then what do they want with me?" But the bishop read them all out, when the time came, just as they had been published for months.

The great principle, that when a man enters the itinerancy of the M. E. Church, he at once surrenders his right to select his field of labor, or the church he should serve, and a man joining the M. E. church, gives up his right to select his pastor, has been sacrificed, by yielding to the whims of certain disloyal members; and what the bishop complains of now, is, but the legitimate outgrowth of this violation of faith, between the churches and the pastors.

It is a most lamentable state of affairs, when a bishop, in the midst of a conference, surrounded by his constitutional

advisers, to declare that he has effective men to station, and places to station them, and yet acknowledges that he is powerless to do the work he went there to do, viz, to give every effective man an appointment, and every church a pastor. This is what the M. E. Church claims to do, and when it cannot be done, it is a sign of failure in the church, and a decline must be noted, sad, as it may be.

Bishop Merrill has sounded the alarm. We should be warned. His impotency, he says, "is found in conditions which are absolutely beyond his control." In this, Bishop Merrill may but voice the status of the whole board of bishops.

But the question will come up, how were these uncontrollable conditions, of which the bishop complains superinduced? These conditions have not always existed. Whence came they? How did such dreadful conditions ever get into the presence of the bishop, and confront him with such embarrassments? Looking at this matter from my standpoint, the Episcopacy cannot be wholly excused from all fault.

Bishop Merrill plainly puts the fault upon the churches when he says, "many of the churches would ask for certain men, and declare, that they would take no others." But let us go back to the root of the matter. Let me ask this question. Does any one suppose, that all these churches would have come up, demanding certain men of their own selection in the Philadelphia conference, if this thing had not been done before, and the wish of a few pet charges had not been granted? I answer, never.

Now, who indulged these charges in their claim for certain men? Who pulled down a gap then, which they cannot put up now? Well, I don't like to say; but I can't say, I think the Episcopacy is entirely excusable. To be frank, the bishops certainly allowed this thing to creep into the church. And now that it is in, how can they deny to others, what they have been according for years to some? The trouble is, the number of churches making this demand is increasing. If the few are allowed to make selections, and it is recognized by the bishop as legitimate, the same thing must, by right, be accorded to others, and the others claim this right as equals from the appointing power.

Here is where the rub comes in. There were too many of this class, for the bishop at the last Philadelphia conference to accommodate. The bishop found himself overstocked. He was crowded—cramped—embarrassed—beyond control. He squealed. But how this state of things ever came about in the M. E. Church, is a problem which I think will not require a Philadelphia lawyer, to solve.

I may be wrong, but it looks to me, that the whole thing sprang first, from bowing the knee to Baal, yielding to the demands of Mammon, in allowing some of the churches made up of men of wealth, to look over the whole itinerant ministry of the church, and select the man they wanted to serve them, and demand that he be sent them by the bishop; and it was done. The sequel is going to prove, if it has not already done so, that it was a mistake in the Episcopacy to allow it.

It had been better to have sacrificed these churches in the beginning, if need be, than to have sacrificed a principle, as has been done; and thus open a floodgate of evil, which all the bishops together feel they cannot close without immense damage, and which cannot stand open, without greater damage to the Church. But who is to blame? is the question.

Bishop Merrill says, he is not. Well this is true to a certain extent; for the innovation commenced before he was made bishop. But while this thing started with some disloyal churches, and was allowed by the Episcopacy, it has been allowed by the bishops ever since; and this somehow, and to some extent,

takes in Bishop Merrill. So I can't think, he is wholly exempt from all blame, for the conditions which confronted him at the late Philadelphia Conference.

It must be humiliating to a bishop to wake up all at once to a consciousness that his authority is gone, and more so, to be obliged to confess, that he is powerless to do his work and has to be "governed by externals, like a poor bird caught in a storm."

The only way I see out of the difficulty, which is growing worse every year is, for the disloyal societies to return to loyalty and no longer presume to dictate who shall be their pastor; and if they love the Church, and her principle, and their brethren as they ought, they will do so sooner than lead the way any longer, which is injuring their brethren, embarrassing the bishops, and bringing ruin to the M. E. Church.

If they will not, then, the sooner they go alone to their place, the better; and let the balance of the Church abide in peace.

A METHODIST.

It is a Curious Fact

That the body is now more susceptible to benefit from medicine than at any other season. Hence the importance of taking Hood's Sarsaparilla now, when it will do you the most good. It is really wonderful for purifying and enriching the blood, creating an appetite, and giving a healthy tone to the whole system. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

The parent who would train up a child in the way he should go, must go in the way he would train up his child.

There are now about forty places in Connecticut where religious services are held by Swedes.

Our Book Table.

In the April Homiletic Review Prof. Welch, D. D., of Auburn Seminary discusses Beauty as a Middle Term; Dr. Murray, Dean of Princeton College, gives a paper on the Poetry of Modern Skepticism; Schellay Seiffel of Berlin has an article on The Patriarch of Jerusalem and the Didache; pastors will find food for thought in Professor Schoedde's paper, City Evangelization in Berlin, Preacher and Orator, by Rev. Owen Jones, is an able contribution. The eight sermons, are mostly by our eminent preachers. The Prayer Meeting Service is by Dr. Wayland Hoyt. The Exegetical Section has articles from three eminent Biblical exegetes Drs. Howard Crosby and Chambers, and Prof. Beecher of Auburn Seminary. Dr. Stuckenburgh in European Department should be read attentively. In Miscellanies Dr. Cuyler and Rev. G. S. Plumley deserve thoughtful study. The Editorial Section is fresh, varied and instructive in a high degree.

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Bjornstjerne Bjornson's analysis of the political situation in Norway, which is to appear in HARPER'S MAGAZINE for April, wins peculiar value and interest from the large and fearless life he has himself led in the politics of his native country. He was the head of the uprising against the reactionary ideas of the King of Norway and Sweden, which resulted in the autonomy of Norway—"a country" as W. D. Howells says, "where there is no longer a nobility, and where democratic principles prevail as thoroughly as in ours."

"Foot-prints in Washingtonland," traced by Moncure D. Conway for the April number of Harper's Magazine, will bring the reader considerably nearer a knowledge of the real Washington.

An unpublished fragment by Sir Walter Scott will appear in the April number of Harper's Magazine, describing the interior of Sir Walter's home and some of the curiosities it contains. Lady Maxwell Scott says it is a pleasure to aid in publishing these papers, "because they illustrate so happily Sir Walter's favorite tastes and pursuits." Six illustrations of Abbotsford will accompany this fragment.

In the Wide Awake for April we have an interesting article by John Burroughs—his own story of his boyhood; an historical article "Raleigh and the Potato;" and a novel Easter game for young people, "The Cascaroon Dance," illustrated by Edmund H. Garrett.

The short stories are of unusual interest; especially "A Dash for a Flag" a story of the Civil War, illustrated by Sandham.

The poems are really for children—several very funny, too. Mr. Bridgman's "Court Calendar" is an amusing conceit.

The series of Public School cookery articles treats this time of "marketing," with diagrams of the various "cuts" of beef.

The serials, "Five Little Peppers Midway" by Margaret Sidney, and "David Vane and Jolly," by J. T. Trowbridge, are different contributors to this number, and fifty illustrations.

The publishers, D. Lothrop Company, Boston, send a sample (back number) for five cents. The price is 20 cents a number, \$3.40 a year.

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The Sunday School.

LESSON FOR SUNDAY, APRIL 7th, 1889,
Mark 11: 1-11.

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

THE TRIUMPHAL ENTRY.

GOLDEN TEXT: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee" (Zech. 9: 9).

1. *When they came nigh* (R. V., "draw nigh")—from Jericho, *Jerusalem, Bethphage, Bethany.*—The places are mentioned according to their respective prominence, and in reverse order, Jerusalem being the most remote to those approaching, and the most important. Of Bethphage ("house of figs") no trace remains. It may have been the name of the district in which Bethany was located; but was, more probably, the name of a village nearer the capital than the latter. Bethany ("house of dates"), about two miles from Jerusalem, on the eastern slope of Olivet, is still represented by "a miserable village of some twenty families, without thrift or industry." *Mount of Olives*—so named from the kind of trees that grew on it; about a mile east of Jerusalem, from which it was separated by the Vale of Jehoshaphat and the Kedron. Its height, as given by Schaff, is about 700 feet (above sea level between 2,300 and 2,700 feet). It overlooked the whole of Jerusalem, and especially the temple, which was in the foreground to one looking down from the elevation. *Sendeth two of his disciples.*—Their names are not given, but the act indicates a deliberate purpose, the character of which we shall see.

"As the Passover, with its sacrifices, was just at hand, companies of pilgrims, driving sheep for the altar, would be seen in the highways, all gathering up from the four quarters to the centre of the nation's faith. Among them goes the Lamb of God—the one Sacrifice, final, perfect, and sufficient—whom these typical altars for thousands of years had heralded with their banners of smoke and flame" (F. D. Huntington).

2. *Go your way into the village*—Bethphage; they had just left Bethany (see Matt. 20: 1, 2). *As soon as ye be entered into it*—R. V., "straightway as ye enter into it" *Shall find a colt tied*—Matthew says, "an ass tied, and a colt with her." In the East the horse was reserved for military purposes; the ass was the domestic animal, and symbolized peace and humility. The judges and the kings of Israel had chosen this animal for the purpose of riding. *Whereon never man sat.*—In the action which the Lord contemplated, He meant to be no man's successor" (Morison). As the colt still went with its mother, it had evidently never been used, and all such were held as fitted for sacred purposes. *Lose him and bring him.*—Both our Lord's superhuman foresight and royal prerogatives were suggested by this command to the two sent forth. Matthew mentions the prophecies fulfilled by this act (Isa 62: 11; Zech. 9: 9).

"Christ went upon the water in a borrowed boat, ate the Passover in a borrowed chamber, was buried in a borrowed sepulchre, and here rode on a borrowed ass. Let not Christians scorn to be beholden one to another, and, when need is, to go a borrowing; for our Master did not" (M. Henry)

3. *The Lord hath need of him.*—Christ here speaks in His own sovereignty. His lordship over nature, disease, human thought and conscience had been abundantly proved by His works and words. His fame at this time was wide-spread, and at this particular juncture, He was "the centre of an intense curiosity and enthusiasm." Everybody around Olivet and Jerusalem knew of Him and talked about Him. His disciples, doubtless, were marked men. Their advent at Bethphage and message left no doubt in the owner's mind who "the Lord" was, even if he were not himself a disciple. *Straightway he will send him hither.*—The Revised changes entirely the commonly-received meaning of these words: "Straightway He will send him back hither"—that is, the Lord will return the colt to the owner, without unnecessary delay. Morison utterly dissents from this rendering, and asserts that the Greek word *palin*, rendered "back," is not found in any of the ancient versions.

4-6. *Went their way*—R. V., "went away." *Found the* (R. V., "a") *colt.*—The language is so vivid, that it must have come from an eye-witness. Quite likely Peter was one of the two sent on this errand, and Mark is here, as elsewhere in this Gospel, his amanuensis. *In a place where two ways met*—R. V., "in the open street." The Greek literally means "on the roundabout road"—a village street that left the highway and came back to it again. *What do ye?* etc.—Some members of the household, probably, noticed the act of the disciples, and asked them what they were about—by what right they were doing

what they were doing. *They said, etc.*—They had nothing else to say, and that proved sufficient. *Let them go*—"thus carrying out an eternal plan, which an old prophet saw 600 years before" (Thomas).

"What a clear and full demonstration Christ gave of His divine nature; of His omniscience in foreseeing and foretelling the event; of His omnipotency, in inclining the heart, and overruling the will of the owner, to let the colt go; and of His sovereignty, as He was Lord of the creature, to command and call for their service when He needed them" (Burkitt).

7. *Cast their garments on him*—made a saddle out of their upper garments—an act of homage. *He sat upon him*—took His seat upon the colt, the only occasion on which He rode, so far as recorded, and a remarkable fulfillment of Zechariah's prophecy (9: 9).

8. *Many spread their garments.*—The Passover pilgrims were numbered by millions, according to Josephus. The multitude at this time was doubtless very great, and the enthusiasm quickly spread. Those who could not use their garments for a saddle, ran before, and spread them on the dusty road as a carpet. *Others cut down branches, etc.*—These branches were palms, chiefly, the symbol of triumph and joy.

"Combining the four accounts, we get the following features: some took off their outer garment, the burnoose, and bound it on the colt as a sort of saddle; others cast their garments in the way, a mark of honor to a king (2 Kings 9: 12); others climbed the trees, cut down the branches, and strewed them in the way (Matt. 21: 8); others gathered leaves and twigs and rushes (Mark 11: 8) (L. Abbott)."

9. *They that went before and . . . followed.*—The crowd was a vast one, composed both of those who came forth from the city to meet Him, and those who had attended Him from Jericho. *Cried*—probably falling into the antiphonic chorus, the one part responding to the other, in the words of the Passover hymn and greetings. *Hosanna*—"the sacred Hebrew 'Hurrah'" (Morison); the Greek form of the Hebrew *hoshiah na*—"save, now," the first two words of Psalm 118: 25. "It had grown, in the course of ages, into a mere acclaim," says Morison, but on this occasion a part of the Psalm from which it was taken was also used, and for the first time in its strictly Messianic application. *Blessed is he that cometh, etc.*—Jesus was "the Apostle of our profession"—the One sent forth from the Father, coming in Jehovah's name. He was coming now, before their very eyes. Never had there been such occasion for the use of the Grand Hallel.

"These very words were usually recited by the priests, when they brought the victims to be slain (Clarins).—How many make a noise with their mouth, but are silent in their hearts; how many say not a word with their lips, but cry inwardly in their desires (Augustine).—Let us take warning from the fickle multitude who cried first Hosanna, and then Crucify. The special mercies of God sometimes excite us for a season. One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves (J. H. Newman).

10. *Blessed be the kingdom, etc.*—in R. V., "Blessed is the kingdom that cometh, the kingdom of our father David." Christ's kingdom, in the eyes of these enthusiasts, was to be the restoration, completion, culmination of the kingdom of David. They were right as to the fact, but utterly wrong in their conception of it. *Hosanna in the highest*—the superlative "Hosanna." Various attempts have been made to literalize the meaning of this glad outburst—e. g., "May our Hosanna be ratified in heaven!" (Schaff)—but it seems best to regard it as an intense expression of praise, summing up the joyful desires and feelings of the multitude in a single ejaculation. Mark omits the protest of the Pharisees, against the unmistakably praises of the multitude and also the episode of Christ weeping over Jerusalem.

11. *Entered into Jerusalem*—"All the city was moved, saying, Who is this?" (Matthew). *Into the temple.*—This was just four days before the crucifixion, and probably about the hour of the day when the paschal lamb, as required by law, was set apart for the act of atonement. In entering the temple on this occasion, Henry finds the fulfillment of the prediction of Mal. 3: 1-3. *Looked round about*—inspecting the various pollutions of God's house, which the next day He proceeded to purge. *Went out unto Bethany.* The city was crowded; and it was hazardous for Him to remain within its precincts on account of the conspiracy of the rulers to put Him to death. His hour had not yet come.

Benjamin Harrison was fifty-five years, six months and fourteen days old when he was inaugurated President.

From Bishop Taylor.

SINOE, LIBERIA, W. C. AFRICA.
Jan. 30, 1889.

REV. C. L. EASTMAN:—

My Dear Brother,—I received, read, and considered the kind letter you sent me, just before leaving New York, but in the press of my engagements, I fear I didn't reply. If I did all right, and a second reply will not be out of order. I am stronger to know that you are a partner in my most difficult work. I will try and help your prayers for my health and long life. My peril is to work too hard, but that is much less perilous than half work and rust. I am happy to inform you that the bronchial cough that struck me last July, has nearly left me since I came here. If it keeps going it will all be gone in another week or two. Our Conference session closed here thirteen days ago, and I have been waiting ever since for a steamer to call, on which I may proceed to Cape Palmas. The head of the German house in Sinoe, assures me that the steamer which leaves Hamburg with our missionaries, the first day of this month, will call here. Another one, besides, is many days overdue, so I am waiting, waiting. A fine country, this, for the exercise of faith and patience. I think the *African News* will interest my friends at home. I determined that my work on it, should be recreation and not labor. So the writing will do me good and not hinder, but help my work at this end, and, I hope, the other end of the line as well. It is a good prevention of the blues, when I have to sit on the beach two or three weeks, waiting for a boat to come. So far as I can learn, my missionaries are well all along the line. Doctor Summers is dead, as you heard. He had a vast amount of restless energy in a feeble body. His sword was too sharp for its scabbard. Dear fellow, he died in a good place—at the front. It is not the worst thing that can befall a young man to die sword in hand and go to heaven. Kindest love to yourself and wife.

Your brother,

WILLIAM TAYLOR.

In a P. S., dated January 31, the bishop says: "I learn the missionaries are at Cape Palmas, well and happy. I go to-day by sail boat."

W. T."

—Christian Witness.

For the Peninsula Methodist.

"Strait is the Gate."

Mat. vii: 14

BY LOUIS EISENBEIS.

A rich man came to the narrow gate,
With bags of gold, of ponderous weight;
'Twas all he had of life-time toil,
Gathered and hoarded from the soil:
His glittering dust he closer drew,
And struggled hard to drag it through,
But found the gate too strait for him,
He could not take his dollars in.

A worldly wise man reached the gate,
With brilliant mind and pompous state;
Proud of his knowledge, wit, and looks;
And bending 'neath his weight of books—
The angel searched the musty pack,
Strapped closely to the stranger's back;
Alas! said he, as he withdrew,
'Thou can'st not drag such trifles through.'

A man of pleasure, came at length,
Bringing a load that taxed his strength;
Empty bubbles, and bags of air,
And Jack O'Lanterns bright and fair;
Pausing awhile at the narrow gate,
He sought to enter—'twas too strait—
And sinking down in deep despair,
He found, he could not enter there.

A weary traveller came in sight,
With staff in hand, and garments white;
Nothing he had, save a little "white stone,"
Bearing a name, he knew alone.
The golden door swung open wide—
'Come in!' was heard on every side,
'Thou art a pilgrim,' angels sang,
'Washed in the blood of the spotless Lamb.'

How needless then, to hoard and toil,
And gather your treasures on perishing soil,
For strait is the gate, and narrow the way,
That leadeth to life's eternal day;
Riches and wisdom, and pleasures are dress;
Nothing avails save the blood of the cross,
And the name that is written within the white stone;

By these thou shalt enter,—by these alone.
* Rev. ii: 17.

West Chester, Pa.

Miss Mary C. Patten, ninety three years old, has had charge of the infant-class in a Methodist Sabbath-school, in Taunton, Mass., for the past forty-eight years. She never misses a session, and the children almost worship her.

New York Notes.

It is not a fierce blizzard roaring and destroying in our midst, like unto that of March last, with which we are now visited, but it is a long, uninteresting spell of clouded skies, rain, snow, and slush. Better, however, to have our March now, than to have it thundering down upon us, in the time for the appearing of springing grass and blossoming flowers.

The ministerial life of this metropolis is greatly stirred, by the near approach of the sessions of the two great Methodist conferences, which divide between them this vast and swiftly growing city. New York Conference meets in the 18th St M. E. Church, and New York East, in the thriving city of Bridgeport, Conn. Barnum has only recently removed his "Greatest Show on Earth," to New York but I cannot say, that the prospect of several hundred Methodist preachers coming to the neighborhood of the winter station of his circus, in anywise expedited his movements.

Evangelizing the masses is still a question, that baffles the wisdom of the best minds in the ecclesiastical life of this immense centre of population. If the churches are leavening this huge lump in any degree, the operation is so slow and so little felt, that they seem but indifferent factors, in solving the problem of the salvation of the people.

The Papists, the children of Abraham, and the German beer-guzzlers, are set like a stone wall, against the aggressive and evangelizing work of the true Church of Christ. While a few, at great expense of labor and money are brought to know the way of God, there come weekly to our shores thousands of ignorant, impoverished, and degraded Europeans, who have no respect for the institutions of our religion, and care nothing for the God of our fathers. To be indifferent to the cause of Christ, in the midst of such overflowing wickedness, is to be false to God and to souls. Some Chinamen, Jews, and Italians, are now and then redeemed from their pollutions, and made happy subjects of the everlasting kingdom of righteousness.

Perhaps a little more missionary effort in this place, where the ends of the whole earth meet, would be wiser than to cross wide seas, climb almost impassable mountains at great labor, expense and peril, in order to save heathen whose representatives are with us by thousands, for the more part untouched by evangelistic agencies.

Last Sunday, the 99th anniversary of the Forsyth M. E. Church, was observed. The congregations here are now very small, and there has been a hard struggle to keep it alive. The population around it is largely Jewish, and they do not very freely take to our way of worshiping God. For years to come, only hard, self denying work can accomplish anything in lower New York, for the salvation of the masses. But if Christians were made in Jerusalem, Rome and Asia, in Apostolic times, why may we not believe that from Italians, Jews, and Orientals, God will in these times, enlarge and strengthen his church.

Though the Nation has a Republican President, and this city a new Democratic mayor, (papist of course) there does not seem as yet to be any great improvement in business or morals; while the papers are filled with news of legislative jobs, municipal corruption, official dishonesty, social wrongs, and every manner of evil thing. Yet God reigns, and the Millennium is still to be an accomplished fact. It is to come, however, despite political parties and governmental administrators. God, only, has in himself sufficient virtue, to bring in that glad hour.

C. M. PEGG.

209 Madison St., New York.

The secret of the growth of the Christian Endeavor societies is largely attributed to the prayer-meeting pledge of the organizations.

Be Sure

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

To Get

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

Hood's

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

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INTRODUCTION BY

REV. ARTHUR EDWARDS, D. D.,
Editor of N. W. Christian Advocate.

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J. MILLER THOMAS,

WILMINGTON, DEL.

Conference News.

Presiding Elder Murray, began his work in earnest, by preaching last Sunday at Brandywine, Newark Union, and Edge Moor. He will preach next Sunday at Bethel, 10.30 A. M., and Chesapeake City, 7.30 P. M. Quarterly conference at Bethel, Saturday, 3 P. M., April 6th, and Chesapeake City, 7.30 P. M.

CAMDEN, DEL., P. H. Rawlins, pastor.—On our arrival at Wyoming Station, Wednesday of last week, our friends met us with a carriage to carry us to the parsonage, where we found many of our church members and congregation, assembled to give us a cordial welcome home. A nice dinner was in waiting for us, and a brief season of friendly greeting was enjoyed by all.

The new conference year opens with fair promise. A plenty of work to do, but with kind friends to sustain us in our effort, we are praying for, and expecting success, with God's blessing.

Mr. Alfred W. Quigg, of the *New York Tribune*, son of Rev. John B. Quigg, of the Wilmington Conference, was married in Lyons, N. Y., March 13th, 1889, to Miss Meliee J. Ireland, daughter of the late Judge Ireland, and grand-daughter of Rev. Daniel Ireland, who traveled Cecil Circuit in 1804 and again in 1817. The groom's father performed the marriage ceremony.

Notice to Preachers.

I desire the members of Conference to consult the *Pastoral Record*, as published in the Minutes; and if there are any corrections to be made, to send me notice of the same, and I will file them, so that the Secretary of next Conference, may enter them, if it shall be determined to continue the publication. If brethren will furnish me with their pastoral record for the time preceding their connection with the Wilmington Conference, I shall be very glad to refer the same to our next session.

W. L. S. MURRAY.

On the return from Conference of the Rev. J. Owen Sypherd to Laurel, Del., about one hundred members and friends of his church gathered at the parsonage, Thursday evening to welcome him and his family, for their third year, and a royal welcome it was. Refreshments were provided in abundance. The spread was handsomely decorated with foreign fruits, and the evening was one of the most enjoyable; everybody was in the best of cheer. The pastor desires to express the great pleasure of the incumbents of the parsonage at such a hearty greeting, and bespeaking co-operation for the third year in the work of the Lord, trusting that it may in its gracious results, far exceed either of the preceding ones.—*Gazette*.

Rev. W. L. S. Murray, Ph. D., delivered his fourth lecture before the students of the Wilmington Commercial College, Friday, March 29th; subject, Labor and Capital, and their relation to each other.

Work Among the Negroes in Baltimore, Md.

Perhaps the greatest results of religious work, ever beheld in the state of Maryland, in anyone church, are to be found in the Centennial M. E. Church, (colored) of the Washington Conference, corner of Caroline and Bank Streets, Baltimore. For the past twelve weeks, there have been in progress daily and nightly, revival services that have resulted to the present date in the wonderful record of six hundred and forty-nine conversion. Seventy-five penitents are still at the altar, and the work will be continued while the interest keeps up. In conversation with the pastor, Rev. G. W. E. Bowen, Ph. D., the writer learned the following facts, that may be of interest:

The revival began with the children, whose ages ranged from nine to fourteen years. Seventy-five of these were first converted. Then come the young men and women; and these were followed by the older men and women. It is a very significant and encouraging sign, that two hundred and seventy-five young men are among the converts.

The church membership, which on Jan. 1st, '89, was less than three hundred, to-day numbers about eight hundred; and the congregation averages over one thousand. The envelope system has been adopted, each adult member pledging himself to give ten cents per week; the children give a nominal sum. All have been assigned to classes.

Sunday a. m., March 31st, there was presented the unusual spectacle of the reception of five hundred and twenty-five new members from the ranks of the newly converted. In the evening of the same day, the pastor preached to the converts a special sermon, full of wise words and helpful thoughts.

His text was Col. 3: 5, in part, "Mortify, therefore, your members which are upon the earth." The preacher then proceeded in short, clear cut sentences, every one of which carried a wholesome thought, to present to his people the special sin to which they would be exposed. Spoke to them of the now duality of their natures, and the necessity of mortifying the old man, that the new might live. Powerfully he impressed upon them "ye are dead; and your lives are hid with Christ in God," explaining to them the meaning to be that, whereas they were formerly dead in sin, now they were dead to sin. One of the preacher's characteristic sentences was,—"I care not whether you come from a palace, or up from the gates of hell; come here and shake my hand; you are my brother."

Your, happiness is only to be bought at the price of self control. Now you are free; but freedom means obedience to the laws of God and nature. You must not do as you please, unless you please to do right. God has indissolubly linked virtue and happiness, and no man can separate them; but he has placed them high above the degrading things of earth. Religion must soak into you, if you are to be good Christians. No easy task to be good. Great men and women of God have gone down in blood and ashes. So must you expect sacrifice. The greatest battle fields of earth are hid within the bosoms of men. The future is before you; the past, God and man have forgotten, but beware, it has not forgotten you."

The pastor, Rev. J. W. E. Bowen was born Dec. 3rd, 1855, in New Orleans, La. Took the degrees of A. B., and A. M., at the University of New Orleans. He then came north, entered the Boston University, where he took the degree of S. T. B., in '85, and in '87, the degree of Ph. D. Dr. Bowen is the first colored man in America, that has taken the degree of Doctor of Philosophy. His principle studies for the Dr's. degree were Metaphysics, Psychology, and the Shemitic languages. He came to Baltimore, a little less than one year ago, from Newark, N. J. Dr. Bowen is a fine specimen of what education will do, and is doing for the negro. May we soon have more like him.

W. S. THOMAS.

April 1st, 1889.

From Rev. E. L. Hubbard.

In the *New Castle Star* of the 30th ult., appears a letter from Brother Hubbard, which we give in part.

MORLEY'S HOTEL, LONDON,
March 12, 1889.

I was weary of Paris and glad to leave. I was sick, and the people speak in an unknown tongue; beside that, their ways don't suit me. We came to London, via Calais and Dover. The passage across the channel was not rough, but had a sickening effect.

London is indeed a smoky city. It uses soft coal in open grates, which makes a big smoke, that fills your eyes and gives the city a dreary appearance. Sunday was a clear day; (there are some clear days here), and Mr. Spurgeon preached exceedingly well in the morning, while the evening sermon, by the rector of St. Martin's, was an honest effort to show, that the Established Church of England believed in no hypocrisy in religious matters.

Methodism is sometimes charged with bending backwards, in religious matters; but it would break her back, to out-do the demand of this Established clergyman. He was not exactly mocking forms of worship, but he said, God cared nothing for the form. I have been taught by books, that the English clergy were slack in the practical teachings of the Book; not so with this man. There must be others like him, for I never witnessed such a Sunday in any city. Business was simply suspended. I asked the waiter at breakfast for stale bread, he said, "It is all stale, sir, there is no bread-baking in London to-day." All the entrances of this hotel, but the front one, were closed all day. Whoever speaks of the "European Sunday" in my presence must modify it, and say Continental Europe, for the English Sunday is all right. In Antwerp dogs pulled the carts; in Brussels the dogs were assisted by men; in Paris the man was harnessed alone, and pulled it himself; in London the horses do the pulling.

As I have journeyed, the people have become more like Americans. The streets of London are in excellent condi-

tion, and cabs run in all directions constantly. You can ride inside or on top for two cents. An underground railroad girls the city, with frequent trains, for four cents a ride, third class. I have spent the last three days in company with Mr. Mullin and son. I am much grieved, to know that I have but two more days of their delightful company. I shall be very lonesome, when they go.

I am not well yet. I suppose I'm better; since I must be well in a few more weeks. I shall be glad to see you all again. A friend of mine, whose lovely daughter died recently, said to me before I left, "I hope you will come back to us; but Heaven is as close to you in Europe, as here; and if you must go to Heaven from Europe, give our love to our little girl." I want to die in America; but, thank God, I live in sight of the better land.

Respectfully,

E. L. HUBBARD.

The *Baltimore Methodist* of the 16th inst., greatly surprised us with the announcement of a change of editors. We much regret the retirement of our friend, who has for four years so effectively wielded the editorial sceptre, and with whom we have had so uninterrupted pleasant association in unofficial journalism, but cordially extend our greetings to his successor. Rev. Dr. W. Maslin Frysinger with whom we have also had a very agreeable acquaintance. We wish the new editor all possible success.

Brother Cornelius speaks this parting word:—

The retiring editor desires to express his thanks to all our ministers and people, and friends outside of our bounds, who, during these four years, have given him many words of cheer, and many deeds of kindly co-operation. And he heartily commends his successor, as a brother in every way thoroughly competent for the position, and in sympathy with the work of our Conference, and with the general interests of our great denomination. Cheer him also, and help the cause of independent, unofficial Methodist journalism by sending immediately, one thousand new subscribers.

GALENA, MD.—We have a postal card from a friend in this place, making reference to a copy of the Discipline of 1804. The editor of the *PENINSULA METHODIST* will be glad to receive it, and deposit it in the care of the Wilmington Conference Historical Society. Perhaps our friend may find other valuable books illustrating Methodist history.

Jacob Sleeper, a wealthy Methodist of Boston, whose wealth was largely devoted to educational, religious, and charitable purposes, died in that city, Sunday, March 31st, in the 88th year of his age. *The Advocate*, (N. Y.) says:

"The first fifty dollars he ever made by his own exertions, he gave to the Church. Among his munificent benefactions, the "Jacob Sleeper Hall," of Boston University, and \$10,000 to construct a hall for the New England Conservatory of Music, may be named. Mr. Sleeper has been trustee of the Massachusetts Bible Society, the Wesleyan University, the Boston University, and Harvard College. He has also held public offices of importance in the State, having served at one time in the Massachusetts House of Representatives, in the Boston Board of Aldermen, and in the Councils of Governor Banks and Governor Andrews. His fidelity to the Methodist Denomination, and particularly to Bromfield Street Church, in Boston, of which he was a member, was remarkable. For fifty-nine years he held the office of superintendent of the Sunday-school in that church, a position which he esteemed an honor, and in which he continued until death. His private charities were numerous. Multitudes of struggling churches have profited by his aid, and scores of students

have been assisted by him to complete their college course. The promise made to those, who make the Lord their habitation. "With long life will I satisfy him, and show him my salvation," was literally fulfilled in his case."

Report of the Committee on Temperance.

WHEREAS, the prohibition of the liquor traffic is the most important political, social, and moral question before the American people to-day for consideration, and

WHEREAS, as a result of the compromising attitude of the great political parties in this country, a crisis has arisen in this reform, and

WHEREAS, an effort is being made to break the force of recent utterances of our Board of Bishops and General Conference on this question: therefore

Resolved, I. That we deplore, with shame and sorrow, the fact, that prominent laymen and ministers, and certain religious periodicals, have given their influence to any such effort.

II. That it is the opinion of this conference, that the Board of Bishops and the General Conference knew the meaning of the words that they used, and meant, that they should be understood in their fullest and most literal sense.

III. That as the declaration of this conference, we re-affirm the utterance of the Bishops, that "It (the liquor traffic) can never be legalized without sin," and of the General Conference, that "License, high or low, is vicious in principle and powerless as a remedy."

IV. That any member of the Methodist Episcopal Church, high or low, minister or layman, who countenances or gives support to the principle of high license, or any other license measure, directly or indirectly, by his silence or by his suffrage, is out of harmony with the law and spirit of Methodism.

V. That we most heartily commend the action of the Courts, in our territory for their refusal to grant licenses to numerous applicants; and also for their refusal to incorporate any more so-called "Social, Musical, and Literary Clubs," whose chief end is to violate the law in local option counties of Maryland.

VI. That we recognize the good work done by the W. C. T. U., the State Alliances of Maryland and Delaware, and the Law and Order Leagues in both these States, and extend to them our hearty sympathy, and bid them Godspeed in their heroic work.

VII. That we heartily endorse the local option feature of the Temperance Bill now before the Legislature of Delaware, and most respectfully urge them to secure the passage of this very desirable law.

VIII. That in the present crisis of the Temperance Reform, any political party that does not make the prohibition of the liquor traffic, the leading issue in its platform of principles, is utterly unworthy of the support of Christian men or good citizens.

IX. That we commend the action of Gov. Jackson, of the State of Maryland, for his order to the State's Attorneys of the different counties to compel the so-called "Social, Literary, and Musical Clubs" in the local option counties, to show cause why they should not forfeit their charters, and promise our aid and sympathy in this good work.

The 1st and fourth resolutions were antagonized by Rev. Robert Watt, Rev. R. H. Adams, Rev. J. T. Van Burkalow, Rev. W. B. Walton, Rev. J. L. Houston and others; and on a test vote, were defeated by 48 to 45. In the 8th resolution, "the leading issue" was changed to "one of the leading issues." The other resolutions were passed unanimously.

Rev. J. D. C. Hanna, the new pastor of Asbury M. E. Church, was tendered a reception by the congregation, Wednesday evening. The parsonage was crowded with the members of the church and congregation. An enjoyable time was spent. Refreshments were furnished by the ladies of the congregation.

THE GOSPEL IN ALL LANDS, for April, is filled with most interesting articles on India and its evangelization; many of them, with striking illustrations. An excellent catechism on India is furnished, for the monthly proceeding.

Reports are given of proceedings of the North and South India Conferences and the Bengal Conference, presided over by Bishop Thoburn, and the African Conference, presided over by Bishop Taylor.

No better missionary paper; 15 cents a month, \$1 50 a year.

THE AFRICAN NEWS, for March, comes to us surcharged with facts and arguments, illustrating the great enterprise of redeeming the Dark Continent. Bishop Taylor, in characteristic style, vindicates the legitimacy of his self-supporting missions, and their endorsement by the General Conference. The story of his life, which he tells for the children, is continued, \$1 per annum. All profits go to aid his missions.

Rev. Merritt Hubbard, of New York, goes to Spring Garden St. Church, Philadelphia.

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The well-known firm of Oliver Ditson & Co., Music Publishers, will hereafter known as Oliver Ditson Company.

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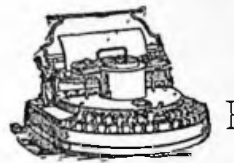
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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

The Governor of Kansas says in his message to the Legislature: "Fully nine-tenths of the drinking and drunkenness, prevalent in Kansas eight years ago have been abolished, and I affirm with earnestness and emphasis, that this State is to-day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloons has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished, crime, filled thousands of homes, where vice, and want, and wretchedness, once prevailed with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact, that the population of the State is steadily increasing, the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of nearly 60,000, not a single criminal case was on the docket when the present term began. The business of the police courts of our larger cities, has dwindled to one-fourth of its former proportions, while in cities of the second and third class, the occupation of police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy of prohibiting the liquor traffic."—Central Christian Advocate.

The vote to be taken on the prohibition amendment to the Pennsylvania State Constitution, is resulting in good, whatever may be the final outcome of the campaign. The Liquor Dealers League of Reading, has shown its appreciation of the dangers threatening the traffic in drink in the State, by issuing positive orders to all its members, to close up promptly at 12 o'clock on Saturday nights, and do no Sunday business. In consequence of these orders, the daily papers of Monday say that Sunday was the "driest" Sunday in Reading for a dozen years, not a hotel nor saloon having been open. This "death-bed repentance" ought not, and will not, however, fool the true temperance element of the State.—Cecil County News.

In speaking of the prohibition amendment to the constitution of Pennsylvania General Master Workman Powderly, of the Knights of Labor, said a few days ago: "We are forced now to choose between the poverty and distress upon one side brought about by the drunkard and the unprincipled rum-seller, and prohibition upon the other. Of the two I prefer prohibition. The farmers need have no fear of prohibition. In my opinion it means an increased demand for what they deal in."

Christianity, with its Bible, its churches, its Sabbath, its ministry, and its missionary agency for propagandism, has taken a strong hold upon the popular faith of this country. It exists not simply as a religion in books and libraries, and known only to the scholar and the learned, but as a living, acting, and great social power among the people. It has made a deposit of itself, alike in their heads and their hearts, and thus become united with their history. It is, in this respect, like the Constitution

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of the United States, and the principles of republican Government, which, though written and formulated in definite statements, exist in the convictions, the preferences, the habits and practice of the American people. The same is true in England, Scotland, Ireland, and for the most part, in all European countries. It is not a misnomer to call the United States a Christian country, as distinguished from the pagan nations of the earth, or from Mohammedan countries. The term, when thus applied, states an historic truth in the past, a truth in the present, and a truth that will undoubtedly remain real in all time to come.—N. Y. Independent.

Rev. T. C. Smoot, pastor of the M. E. Church at Finesville, N. J., is completing a three years' course of study in Drew Theological Seminary, and will receive his diploma in May. He is the son of Mr. W. R. Smoot, near Preston, Md., and will apply for admission on trial in the Wilmington Conference at Easton. Rev. G. W. Todd, son of Rev. R. W. Todd, of Chestertown, will also receive his diploma in May, and will apply for admission to the Philadelphia Conference at its ensuing session.

The fourth quarterly conference of the Greensborough Church unanimously asked for the return of Rev. T. L. Price, pastor, for another year. One hundred and seventeen persons have been converted during the late meeting, in this charge. The church is to be thoroughly repaired next year.

The presiding elder of Dover district has received from the official members of Denton a petition, for the return of I. N. Foreman a third year. Mr. Foreman has endeared himself to his congregation so much that not only his church but the community desire that his stay in Denton be much longer.—Denton Journal.

Edison is reported as claiming that gasoline is an absolutely sure preventive of yellow fever. He has experimented with it, and says that organic germs cannot withstand it.

For the first time in the history of our government, the Secretary of the Navy has opened negotiations with ship owners in Pennsylvania to carry coal over ten thousand miles from Philadelphia to the Samoan Islands. Three thousand tons of coal are wanted for use at the United States coaling station in the Samoan Islands.

The Rev. Samuel Scott, of Dayton, O., has, during the past nine years, formed one hundred and ninety-four circulating libraries. He has put in circulation sixteen thousand volumes of good literature.

The discussion of the question, "Shall Women be Admitted into the General Conference?" has begun in the California Christian Advocate.

The regular income of the English Wesleyan missionary society having fallen below its expenses, it is proposed to make a Christmas offering in every family of the church.

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Affiliation with the Oxford League.

The conditions upon which a local League or Young People's Society may enter into affiliation with the Oxford League, may not be generally understood. It is not necessary, though very desirable, that the model constitution issued by the League should be adopted. It is not even necessary that the name, "Oxford League" should be assumed. It is not necessary, that any given plan be followed. The conditions are simply. First: That the League shall be in direct connection with the Methodist Episcopal Church, and shall recognize itself as subordinate to the quarterly Conference, and as auxiliary to the Oxford League of the Methodist Episcopal Church. Second: That it shall adopt the aim of the League, which is to promote an earnest, intelligent, practical, loyal piety in the young members and friends of the Church, to cultivate acquaintance among them, to train them in works of mercy, and endeavor by every means to make them more useful and happy in the world's work and the service of God. Third: Its officers must be approved by the pastor and the Official Board, before they can serve. Fourth: It shall send quarterly reports of its work and progress to the general office. In return for this it receives all the impulse and inspiration that can come from a vigorous administration. Few weeks will pass without communications from the General Office, which in their many-sided suggestiveness, tend to a vigor and life among the young people of our churches, which has not hitherto been attained. All this without one cent of dues to the Central Office.

The Christian Endeavor Day was very widely and generously observed; the money raised going to denominational missionary enterprises. Not only were home and foreign missions liberally remembered, but City missions, work among the Freedmen and the Mormons, church and parsonage erection societies, and many special church enterprises were helped. Nothing could more clearly indicate the idea of the Society which asks nothing for itself, but trains its members to work and give for others. It is a noble thought, and worthy of the spirit and history of the organization says the Advance.

Rev. W. G. Poor of Kansas says: "A number of pastors, in writing of revival work in their communities, report that it began in the preparation and definite prayers of the young people in the Christian Endeavor Society, and was continually helped by them."

Many Societies are planning to send large delegations to the National Convention in Philadelphia, next July. Arrangements are being made to obtain the lowest rates on all the railroads throughout the country, and for a most attractive programme.

Most of the Chautauqua Assemblies will this year, have a "Christian Endeavor Day" or in some such way recognize the movement as interdenominational.

Another Bishop for Texas.

Bishop Key will hereafter make his residence at Fort Worth, Texas. We make this announcement with profound satisfaction, believing that the time has fully come, when we can no longer fail to have one of our Bishops to make his domicile over there, without serious loss to the interests of the Church, and that Bishop Key will strengthen our Church, and every good cause in that broad commonwealth.—Washington Christian Advocate.

An evangelistic church is always a missionary centre. Zeal for souls at home is the kindling fire for the conversion of the world. If there is no travail for souls at home, there will be no interest in the perishing millions of heathendom. "Beginning at Jerusalem" is the divine law of growth and missionary activity.—The Mission Field.

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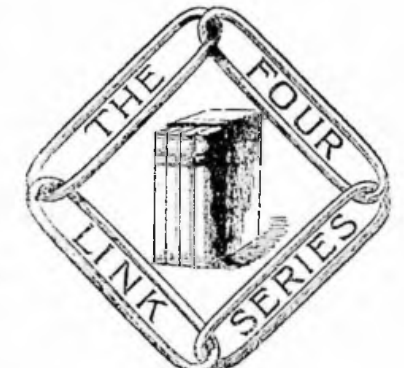
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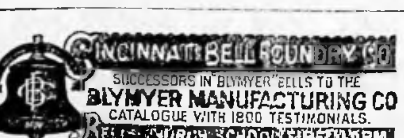
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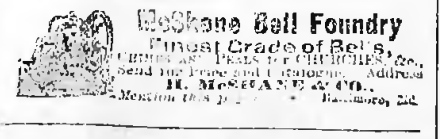
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