

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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EASTER TIDE.

BY MRS. EMILY J. BURGEE.

Ring the bells of Easter tide,
Faith, and hope, and joy abide.
Through the shadow and the pain,
Joy is come to earth again.

Darkest shade of darkest night,
Cannot veil this glory light;
Christ, our Life, triumphant rose
Over death and all His foes.

Scatter lilies everywhere,
Lilies fragrant, stainless, fair;
Chant the anthems sweet and clear,
Christ, the risen Lord, is here.

Ring the bells of Easter tide,
Scatter blossoms far and wide,
April with thy sun and shower,
Show the resurrection power.

—Chautauquan.

A Live Son of the Church, on Methodism.

BY REV. GEORGE S. HOLMES, A. M.

The Rev. W. R. Mackay, of St. Peter's Protestant Episcopal Church, Pittsburg, gave his attention to "Methodism," Sunday evening, February 7th. I was in attendance, and the following is a part of the lecture:

"To-night Methodism shall claim our attention; and this subject is naturally divided into three parts, namely, Methodism at Oxford, Evangelical Methodism, and Methodism since the days of the Wesleys.

"Having visited America with the Pilgrim Fathers, we now return to England, to inquire how the Puritans and the Church of England have been getting along during our absence. The Church of England was quietly moving along by its own momentum; and it was the same with the Puritans.

"But a great change soon came over the Church of England. This is not a pleasant story that we have to tell. We are brought to the time of the fox-hunting parsons—parsons who spent more time in hunting foxes than they spent in hunting souls. The church and the ministry had fallen into a low and sad state. For this evil order of things, the vicious system of patronage was largely responsible. Men were placed in the ministry, not because of personal qualifications, nor because of a divine call; but simply that they might be taken care of, and have positions. And then, the frivolities of the fashions and customs, introduced in the time of Charles the Second, and perpetuated and developed under his successors, had come to pervade the church, as well as society. The Church of England at that time, was not the Episcopal church, which we know to-day. Ministers were like wooden puppets, and they moved just as the strings were pulled. The people knew little, and cared little about the forms of service. Each church had its clerk, and this clerk answered for the congregation. The minister carried his part, and the clerk carried his part; and thus the service was performed, while the congregations were as stock and stiff as stones. They prayed by proxy, as it were. And I doubt if our modern method of having paid choirs, and thus doing our singing by proxy, is much of an improvement on that. The incomparable liturgy is incomparable, when you understand it. But the people did not know much about religion then, and they did not care much.

"This was the state of religion when John and Charles Wesley attended Oxford. They were bright and intelligent

young men. Their writings have been widely published, and their hymns are sung in all our churches, through the world. John Wesley was the son of a minister of the Church of England, and came to Oxford to prepare himself for that ministry. He had perfect faith in the creeds and in the Church, and just like many others, supposed that to be true to the Church, and true to the creeds, was to be all that could be expected of him. He was first led to entertain high views of the Christian life by reading "The Imitation of Christ," written by Thomas A. Kempis. And it is strange, when you come to think of it, that the two books which, next to the Bible, have been most widely translated and carried through the world, are this work of a Romish monk, and "The Pilgrim's Progress," written by John Bunyan, the Puritan tinker, under the grating of Bedford jail in the Puritan times.

"John and Charles Wesley, with a little company of friends, organized a club at Oxford, and devoted their time to systematic work, in reading, prayer, visiting prisoners and the sick, and seeking the highest possible degree of Christian experience. Because of their earnest and methodical habits, some of their fellow students applied the name of 'Methodist' to them; and the name, which was thus applied in ridicule, was accepted by them, and has come to be a name of highest honor.

"George Whitefield was a young man who came to Oxford, and sought admission to this little band. He was the son of an inn-keeper, and gives a bad enough account of his younger days. But he also had come across a copy of "The Imitation of Christ," and was so impressed by it, that he turned to preparation for earnest work in the church and coming to Oxford, was admitted to membership in this little band of Methodists.

"It was not at Oxford, however, but when he came to America and fell into a company of Moravian missionaries, that John Wesley entered into the light, which gave new strength and glory to his Christian life. Now, you churchmen—as you call yourselves who belong to the Episcopal Church—may speak of it or explain it as you please. But I say, that at this time a revelation came upon John Wesley's soul; and no man knows what Christianity is, until that revelation comes to his soul. It is not faith in the creeds, nor in the Church, but it is just as though you and Jesus Christ stood face to face, and you believed and trusted in Him as your Saviour. Without this, there may be a kind of intellectual belief; but it is not a belief of Jesus Christ, it is a belief in Him, that is necessary.

"John Wesley returned to England, and his preaching of this saving faith created such alarm and confusion that he was warned he must preach it no more. Hearing this statement, you can imagine the depth into which the Church of England had fallen. He went on with his preaching; but not in the churches any more. Every church in England was closed against him. He and his associates could not get, in any church in England, standing-room to preach the simple, loving story of Jesus Christ. But they preached at the entrances to mines, and in the fields, in barns, at the famous Eoundry near London, and even in graveyards. When I was in Colorado, a gentleman told me, that he had heard his

father tell of having heard Wesley preach in a graveyard, as he stood upon his own father's tomb-stone. And the people came to these places to hear. Well the people had not been hearing any gospel. The people and the ministers alike had their hearts eaten out of them, by the love of money. Ministers were preaching then, not from the love of doing good, but from the love of money. Nice men! Fine preachers—fine everything; men are apt to get that way!

"The Methodist movement spread. John Wesley was its head and center. He could have organized and run an empire as well as a Church, if that had been his line, for it was in the man. It was given him of God. He affected a wonderful organization, as solid and as strong, as though cut out of the rock of the mountain without hands. He organized his system of lay preachers, and then of classes and bands, and other parts of the machinery, found in this plastic and wonderfully perfect system of Methodism. No Church in all the world, not even the Roman Catholic, has ever been so solid and compact in its mechanism, as Methodism.

"Wesley was finally led to ordain his ministers. He had always advised his people to attend the regular church, and to remain identified with it. But pretty soon the emergencies of the work, especially in America, forced him to take active measures. He visited the Bishop of London with a request to have his ministers ordained, but the Bishop shut the door in his face. And, in the name of God, he was to give his men power to administer the sacraments. Suppose you in this congregation were to find yourselves suddenly placed far beyond the church and the benefits of the sacraments! What would you do? If you had any sense, you would appoint a minister of your own, and he would administer the sacraments, and they would be sacraments to you, in the sight of God. What was John Wesley to do? Just what he did—organize his Church by ordaining his ministers! He selected Dr. Coke of the Church of England, and sent him to America, commissioned to appoint and set apart Francis Asbury, as an assistant in the superintendency of the work. It was plainly the providence of God which led John Wesley on, from the very first step.

"And now, see the Methodism of today! It has 20,000 ministers, 30,000 local preachers, and nearly 4,000,000 members, in the United States alone; while in the whole world, counting as we count the membership of the Episcopal Church, Methodism numbers more than 25,000,000.

"And what is now the position of the Episcopal Church towards his movements? How would we receive him, if God should send us another prophet, such as Wesley? Well, we have lesser men who are going through the world, as missionaries, seeking the lost; men who are leaving their prayer-books and surplices as they go down in the lowest parts of the cities to seek the lowest classes of men; and the Church, as it sees these lesser men than Wesley, thus going out, says: "God bless them!" Methodism stands as the everlasting witness to every church on earth, that there are times, when rubrics and orders must be broken, if God's work is to be done, and God's people are to be saved!"

Thanks be unto our common Head that the Churches are now drawing so close together, that they can so readily recognize each other's merits, and speak so kindly of each other's work! But how great the responsibility resting upon the Methodist Church, as her sister denomination pays this tribute to her, to be true to her history, her founder, herself and her God.—Pittsburgh Christian Advocate.

For the Peninsula Methodist.

Resurrection Echoes in Science.

BY REV. J. H. WILLEY, B. D.

In reference to many subjects of interest to the Christian thinker, modern science is a system of nescience. It simply does not know, and in the absence of proof, it discredits probability. Dealing with gases and atoms and inches, taking its measurements, and counting its units, it takes no cognizance of pure spirit, and sneers at any claims to immortality. "Not proven" is its verdict, and this is equivalent to repudiation. We do not know that we shall live forever, and there is no way by which it may be demonstrated; but we claim that science as such has no right or reason to deny this expectation. It has made assertions, and without proof, that were as daring, as this claim of Christianity. Indeed, it has condemned, as narrow bigotry, any doubt as to theories that seemed more revolutionary and improbable, than the theory of a future life. The motion of the earth through space was a scientific theory, held tenaciously by its advocates in spite of stupid prejudice and menacing theology, until it became an established fact.

Notwithstanding the wonderful power and versatility of electricity, science has begun to intimate through its, principal exponent, that there have been discovered in the labyrinth of nature, the foot prints and whisperings of another agent, that is to be greater and grander, even than electricity. It has given a large credence and endorsement to evolution, which in many of its phases is more improbable than the Resurrection. Persistent life is more plausible than spontaneous life, that is, we can more readily believe that we shall continue to live, than that we could spring into being from nothing. It is no great task to believe that the mind can pass through the grave, if we can believe that the mind was evolved from matter. The chasm between life and no-life is wider, than the chasm between time and eternity. The creed that preaches evolution and its changes, should not refuse to accept the Resurrection and its mysteries. If one is accepted, though improbable, the other may not be rejected in the name of science, because it is improbable.

Indeed, of all others, the evolutionist should be ready to admit this claim. He should even look for it. He should seek it, as necessary to the integrity of his scheme, as required to complete it. The great principle of evolution is *more life*. The original "mind passed through all the gradations up to intellectual man; each change made by the constant upward pressure of life, reaching out into broader fields, and up into higher elevations; each new position sought, that the involuntary seeker "might have life, and might have it more abundantly." Why not put one more step to the scientific staircase, and with it reach the heavens; why not add one more pier to the bridge, and connect with the shores of eternity?

The ship has cast anchor within sight of the steeples, and within sound of the port; why toss in the offing, when there's safe anchorage on the other side of the breakwater? Immortality lies along the line of evolution. The monad struggled into the reptilian condition, that it might enjoy more life; the frog evolved its feet and its lungs, that it might walk on land, and breathe in pure air; the apes have trimmed their nails and shaved their faces, and straightened their forms, that their horizon might be broadened; this is what we are told, in the name of science. Surely the men who teach this, who sneer at any old foggy who presumes to doubt it, surely they have no right to say to the evolutionary process, "thus far shalt thou go and no farther." They tell us that the wheels have started; dare they tell us that the wheels have stopped? Let them then, be consistent; let them become preachers of a Resurrection, and thus offer to man, what has been offered to the lower creation, a future and a growth.

But viewed from the standpoint of science, if there be no immortality, man is a failure; the top of the ladder is a disappointment, the summit of the mountain is enveloped in mist. The claim is, that God's purpose, (if there be a God) from the beginning, was to prepare the world for man, and prepare man for the world. We are told of the centuries unnumbered, during which the preparation went on; how species after species lived and grew and died, and as a result of all this growth, a product of all this life and death, we have humanity. But what is man? He is but as grass; "in the morning it flourisheth and groweth up; in the evening it is cut down and withereth." One fourth of our time is spent in learning to live, one fourth in preparing to die, while only one half is available for real life. Millions of ages spent in preparation for the few swift feverish years of business, or pleasure, or disease; then the pail and forgetfulness of the grave. But say these philosophers "Humanity will last; if individuals are not preserved, the race is perpetuated." This, to be sure, is nature's method, to sacrifice the individual to the common good; and this may be justified, when the material, or the temporal is concerned. One man's interests, or even life counts but little, when brought into competition with all men's interests. We do not object to the sacrifice of one life, that many lives may be preserved; but one man's soul is as precious, as all men's souls. One is infinite in its value; and more than one cannot be more than infinite. Better the eternity of a single soul, than the eternity of the human race, as a race. The leaves may be sacrificed to preserve the integrity of the forest—the weak of the species may be trampled under foot, in the struggle for existence, and in the survival of the fittest—the patriot may surrender his life for the sake of his country, and no sense of justice has been violated; but to answer our claims to personal immortality, by promising racial immortality is contrary to the instincts and traditions of humanity. It does not therefore meet the case, to assert that the race will persist, and in its persistence we find an adequate explanation of the centuries of preparation. I am of more importance to myself, than are all the masses of mankind, and cover the matter over with the gleam of our philosophy and sentiment as much as we may, we cannot stay the importunities of the soul for futurity; cannot satisfy our cravings for immortality, by the promise, that we shall continue to exist in our posterity. Whatever then science may say, the boldest champions of the boldest scientific Atheism cannot in any reason deny the probability of future life. In fact so long as science is materialistic, and so long as materialism contends for the indestructibility of matter, so long will we demand that this new Daniel come to judgment be consistent, and preach the doctrine of the Resurrection.

Delaware City April 16, 1886.

Thank God for the Prohibition victory in Rhode Island.—Independent.

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.

Letter from Rhode Island.

DEAR PENINSULA FRIENDS:—Help us to "praise Him who leads the temperance host." The victory is ours! Rhode Island is saved! The W. C. T. U., under the leadership of the God of battles, went out to fight the foe. They had four weeks, from the time the act for the Amendment passed the legislature, to the time of the election. They had a campaign as completely organized, so Judge Foster, who inquired into the matter, told us, as any political campaign he ever knew. Nothing was left undone, that seemed at all practicable, and the results are not such as to cause them any regrets. They were praying and trusting for victory, but were, nevertheless, prepared for defeat. The number required to carry the election was one fifth majority. The number of ballots cast was 23,921. Of these, 14,775 were for the prohibitory amendment, and 9,146 against it, giving a majority of 5,629 for the amendment.

The morning of the day of the election, two women, accompanied by the husband of one of them, a little while before the polls opened, were wending their way to the court-house in the village, the place appointed by law for the holding of the election. They received a warm greeting by the town clerk, and also by the judge of the election. The motto of the W. C. T. U., "For God and Home and Native Land," hung in graceful folds back of the judge's stand. From ten o'clock a. m. to ten minutes after three p. m., except a brief period for lunch, these women sat or stood at the entrance to the room where the election was held, dealing out their modest little slips of paper which were yet so mighty.

Mrs. Rev. O. W. Scott, whose duties kept her first at home, helped on with the kindest of assurance of support, and as soon as possible was there in person to work until the close; also Mrs. Professor Newhall, whose classes detained her in the morning, gave her presence and help in the afternoon. A few others also, whose hearts were in the work, were present during a part of the day; among this number was our pastor's wife, whose greatest cross that day was, that ill health forbade her giving the entire day to the work. May she live many years to work "for God and Home and Native Land."

Now friends, "murder will out" so I'd as well "make a clean breast of it," and confess my complicity in this thing. I was one of the two ladies who first went to the place of election, and my husband was the gentleman who accompanied us. The other lady's husband could not go, but had come up that morning to see my son, who had pledged himself voluntarily to the service of the W. C. T. U., for the day, and said the ladies' presence was of the utmost importance. He was often by our side during the day. Other gentlemen, many of them, praised our courage. We were treated with the utmost respect. I only heard one profane word during the day. The men declared it made the place respectable to have ladies there, and by a vote, called for by the judge, decided "because of the presence of ladies, there should be no smoking." Now please do not pass judgment on my act, until you consider a little while. I have not the honor of membership in the W. C. T. U., but I owe liquor a grudge, and I'll pay it every time, I have half a chance. No woman with half a soul, could see women and helpless little children abused as I have, and fail to be stirred up, to any honorable means that could be used, to do away with the curse that caused their wretch-

edness. And who can look upon a poor, miserable sot, and not desire to devise some means of rescuing him?

I really believe I was born a prohibitionist, if not, I can't tell when I was converted, and I know I am one now.

But I must tell a little more good news. The prohibitionist Attorney General was also elected; just to see, you know, that things are kept going right; for the millennium has not yet come. In fact, this was but a skirmish. The groceries are to be closed. The W. C. T. U., helped on by honest men will do it. General Swift gave us a very striking illustration of that in his lecture last Sunday night, and so we know they will do it. Brave, honest-hearted men have helped in this campaign. The Methodist and Baptist ministers, also the Catholic priest, Rev. O. W. Scott, Principal of the Academy, and Prof. W. B. Newhall, all in this village, have worked faithfully. An all-day prayer meeting was held in the M. E. church, the day of election, a Baptist lady having the charge, her staff of helpers were changed every hour. Much dependence has been placed on prayer.

The question of politics and politicians was entirely left out, by the ladies. We simply passed our ballot to the voters, as they passed through the ante-room, and asked them "please to deposit it in the box." I will give our ballots.

"ARTICLE V.

The manufacture and sale of intoxicating liquors to be used as a beverage, shall be prohibited. The general assembly shall provide by law for carrying this article into effect.

APPROVED."

No stone has been left unturned by the liquor men, to defeat us. If I should begin to tell, my letter, already too long, might be rejected by the PENINSULA METHODIST.

Come "my Maryland," and join our band; your coming will help others; and this great Union will be saved.

M. E. P. HUDSON.

East Greenwich, April 9th, 1886.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 53.

Arriving at the Salisbury parsonage in the early days of April 1858, before the idea of "receptions" had assumed the regularity of custom, as in later times, we nevertheless found the ladies of the town congregation, on hand to give us a cordial welcome. A grand dinner had been improvised, and the sisters Vance, Nichols, Smith, Brewington, Birkhead, Rider, Whittington, Laura Wailes, Mary Vance and others, assisted by a number of the brethren, like Wesley Thorrington or Henry Brevington, impulsive and genial when a good turn demanded their attention, made the entrance on our pastorate memorable for open-hearted hospitality.

Our two eventful years among them, only served more fully to develop this trait. They were years of much joy, mingled with some sorrow. Indeed, the first great sorrow that darkened our home life, up to that time, or has, in that form since, in the shadow of death; for it was in Salisbury, our little Virginia-born, Willie sickened and died; and in its church yard, we buried him one October afternoon, when all the ministers of the town gathered to sympathize with us, and take part in the services. These same ministers were, every one of them, zealous for his own order—so much so, in fact, that at the time of which I write, there were controversies, hot and heavy over baptismal prelay, ecclesiastical government, and the "doctrines of grace." Our views differed so widely, that the respective pulpits sometimes paid their respects to each other in no very complimentary terms. Parson Wm. A. White, with untiring assiduity, had his "Episcopalian bell" ringing at frequent intervals. Rev. Mr. Waite, a sweet spirited disciple of Calvin, was beloved by a de-

voted flock, among whom were numbered some of the leading people of the town. Slater was the name of our "hard shell" Baptist pastor, and Flippo, then a bright young licentiate, led the "Mission" Baptist band. Two excellent and amiable brethren served alternately in the Methodist Protestant church. And there had been some feelings of estrangement and rivalry all round, when these dear good men, every one of them, gathered around the coffin of little Willie. Rev. Mr. Waite referring to the circumstances which had brought about this clerical union, said, how true and beautiful it was, that "a little child shall lead them," to forego their theologies for a time, and as brethren beloved, with the promptings of humanity, assemble to "weep with those who weep."

With all the above named ministers, I enjoyed a very happy and harmonious acquaintance, until our first extensive revival in the town; when the predestinarian Baptist brother, put out all his strength of satire, and sent for a yoke-fellow, named Beebe, from the State of New York, to help him decry our Methodist modes of evangelism. But it was no use. Scores bowed at our altars, and the tidal wave of salvation took the town. Rector White used to linger by the outer gate, listening to the prayers of David Vance, and the revival songs and shouts which told of new born souls. He gathered a nice class for confirmation, out of the results of our meetings, and I was there to witness the ceremony. Parson Flippo, aided by a zealous deacon named DeKerr, had numerous occasions of baptizing, down by the mill pond; and I joined in the march, and led the singing on shore, as the candidates were "buried in the liquid grave;" and still our meetings stirred the community, and helped all the churches.

To the causes of my first and last doctrinal controversy, which grew out of a little too much of the spirit of proselytizing, I may refer farther on. In measuring swords with Bro. Flippo, I was careful to secure some of his own most plausible books and tracts, then to master the Greek prepositions, and furnish myself with all the ancient lore in Hibbard and other good authorities. After preaching my course of sermons, which, as my memoranda of that exciting episode declare, "effectually put a quietus on mill-pond immersion," I felt ashamed of the whole business, and never provoked, or answered a controversialist, from that day until the present.

I have often met my good friend Parson White, in recent years, in the vicinity of Philadelphia; and he, knowing that I was originally a son of the church, for he somehow obtained data, as to when and where I was baptized and confirmed, has always treated me with more than ordinary consideration, thinking I ought to have taken "holy orders," and familiarized myself with the surplice and cassock, as did several of our young brethren, about that period.

With Mr. Flippo I have also maintained a pleasant acquaintance, rejoicing in his advancing career of usefulness; but we have never been able to settle the question, as to which whipped, in that ecclesiastical set-to in Salisbury.

Rev. Mr. Waite, the last time I saw him, was I think, officiating in New Jersey; and Bro. Slater, the irrepressible "harp of a thousand strings," if I am not mistaken, abandoned his attacks on aggressive evangelism, and has become a modern Baptist of the true faith and order of those, who favor Sunday-schools and other church activities, for the salvation of sinners, on the Arminian basis. At all events, I rarely missed a chance to hear him and his visiting brethren, when I had an hour to spare; not altogether for the singularity of their tenets, the grotesque character of their anecdotes, and the hard hits they administered to all evangelicals, making their congregations sometimes as uproarious as a circus; but to understand the ground-work of their system, and reason

with him privately afterwards, on such a caricature of the gospel, as I believed he presented before intelligent people.

It is time now, that I should return to that pleasant occasion, from which I have digressed so far, when I was installed in a home, previously occupied by so many ministers of marked prominence. Rev. James Allen was the incumbent, when I first passed through the town, as related in the beginning of this series of letters; and it may be remembered, when he learned who I was, and where I was going, he had his joke over my itinerant outfit.

The Salisbury church was a large new edifice, erected under the superior mechanical supervision of my immediate predecessor, Rev. John Hough. It had a commanding steeple with a good bell, and a sexton of such muscular activity, that he rang it faster and louder, than any other in the town. Mr. Waite facetiously told me that our bell always seemed to say, "hurry up! come along! get saved right away! saved now, or else damned, damned, damned for ever!"

All this, I replied, was "true as preaching." Our work ran, about in this order: Salisbury, morning and night, and Zion afternoon; next Sabbath, old Union, and Melson's; third, Rockawalking and Mills Chapel; fourth, Yorktown, Shadpoint, and Salisbury in the evening. This gave us three appointments on two out of the four Sabbaths of our round, and left us free the other Sabbath evenings to hear each other preach in Salisbury, or take up new work, and occasionally preach to the colored people.

The latter had a strong society in Salisbury, embracing a number of sensible, industrious people, mostly free, and of good standing and means. They had, under Bro. Hough, commenced to build a chapel for social worship, and it became whispered around that it was for secret purposes. The temper of the town would not allow them to proceed. It might, so outsiders surmised, prove an abolition conventicle; and a few irresponsible hot heads peremptorily ordered them to desist. I found the building unfinished, and when I learned that it was for class-meeting and school purposes, I set to work and had it completed, and enjoyed the honor of dedicating it. There was opposition, of course; and all the more, when certain speeches, made at the late session of the Conference, were reported through the community. A close watch was kept on all meetings held there, and this being the case, I made it a rule to be present with them, one night in every week, and as often on Sabbath evenings, as I possibly could. Bro. Thorrington was a faithful friend to the large colored society, keeping the rude hands of rowdies from molesting these inoffensive people, up to the hour when they could worship under their own vine and fig tree, none daring to molest them or make them afraid.

It was not many years after this, that I attended a session of the Delaware Annual Conference, in that identical church, with Bishop Simpson as presiding officer. The Bishop preached on Sabbath morning, and ordained a class of deacons. It came my turn in the afternoon, before the elders were ordained. I felt unusual freedom. So did the crowded congregation; and the Bishop, good naturedly whispered to me, that I had made more noise, and elicited more shouting in the afternoon, than he succeeded in doing in the morning. It was such a day of Holy Ghost power, as I shall never forget.

Nominations in Order.

DEAR EDITOR:—The reference, in Bro. Hubbard's letter in your last week's issue, to the possible appointment of Bro. England, as successor on Salisbury District, to the present incumbent, has started in my mind a trend of thought in reference to certain qualities, that should inhere in the make-up of an ideal

Presiding Elder. I will try to state them briefly, so as not to occupy needless space in your crowded columns.

1. The highest degree of fitness is not always in the brother who is anxious to be a Presiding Elder. He that wants to be one, as a rule, is not the man for this important position. By all means, this office should seek the man.

2. He should be a fair preacher. When we announce that our Presiding Elder will occupy the pulpit at a certain date, we start more than ordinary expectations, and would like this official to fill the bill.

3. The Presiding Elder ought to be well-skilled in the polity and usages of the church. He needs to be well informed also, generally.

4. Then the Presiding Elder should administer the affairs of his office in an entirely impartial manner. He has his personal likes and dislikes, he has his preferences, but as an administrator he is impartial every time. They are not always thus; but we are talking about what should inhere in the ideal incumbent. Make up your minds to be impartial, or stop your candidacy.

5. Then the ideal Presiding Elder should have a critical, penetrating perception of the adaptability of the preachers and the work. One reason, why so much initial work is done in the matter of appointments, is because neither the preachers nor the people can confidently trust his judgment. When the incumbent has a clear, keen perception of the fitness of this appointee to this charge and that one to that charge, he has an important trait of a good Presiding Elder.

6. Then the ideal Presiding Elder should have the courage of conviction. If the thing is right, he should plant himself there with a dogged determination. A man who has not the courage of honest conviction should never fill this high and important office.

7. The ideal Presiding Elder confers freely with his men, not only when enjoying the hospitality of their homes, but of conference also. So often their conduct at conference is calculated to create suspicions, that everything is not straight. If he has a man who is likely to suffer in his appointment, tell him as soon as possible, so he may get used to it before it comes. No man is fit to be a Presiding Elder, who will allow any one, no matter who it is, to put a padlock on his lips. Let the men know where they are likely to go; confer with them freely.

8. The Presiding Elder should also be able to enthuse his men and the people of his various charges. We do not mean he shall be fanatical, nor an enthusiast along special lines; but he ought to inspire his men to the highest degree of efficiency in their work, and he ought to inspire the work, in like manner. We ought to feel at every quarterly visitation, that we will achieve larger results in the coming quarter than in the past. We need this.

9. Then the ideal Presiding Elder should be deeply spiritual. We are likely to some extent to catch his spirit, whatever that may be. The late Annual Conference was a season of religious growth, and why? because our presiding Bishop was deeply spiritual, and impressed that spirit upon the body. And every quarterly visitation should prove a season of spiritual awakening and growth, and except it be so, his visits do not fulfill the reasonable expectations of the charges he presides over. He must be deeply spiritual, or will not get my help, however anxious to wear these honors.

Then who, besides Bro. England, have the requisite fitness to enter the other vacancies that must occur next Spring? Let me suggest. No man in the Wilmington District, nor any other, will more completely fill the bill, than N. M. Browne, who already has been tried, and not found wanting in any requisite; and Dover District can do no better, and we wish these words emphasized, than draft on Bethel, and bring J. T. VanBurkalow down to Harrington. Brethren, what do you think of this matter?

April 13th, 1886.

ITINERANT.

The Sunday School.

Jesus and Nicodemus.

LESSON FOR SUNDAY, APRIL 25, 1886.
John 3: 1-18

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Ye must be born again" (John 3: 7).

I. THE VISITOR BY NIGHT (1, 2).

1. *There was*—R. V., "Now there was." The chapter should have begun with the 23d verse of the preceding chapter. A man—among those referred to, at the close of the last chapter who had a partial faith in Jesus because of the "signs" which He wrought. *Pharisees*—see below. *Nicodemus*—a Greek name, signifying "conqueror of the people;" nothing is known of him beyond what is mentioned here; and in John 7: 50 and 19: 39. He never became an open follower of Jesus. *Ruler of the Jews*—an ecclesiastical "ruler," a member of the Sanhedrin. The civil rulers of the Jews were the Romans.

"The Pharisees prayed, fasted, sacrificed, washed regularly and by rule, and brought every department of life under the direction of the law. But while thus careful of the form, they neglected the spirit of the word of God, and were ostentatious in their religion, hypocritical in character, and unspiritual in heart."

2. *Came by night*—for reasons of caution chiefly, and private investigation. Convinced as he was, that extraordinary powers were lodged in this prophet of Galilee, he did not care to compromise himself by showing any interest in Him publicly. His nature was evidently honest and earnest, but timid. *Rabbi*—the usual title of respect given to a public teacher—"Doctor," as we would say. *We know*—either "we Sanhedrists know," an intentional plural, or the vague "we" used instead of the timid "I." *Teacher come from God*—divinely appointed or sent; further than this, Nicodemus could not go; further than this, a large number even yet do not go. *No man can do these miracles* (R. V., "signs"), etc.—The "signs" logically proved, to candid minds like his, divine co-operation, and therefore a divine appointment of the Worker.

II. THE NECESSITY AND MYSTERY OF REGENERATION (3-12).

3. *Jesus answered*—Strictly there was nothing to answer, for no recorded question had been asked. But the very presence of Nicodemus, and his timid, partial confession, implied, "What more?" "The kingdom of heaven is at hand, so the Baptist teaches, and we all know it. You have proved yourself from God—what more?" Jesus meets his thoughts. *Verily, verily I say unto thee*—a solemn, authoritative preface. Jesus does not say "we." *Except a man be born again* (R. V., "be born anew").—A second birth from above, or from God, is here made an indispensable condition, to what follows. The Greek word for "again," rendered "anew" by the Revisers, means also "from above," a rendering more in harmony with the divine work upon which Jesus insists. *He cannot see the kingdom of God*—not "shall not," but "cannot." The "kingdom of God" is not external, as Nicodemus imagines; it is "within you;" and therefore, in the nature of things, there can be no perception of it, no correct understanding of it, until the "eariy mind" is changed into the "spiritual mind" by regeneration. It is difficult for a man nowadays to put himself in Nicodemus' place to such a degree as to understand how perplexing, how amazing such a reply seemed to him. His whole habit of thinking, the very foundation of his cherished hopes, received the rudest kind of shock by this announcement.

"The change which our Lord here declares needful to salvation is evidently not merely reformation, or amendment, or moral change, or outward alteration of life. It is a thorough change of heart, will, and character. It is a resurrection. It is a new creation. It is a passing from death to life. It is the implanting in our dead hearts of a new principle from above. It is the calling into existence of a new creature, with new tastes, new desires, new appetites, new judgments, new opinions, new hopes, and new fears. All this, and nothing less than this, is implied when our Lord declares that we all need a 'new birth.'"

4. *Nicodemus saith*—"ironically" (Godet); "good-humoredly" (Lange); "an implication of absurdity" (Meyer). *How can a man be born when he is old?*—as though he would say, Surely, you are not referring to a second physical birth; such an idea would be preposterous; and yet, how can an old man be re-born morally or spiritually; is it not as impossible, as a second physical birth would be? It should be noted that there was a Jewish mode of expression relative to proselytes who were considered as 'new-born.' A Gentile, on becoming a proselyte, was spoken of

as a child just born. These terms may have helped to perplex Nicodemus.

5, 6. *Except a man be born of water and of the Spirit*—the "water" symbolizing purification, and referring evidently to baptism, the "Spirit" implying spiritual regeneration. The "outward sign and spiritual grace" are indispensable. Only those who receive them are members of the heavenly kingdom. *That which is born of the flesh is flesh*.—Like begets like. The carnal nature propagates itself, and nothing else. By no process of evolution can spiritual life be developed out of the life of the flesh. *That which is born of the Spirit is spirit*.—"A new spirit will I put within you" (Ezek. 36). The Holy Spirit begets in every receptive mind a new spiritual life; so that whereas before, the mind was carnal—"dead in trespasses and sins"—it now lives a life impossible before, a life divine.

"He here unites the two elements of a complete baptism, which were sundered in the words of the Baptist (1:33), in which united form He afterwards (Matt. 28:19,20) ordained it as a sacrament of His church. Here he speaks of spiritual baptism, as in chapter 6, of spiritual communion, and in both places in connection with the outward conditions and media of these sacraments."

7. *Marvel not*.—Evidently the amazement of Nicodemus at this revolutionary teaching was depicted in his face and manner. *Ye must*—in the very nature of things. A spiritual kingdom must have spiritual subjects, if any. Spiritual things are spiritually discerned if discerned at all. The "ye" includes those in whose name Nicodemus was speaking (verse 2). *Be born again* (R. V., *anew*)—the third repetition of this requirement. Nicodemus is taught that neither learning, nor circumcision, nor rask, nor respectability, nor the righteousness of the scribes and Pharisees (Matt. 5: 20), will suffice to admit him into the kingdom of grace here, or the kingdom of glory hereafter (Phil. 3: 4-8). He must be born again, by a creative act of the Spirit; a new spiritual life must be implanted (2 Cor. 5: 17; Gal. 6: 15); and the result must be "a new creature, which after God is created in righteousness and true holiness" (Eph. 4: 24).

"The word 'regeneration' rarely occurs in the Scriptures, but its essential idea saturates the whole New Testament. It presupposes a fallen, sinful, helpless state, for which it furnishes a complete and supernatural remedy. Conversion is man's act, in the exercise of his free will, whereby he turns from sin to holiness; regeneration is God's act whereby the change is effected 'according to the power that worketh in us'."

8. *The wind bloweth where it listeth*.—A passing zephyr rustling the leaves outside may have suggested the illustration; or, possibly, the word "spirit" itself, which, both in Greek and Hebrew, is the same as that for "wind." Jesus reminds his visitor that the familiar wind is a mystery, whose comings and goings no man can understand, whose whole action is incomprehensible. It roams freely where it listeth; but its "voice" is heard; and though unseen, its reality and power are palpable by its effects. Equally mysterious is the Spirit's work, but none the less real. The gales of the Spirit sweep over the church at times "like a rushing, mighty wind;" at other times, like gentle breezes. Their breath is the life of man, and their "sound" is heard in the prayers of the penitent and the praises of the saved, but no one can tell the manner of their acting, or prescribe their course (2 Cor. 3: 17; 1 Cor. 12: 11). The Spirit works in us and changes us, we know not how. The effects are manifest; the method is unknown. *Sound*—R. V., "voice." *Canst not tell*—R. V., "knowest not."

9. *How can these things be?*—Nicodemus still doubts, but no longer trifles. He is perplexed with the "how" and the "why." His pride keeps him busy with problems, and hinders him from testing the truth by experience.

10. *Art thou a master* (R. V., "the teacher") of Israel?—Erasmus puts it thus: "Art thou that Doctor whose wisdom is so famous?" *And knowest not* (R. V., "understandest not") *these things?* There is a tone of surprise, and perhaps reproof, in the question. Jesus hints that His doctrine is not new, that Nicodemus might have found it in David's Psalm (21: 12) and Jeremiah's (4: 4; 31: 33) and Ezekiel's (36: 25-27) prophecies; and that one who professed to be a teacher ought to be conversant with the elementary principles of the truth he professed to teach. Nicodemus belonged to the class of "the wise and the prudent," from whom these things are hid.

11. *We speak that we do know*.—Notice the ring of absolute certainty in these words. Jesus does not quote traditions nor utter mere opinions; His are words of truth, derived from practical knowledge. His doctrine of the new birth had been verified in human experience, and was therefore a fact. Its

mystery was no mystery to Him. Jesus knew whereof He affirmed; and He arraigns Nicodemus and the Pharisees, for their unbelief in not receiving His testimony. The "we" in this verse has been variously interpreted. According to Lucke, it is merely rhetorical; Stier and Whedon refer it to the Trinity; Lange and Wesley, to all the regenerate; Bengel, to Jesus and the Holy Spirit; Meyer, to teachers, like Himself; why not Jesus and His immediate followers, some of whom may have been present?

12. *If I have told*—R. V., "if I told." *Earthly things*. . . *heavenly things*.—In declining to receive what Jesus had taught of the earthly aspects of regeneration (those things which could be verified by experience, here and now), Nicodemus was shutting out the higher revelation. The earthly side was comparatively obvious; but if this is rejected, it is useless to speak of the heavenly aspects of the new birth—the unsearchable things which only a pure faith can grasp.

13. *No man hath ascended*, etc.—In R. V., "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of Man, which is in heaven." The "heavenly things" just mentioned could be taught only by one who knew them. No mortal is competent to teach them, for none, not even Moses, has gone up to heaven and brought down a revelation. Only the Speaker, the Son of Man, who was Himself of heaven, and had come to earth, could testify of the heavenly. Uniting in Himself both God and man, His dwelling-place was at the same moment in heaven and on the earth; as He told Nathanael (1: 51), He was the true Jacob's ladder, with His feet on earth's soil and His head in the skies, adown which heavenly revelations might come—and there is none other. For Nicodemus to reject Jesus and His testimony was to shut out from his soul forever the light of truth (Prov. 30: 4; Eph. 4: 9, 10).

III. THE METHOD AND CONDITIONS OF SALVATION (14-18).

14, 15. *And as Moses lifted up the serpent*, etc.—Jesus tells why He came to earth. He cites Moses to this doctor of the law; and shows that the serpent of brass (Num. 21: 9) was a type of Himself and of His redemptive mission: 1. The brazen serpent was not in itself poisonous, but was made in the likeness of the poisonous serpents; so in Jesus there was no sin, but He was made in the likeness of sinful flesh (Rom. 8: 3); 2. The serpent was uplifted on a pole, in sight of the poisoned and dying; so Jesus was to be nailed to the cross, and lifted up in sight of a sin-cursed and perishing world; 3. The look of faith healed the serpent's bite, and restored life to the body; so the look of faith at the Crucified was to heal the deadly poison of sin, and give eternal life to the soul; 4. The serpent was for Jews only; the salvation of Christ is free and full for all men. *Whosoever believeth that Jesus was lifted up for him shall escape the death of sin and live forevermore. Whosoever believeth in him shall not perish*.—The last three words are omitted in R. V. The words read; "Whosoever believeth may in him have eternal life."

15. *For God so loved the world*. Nicodemus is here told one of the "heavenly things." Jesus lifts the veil, and shows to his astonished hearer the very heart of the Invisible. All Gospel truth is condensed in this brief and wonderful utterance. We have not space to properly interpret it, but its important lessons are: 1. that God is love (1 John 4: 8); 2. that His love embraces the whole world of man (1 Tim. 2: 4; 2 Pet. 3: 9; 1 John 2: 2); 3. that His love for man, though undeserved, was so unspeakably great and compassionate, that He spared not His own Son, but freely delivered Him up for us all (Rom. 8: 32; 1 John 3: 1); 4. that a personal faith is requisite to make the gift of His love efficacious for our salvation. God's love was the motive, Christ's sacrifice the means, and a personal faith the condition, of salvation.

17, 18. *God sent not his Son . . . to condemn* (R. V., "judge") *the world*—a confirmation of the preceding. The world deserved a judge, and not a saviour; and the Saviour will one day be its Judge (Acts 17: 31. 2 Cor. 5: 10; Matt. 25: 31-46). But in His first coming His purpose was to atone, not to condemn. This thrice-pronounced "world" has "something solemn about it" (Meyer). *That the world through him might be saved*—R. V., "that the world should be saved through him." *He that believeth . . . not condemned* (R. V., "not judged")—is not in a state where he is liable to divine judgment and condemnation. The believer is outside the pale of judgment. *Condemned already*—R. V. judged already." "Unbelief is already under judgement. The unbeliever has not to wait for the day of final judgment; the sentence has already passed upon him; and the guilt consists in the rejection of a Person—no less a Person than "the only-begotten Son of God."

Youth's Department.

The Little Deaf and Dumb Boy.

At the examination of a deaf and dumb institution some time since, a little boy was asked in writing, "who made the world?" He took the chalk and wrote underneath, "In the beginning, God created the heaven and the earth."

The question was then asked, "Why did Jesus come into the world?" A smile of gratitude overspread the face of the little fellow as he wrote, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

He was then asked the trying question, "Why are you born deaf and dumb, when I can both hear and speak?" "Never," said an eye-witness, "shall I forget the look of sweet resignation and peace, as he again took up the chalk and wrote, "Even so, Father, for it so seemed good in thy sight."

Truly it hath been said, "Out of the mouth of babes and sucklings thou hast perfected praise."—*Exchange*.

Eskimo Baby Life.

SHORT SKETCH OF A DOMESTIC SCENE IN THE ARCTICS, BY ONE WHO WAS THERE.

When a baby Eskimo's mother makes the hood for her reindeer suit, she stretches it into a long sack or bag, that hangs down behind and is supported by her shoulders, and this bag of reindeer's skin is his cradle and home, where he lives until he knows how to walk, when he gets his own first suit of clothing.

This, however, is while the baby Eskimo is out-doors, or his mother is making a social visit. When at his own home, in order not to trouble his mother while she is sewing or cooking or doing such other work, the little baby is allowed to roll around almost without clothing among the reindeer skins that make the bed where it amuses itself with anything it can lay its hands on, from a hatchet to a snow stick.

You doubtless think little Boreas should have a nice time rolling around to his heart's content on the soft, warm reindeer skins; but when I may tell you more about his little home, you may not then think so. *For his winter home is built of snow*.

"But won't the snow melt and the house tumble down?" you all ask. Of course it will, if you get it warmer than just the coldness at which water freezes; but during the greater part of the year it is so cold that snow will not melt even when the Eskimo burn fires in their stone lumps inside these snow houses: so by closely regulating the amount of the fire, they can just keep the snow from melting. In short it must always be cold enough in their home to freeze.

So you can see that the little Eskimo can not have such a very nice time, and you can't see how in the world he can be almost naked nearly all day long, when it is so cold. But such is the fact.

Yet, in spite of all this, the little fellow really enjoys himself. He gets used to the cold, and has great fun, frolicking around on the reindeer skins and playing with his toys; and when I have told you some other stories about the cold these little folks can endure, you can understand how they can enjoy themselves in the snow huts, or *igloos*, as they call them, when it is only a little colder than freezing.

At times the fire will get too warm in the snow house, and the ceiling will commence melting—for you all perhaps have learned in school, that when a room becomes warmed, it is warmer at the ceiling and cooler near the floor. So with the hut of snow; it commences melting at the top because it is warmer there and when two or three drops of cold water have fallen on the baby's bare shoulders, his father or mother finds it is getting too warm and cuts down the fire.

When the water commences dropping the mother will often take a snowball from the floor where it is colder than freezing, and stick it against the point where the water is dripping. There it freezes fast and soaks up the water just like a sponge until it becomes full, and then she removes and puts up another, as soon as it commences to drip again. Sometimes she will forge t to remove it and when it gets soaked and heavy with water, and warm enough to lose its freezing hold, down it comes, perhaps on the baby's bare back, where it flattens out like a slushy pancake—or into his face—as it once served me.—*St. Nicholas*.

Good Advice.

The *Academy News* has asked a number of distinguished persons to write for its columns a few words of advice to boys. The result is a most interesting compendium. Dr. Lyman Abbott says: "Whatever thy hand findeth to do, do it with thy might." E. P. Roe: "Do one thing honorably and thoroughly, and set about it at once." Ex-President Hayes: "Commit to memory and recite Brown's letter to a young friend." General Lyon: "No one will ever become a great scholar without constant study, close application, and without thoroughly understanding that which he undertakes to learn." The Rev. E. E. Hale: "Tell the truth. Keep the Commandments. Do not drink. If you have anything to say, say it; but if not, certainly not." General D. S. Stanley. "That next to exact regularity in their hours for prayer and pious reading, they allow nothing to interfere with their hours of study."

Homo Duties First.

A girl of fourteen, who had lately been converted, asked God to show her what she should do for Him, and what was her special work. After praying for some time she thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in her work and care for the little one.

This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches, little deeds, not miracles, nor battles, nor one great heroic act of mighty martyrdom, make up the Christian life."—*Dr. H. Bonar*.

The Decision of a Moment.

At an unlooked-for moment we may decide the whole course of our lives, settling the question of, for Christ, or against Christ. A young man in Oakland, Cal., was walking with a friend. "Let's go to a saloon," said the friend. Just then the young man looked up and saw on a sign: "Young Men's Christian Association." "No, I'll go up here," was the reply. "Oh, you baby!" sneered his companion; but he went up and that step led to his giving himself to God and entering on the Christian life. But how about him, who kept on his way in the life of sin?—*Westminster Teacher*.

It was a very significant fact stated by a veteran missionary at a late reception given by Joseph Cook to Dr. Hamlin, late of Constantinople, that the only common language in India, when representatives of the various provinces and native governments met at a common convention, is the English. They cannot understand each other in their native dialects. English will soon become the common spoken language, not only of India, but of all Asia, and of the Christianized world.

"The cross-road politicians and free-lunch statesmen to the contrary notwithstanding, the liquor traffic in this country is doomed."—*South Carolina Advocate*. The demagogue and demijohn must go.—*Ex*.

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A Few Thoughts on Easter.

The doctrines of revealed truth as found in the Scriptures, are so interwoven with facts of human history, for a period of nearly 6000 years, that it is impossible to credit the one without and accepting the other.

The indisputable facts in the lives of Christ and his apostles are strikingly illustrative of this proposition. Of all these facts, the most important in its force of demonstration is the fact of our Lord's resurrection. Upon the verity of this occurrence as a matter of fact, the Apostle Paul declares, the value of the entire gospel depends. "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. But now is Christ risen from the dead, and become the first fruits of them that slept;" or as the Revisers have it, "the first fruits of them that are asleep."

It is matter of infinite satisfaction then to the believer, that this fact, so essential to all his highest hopes, this fact, upon which turn the great issues of eternity, rests upon a demonstration, more conclusive, upon proof more incontestible than that of any other fact, in the history of our world. No other fact is more susceptible of proof, and no other is sustained by proof so varied, so abundant, so unimpeachable, and so personal. The miraculous or super-human power, that may be admitted as essential to the occurrence of this event, has nothing whatever to do with the fact itself, as a subject of testimony; any more than the super-human power, by which the same dark earth nourishes alike the red rose and the white, has anything to do with the fact, that these roses actually bloom. In the argument, the possibility of the resurrection must be conceded at the start, or there is nothing about which to testify. To all who believe in a Being of Infinite power, we may confidently address the words of the Apostle, "Why should it be thought a thing incredible with you, that God should raise the dead?" Granting the possibility, the only question remaining is, did it occur? did the dead man of Nazareth come to life again after his crucifixion? Now we claim that if human testimony can prove that any man ever lived, it can prove that Jesus of Nazareth lived, and if it can prove that he lived before his crucifixion, it can prove just as easily and as conclusively, that he lived after his crucifixion. We can only give here an outline of this proof. 1. Competent witnesses, both friends and foes, unite in testifying to (1) the fact of his death, (2) his burial, (3) the prophecy he himself uttered of his resurrection the third day, (4) the special precaution of sealing, and guarding the sepulcher, so that by the retention of the body the prophet might be

proved a deceiver, and (5) the removal of the body, notwithstanding. As to these five facts, there is no conflict of testimony whatever. The infuriate Pharisees who cried, "his blood be on us and our on children," and the timid disciples, "who forsook him and fled" confirm each others' testimony up to this point. They only conflict, when they attempt to account for the disappearance of the body.

The one party explain the admitted fact by a charge of theft, which is never prosecuted; the other persist in declaring that they saw him alive, frequently, and had ample opportunity of identifying him; and this testimony they maintain at every sacrifice; a course of conduct almost, if not quite as hard to believe on the theory that Christ did not rise, as any miracle that ever was recorded. Besides all this, comes the evidence arising from the rise, progress, and multiplied triumphs of Christianity, which rests upon this basal fact, of "Jesus and the resurrection;" while, to crown the whole, is the gift of the Holy Spirit, witnessing to the consciousness of every believer, so as to make him a competent witness to this same fundamental fact. Thus, not only have we the "eye-witnesses of his majesty" to confirm the truth, but also the concurrent testimony, ever multiplying, of those, who by an indwelling Christ, know for themselves, that he who was dead is alive again, to die no more. Then let us gladly and exultantly sing our Easter anthems, and let our theme be, as was Paul's, "Jesus and the Resurrection."

Dickinson College, Rev. J. A. McCauley, D. D., President.

We have received the 103d Annual Catalogue of this noble institution of learning, whose founding was coeval with the achievement of our National Independence, and preceded, by one year, the organization of the Methodist Episcopal Church.

We congratulate the Faculty, Trustees, and friends of the College, on the increased facilities for the best kind of College work, and the gratifying prosperity of the School. We notice among the Seniors, as representatives from the Peninsula, Messrs. Ralph T. Coursey, of Centreville, Md., Emerson S. Howell, of Camden, Del., S. M. Morgan, of Seaford, Del., Wilmer W. Salmon and Thomas Lattomus, of Townsend, Del., and Vaughan S. Rue, of Onancock, Va.; in the Junior class, Mr. John R. Todd, of Snow Hill, Md.; in the Sophomore class, Mr. Curven B. Fisher, of Federalsburg, Md.; and S. S. Wallace, of Deal's Island, Md., in the Preparatory Department.

There are 109 students on the roll, besides 27 in the Preparatory Department. The Freshman class of '86 is larger, than any other has been for several years. Fourteen different prizes are offered for excellence in various branches of College study. Among recent benefactions, at once monumental to their donors, and fruitful in lasting benefits to the youth who seek these classic Halls, are two that come from Peninsula men: "The Jacob Tome Scientific Building," 184 ft. long, perfectly adapted to its uses, and costing \$30,000, the generous gift of the successful banker of Port Deposit, Md., whose name it bears; and the bequest of \$5000 by the late Delaplaine McDaniel, Esq., the interest of which is distributed in three equal amounts, as prizes for best scholarship in the Freshman and Sophomore classes.

"The Theology of Christ, from his own words," by Joseph P. Thompson, D. D., LL. D., with an introduction by William M. Taylor, D. D., LL. D.; E. B. Treat, publisher, 757 Broadway, N. Y., Price \$1.50.

"This book," says the author, "does not attempt to delineate the life of Christ, but only to evolve, directly and exclusively from His own words, the Doctrine that He taught." Dr. Taylor says, "The work is written in a singularly calm and

judicial spirit. The method of the book is excellent; the style is lucid, the spirit is reverential, and the result, satisfying." He commends it to all Biblical students as a "richly suggestive treatment of the subject." Upon the universality of the provisions of redemption, he says, pages 67-8, "Whatever points to an unlimited provision, the sufficiency of the gift of God for the whole world; but the Believing, which is the necessary and invariable condition, suggests that the breadth of result in the numbers actually saved may not equal the breadth of provision for salvation in the death of Jesus upon the cross; universality on the part of God, the provider, limitation only by the act of man, the receiver." This seems good Arminianism. Again, of the Holy Spirit's influence in drawing the soul to Christ, he says, page 74, "while it is true that all who come to Christ are drawn of the Father, it is still true that others perish, not because they are hindered or neglected of God, nor because they are not solicited by the Gospel, and wrought upon by the Holy Ghost, but because they will not come. * * * (the one sole limitation upon the results of Christ's redeeming sacrifice arises from the unbelief of men, which even the drawing of the Father often fails to overcome, page 76. * * * It is a full salvation, adequate to the wants of the whole world; it is a free salvation, offered equally and impartially to whoever will accept it." This does not sound like the partialism or election, of other days.

The chapters on "The Resurrection," and "Final Judgment," are specially suggestive.

DELAWARE COLLEGE.—Rev. Dr. Caldwell has submitted to the Trustees, his report of his administration as President, since Sept. 2, 1885. The College buildings and grounds have been improved, general good order has prevailed among the students, harmony and cooperation between the President and Faculty, and fourteen new students have matriculated.

Bro. Willey sends us a suggestive paper on, "Resurrection Echoes in Science," which is timely, and in the line of contributions, that we think our readers will appreciate. There is however, one sentence, to which we felt like appending, at least a note of interrogation. Thinking it may have slipped from his pen without due thought, we were inclined to draw a line across it, but scarcely felt willing to take such a liberty. We are aware that, when our brother writes—"We do not know that we shall live forever; and there is no way by which it may be demonstrated," he is but putting his feet into the foot-prints of at least, one very high and distinguished official in our own Church; but nevertheless, we feel it our duty to enter our emphatic protest, against such a statement, and to affirm most positively the opposite. Men of Science, so called, confined to the narrow range of the material and the tactual, and having only the light of unassisted human reason to guide their steps, of course cannot rise on any "staircase" within their reach, to a loftier elevation than "probability," even if by vigorous effort, they get above "ae-science." The incomparable Butler in his incomparable "Analogy between Natural and Revealed Religion," concedes, and demonstrates this. "The natural man receiveth not the things of the Spirit of God: * * * neither can he know them, because they are spiritually discerned." Of such the Master says, "Unto you it is given, to know the mysteries of the kingdom of heaven, but to them, it is not given." We are not unmindful of the distinction that is current between faith and knowledge, and presume our correspondent writes with this distinction in mind; but the point we make is, that our knowledge includes the revealings of faith as well as the information we receive through any other medium whatever. Hence it is just as proper to say

we know what we believe, as to say we know what we see, or hear, or feel. Don't we know when we have passed from death unto life? The testimony of the senses, the deductions of reason, the demonstrations of mathematics have power to inform the understanding only as the intelligent soul believes. Indeed the power of perception seems to include the power to believe. With all proper deference to our learned superiors, we prefer to voice our faith in a future life, in the language of inspired writ, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not built with hands, eternal in the heavens." (Revised Version). The knowledge, so beautifully rendered in Charles Wesley's immortal lyric that has been sung by Methodists, as well as others, for a century and a half:

"We know, by faith, we know,
If this vile house of clay,
This tabernacle, sink below,
In ruinous decay,
We have a house above,
Not made with mortals hands;
And firm as our Redeemer's love
That heavenly fabric stands."

The same knowledge of the future life is avowed by St. John in the familiar passage "Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." True he calls this a "hope," in the next verse, but only as an expectation of something still future, not as invalidating his former affirmation of knowledge. If our knowledge is limited to matters of personal and present experience, we shall find ourselves sorely straitened; beyond this, is testimony and induction which we believe or disbelieve according to our conception of their credibility.

If we mistake not, the apostle's declaration, usually taken as a definition of faith, is more accurately apprehended, if we understand him to be stating its characteristic office, what it does, rather than what it is. "Now faith is the assurance of or the giving substance to things hoped for, the proving (or test) of things not seen." (Revised Version.) Indeed we may question if it is possible to have any knowledge of the future, and the invisible, the realm, beyond the present, and outside our senses, except by faith. How, otherwise, do we know that the sun will rise to-morrow, or that there ever was such a man as George Washington?

The Ideal Presiding Elder.

Bro. James Hubbard's squib in last week's PENINSULA METHODIST, seems to have roused attention to an important subject. A correspondent this week writes on the qualities of character that enter into the fitness of any preacher for that most responsible post. By the very necessities of the case, the Episcopal prerogative of "fixing the appointments," has passed largely into the hands of the Presiding Elders. Unless we are prepared to claim for our Bishops, some super-human powers of intelligence, they must depend upon the representations they receive from their council, supplemented by the aid of committees, and the personal communications of preachers themselves. Seldom, if ever, nowadays, does a Bishop fix an appointment otherwise, than as his council recommend.

The Presiding Elder therefore, is much more than the president of the Quarterly Conference, and the official visitor of the churches. Upon the wise, faithful, and efficient performance of his duties, depends largely the success and prosperity of the work. The very best men in piety, experience, natural and acquired ability, the clean, clear, honest, efficient, and most Christlike, should be selected for this position. This class of men don't seek the office.

We are glad to have our friends write us on these important church questions.

A CHURCH PILLAR. I had known him for more than thirty years. He was

a man who never failed, me when there was work to be done or responsibility to be assumed. Whoever else might give out or fall back, he was always in the forefront of the battle. His prayers were always full of faith, and his life was marked with that uprightness, which carries with it a title of holy power. What he professed to believe, he believed with all his heart. He bore witness to men, that God was his friend and Christ was his Saviour, because he knew from day to day the friendship of God and the saving power of Christ. He bore no testimony to anything, simply on some other person's conviction. What he had seen and known, he would tell with confidence; but no power in earth or heaven could make him try to tell anything which he did not know himself. In religion, as in everything else, he was a thoroughly honest man. I wish that the church of God were full of such men, to stand for Christ as 'iron pillars strong.' He was a loyal and a royal soul, and the Lord always has use for such men, both in earth and heaven."—Dr. Studley in Zion's Herald.

Bishop Mallalieu at Wyoming Conference.

"When the hour for morning service arrived, the great building was packed. Bishop Mallalieu's sermon was simply overwhelming. It was on the Holy Ghost. It reminded the fathers of the former days. The great audience was overpowered by a sense of the Divine presence. Not a person left the house, of the many who were standing. It was a time long to be remembered; tears of contrition and shouts of joy were manifested all over the house. Pentecost was renewed. At the close of the sermon more than a score, the number will not be fully known in this world, asked the prayers of God's people that they might become Christians—such a scene has not been known for years, at a session of the Wyoming Conference. At the close of the sermon, seven persons were ordained deacons.

Monday morning the prayer service was conducted by G. M. Colville. No language can depict the scene—a score came forward to the altar, seeking pardon of sin, or full salvation. The power of God came down upon the people. Seven persons professed conversion. So manifest was the work, that the meeting continued until nearly 10 o'clock—before the regular business of the Conference went on. One of the oldest members said that he had never witnessed such a scene at conference. Surely none present could say, that the church was getting away from the 'tracks of the fathers.'"
—Northern Christian Advocate.

A very valuable property has just been purchased for the permanent occupancy and use of the School of Theology of Boston University. It is situated upon Mt. Vernon street, a short distance west of the State House, the north front of which, is upon the same street. The lot is 180 feet deep, extending through to Chestnut street, and affording room for future growth. A more desirable location could hardly be found in the city, both streets being quiet, and occupied by residents of the most intelligent and influential citizens. The structure now upon the lot was erected by two millionaire brothers, at an expense of two hundred thousand dollars, and was occupied by their families until the recent death of the owners. Slight interior changes will admirably fit it for the uses of the schools. Its front is opposite five large yards adorned with trees, while its southern windows in the upper stories command a magnificent view over the Common, Back Bay, Roxbury and Brookline. The officers and friends of the school are feeling very happy over the new acquisition.

The annual emigration returns for the United Kingdom show that during 1885 264,986 persons left British and Irish ports for places out of Europe, a decrease of 38,915 compared with the previous year. Five-sixths of the Irish emigrants proceeded to the United States, and did nearly two-thirds of those of Scotch nationality, while England contributed 74,000 of a total of nearly 127,000.

Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

Kingswood M. E. Chapel is increasing in membership, under the pastorate of the Rev. William L. White.

At St. Paul's church last Sunday, W. L. S. Murray, pastor, seven were received into the church; six by certificate and one on probation. The Sunday-school is preparing for Easter, when there will be appropriate and attractive services, both in church and school.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA, DEL.

The Town Hall in Smyrna, Del., was filled Sunday afternoon, the 11th inst. to hear Mrs. J. T. Ellis, of Flemington, N. J., corresponding secretary of the New Jersey W. C. T. U. The Rev. J. B. Quigg presided, and the meeting was opened with prayer by Rev. Dr. Baldwin. The occasion being a memorial service in commemoration of the late John B. Gough, there were, the reading of an appropriate selection by Master Edward Bndd; of Gough's "Apostrophe to Water," by Rev. Herman Roe; a quartette by the Messrs. and Misses Wood, and the singing, of a temperance song by the "Band of Hope," under the leadership of Miss Grace Quigg, Miss Clara Wilson, at the organ.

Mrs. Ellis is a woman of strong convictions which are based on a life of consecration to the cause of Christ. She is an exceedingly pleasant speaker, natural in manner and voice, and presents her subject with the persuasiveness of a woman, and the strength of a man. Sunday evening she filled the pulpit of Rev. Mr. Quigg, speaking for an hour and pleasing the people, even more than in the afternoon.—Smyrna Times.

Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

Sunday evening, the 11th ult., a union of the pastors and congregations of the Methodist, Baptist and Presbyterian churches, of Dover, Del., was held in the Methodist Episcopal church. That edifice was filled, not a seat left vacant, and chairs were placed in the aisles to accommodate the multitude. The presence of so many seemed to indicate that public feeling was opposed to the desecration of the Holy day. After opening services, Rev. J. Miller, of the Baptist church, addressed the large audience, urging each one to do their part towards having a better observance of the Sabbath. Rev. J. F. Stonecipher, of the Presbyterian church, delivered some excellent advice on the command to keep holy the Sabbath day. Rev. T. E. Martindale, of the Methodist church, spoke on the pernicious effects of the non-observance of the day, and referred to the practice of street disturbances on the Sabbath, and urged upon his hearers to observe and keep holy that day. The choir rendered some excellent selections during the entire service.—Delawarean.

Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Holland's Island, Md.; Bro. H. S. Dulaney writes us of finding, on his return to this charge that his people were agitating the project of building a parsonage, and of his hope of reporting ere long the successful accomplishment of this important advance movement. In the mean time, he will remain with Bro. P. H. Parks, whose pleasant home on the bay-side has the advantage of good water, and fine shade trees in his beautiful lawn. Several other buildings are contemplated, and in some cases the lumber is already procured. During the pastor's absence, one of his people died, after a brief illness—a solemn warning of the uncertainty of life.

The first quarterly visitation of the Presiding Elder, Rev. John A. B. Wilson, was an occasion of much interest and satisfaction. He came across Tangier Sound in a large "Buckeye," with Rev. J. D. C. Hanna and Benjamin Foxwell. A pleasing incident of the visit was the marriage of Mr. Crisfield Thomas of Somerset Co., and Miss A. Cooper of Holland's Island, by Presiding Elder Wilson, the evening of his arrival.

Letter from Wood Lawn, Md.

DEAR BRO. THOMAS:—At the last session of our Annual Conference, Rising Sun circuit was divided, and its two charges made independent stations. Bro. Isaac Jewell was appointed to Rising Sun and Wm. R. Sears, to Hopewell. Whether the severance was a wise stroke of policy, remains to be seen. In my humble opinion, it was the best thing that could have been done. Hopewell, instead of having preaching every alternate night and day, has it now twice a day. Of course there are some things to be adjusted, but I am trying to marshal my forces, and after I get them in working order, we will no doubt have good success. It is only just to the Hopewell friends for me to say, that I have never met with

such warm hearted, and sympathetic people in any place before. Their kindness has won my heart, and with God's help, I will do my best, to serve them. Their kind mention of ex-pastors, makes me confident that God will bless such people. My predecessor Rev. Joseph Robinson, and his family have left many ardent admirers.

But alas! death has been making inroad upon our ranks. The day after my arrival, one of our best, most esteemed and cherished brothers was called away. His sun went down in a sea of glory. His death was "the death of the righteous." His late pastor, Bro. Robinson, had charge of the services, and spoke very feelingly of the deceased. We shall miss him much.

His noble family are doing their best to fill his place. The mantle of husband and father, seems to have fallen on both wife and children. "He shall not return to them," but thank God they can "go to him." I am expecting prosperity, and pray for God's richest blessings on these people, who have opened both hearts and homes to his servants.

Letter from Accomac, Va.

If any county in the State of Virginia, has for the last twenty-five years, been cursed with rum, that country is Accomac. With gin mills multiplied in all the towns, and set up at every cross-roads, it is not surprising that red-handed riot and murder has swelled the records of our criminal courts. Drunken minors, and Sunday orgies have told unmistakably, how whiskey-sellers violate the laws enacted for preventing these admitted evils of the license system. With the exception of Tangier Island, no part of our otherwise prosperous county, was exempt from the terrible curse.

For years, the Christian element of the various sections, have been sending their petitions and prayers to their servants, the members of our Legislature, asking relief from the shackles, that these servants alone could break; but all to no purpose, until the meeting of the last general assembly, when a law was passed, placing the responsibility for a continuation of these things, where it properly belongs, in the hands of the voters of each magisterial District.

Chincoteague was the first in the county, to sound the toe-sin of war. At the first skirmish, the liquor men counting their forces said, the solid south (meaning the southern portion of our Island), was against a divided north, and our defeat was sure. Nevertheless, we went to work, establishing recruiting stations in all the churches, and at points where there were no churches; and the heroic efforts of our own people, as well as the volunteer assistance of Revs. Robt. W. Todd, J. A. B. Wilson, and William M. Warner, J. K. Schneider, Captain Strudtevant and others, in speech and song, will not soon be forgotten. That our people are thoroughly aroused on the subject is attested by the excited throngs, that daily and nightly, gather to listen to the story of the "ruin wrought by the rum traffic," and the blessings that shall come to us, and the generation to follow, by reason of the overthrow of the rum power.

April the 24th, we confidently expect, will witness the Waterloo of the liquor license system on Chincoteague, and a shout of victory will go up from this "Isle of the sea," whose echo will be caught up by the Districts on the main land, inspiring the hearts of the pure and the good to deeds of heroism, that shall result, on the 15th of May, in the utter defeat of this enemy of "God, and Home, and Native Land." K.

Letter from Newark, Md.

Instead of Cape Charles City, as indicated by Conference Minutes, my present address is Newark, Md. The change was made March 18th, and I repaired, on the 20th, to this heaven-blessed spot, to find as kind and appreciative a flock, as exist within this district. The work went on pleasantly, until April 8th, when the all important event, took place, which, it is said, makes "two hearts beat as one." After a few days among other friends, we returned April 16th, and found many friends at the parsonage to greet us with cordial wishes and congratulations. Every appointment on the circuit was well represented, and each one brought some token of regard. A most inviting supper was awaiting us, in which we all participated. Only after our guests had departed, did we discover that we were the happy recipients of a large and most welcome donation, including almost every variety of table supplies in liberal profusion. We shall hope to show these kind and hospitable people our high appreciation, by earnestly laboring for the peace and prosperity of Zion. Our Sabbath-schools are all in fair condition, the Catechism and Berean Lessons being used. We hope to make all possible improvements in this most important part of church work. Our people appreciate this field of religious

toil. We pray that every department of church work may greatly prosper, and that at least a hundred souls may be converted to God. E. H. D.

A Woman Can Keep a Secret.

Bro. Thomas, you know it is said that a woman can't keep a secret, but the ladies of Trappe are an exception. On learning that last Monday would be fourth anniversary of our marriage, they planned to give us a surprise, and so well did they keep their secret, that we had not the slightest intimation or suspicion of it, until about 8 o'clock, when they began to crowd into the parsonage with baskets bundles and &c. Rev. B. S. Highley, the popular editor of the "Talbot Times" was present and made a speech, to which the pastor replied. About seventy-five ladies and gentlemen were present. Every one seemed to have a good time. While some were engaged in conversation and merry laughter, others sang with Miss Clara Parrott at the organ. About ten o'clock they departed, leaving behind one of the handsomest of donations, consisting of chickens, hams, flour, sugar and coffee enough to last us for months to come, besides butter, eggs, drygoods, &c. Even little "Ray" was remembered with a pair of shoes, some new dresses, and a good sum of money for his bank.

Nor is this all, for we have held a kind of a protracted donation, ever since the day we moved into the parsonage, and it still continues, so that we have concluded that we have fallen into the hands of a kind-hearted people. We are much pleased with our new charge, and earnestly pray the dear Lord to make us a blessing to this people, and help us keep the work up to the excellent condition in which Bro. Stephenson left it.

April, 14, '86. A. P. PRETTYMAN.

Wedding at the M. E. Church, Snow Hill, Md.

The Methodist Episcopal Church was filled Thursday morning, the 18th inst., with a large and brilliant audience, which had assembled to witness the nuptials of Rev. E. H. Derrickson, a prominent young minister of the Wilmington Conference, and Miss Annie Ellis, youngest daughter of our esteemed citizen, John C. Ellis, Esq. The contracting parties were preceded by the parents of the bride and a few of their near relatives. The ushers were Messrs. Thomas B. Truitt and Robert N. Todd of Snow Hill; Eben Hearn of Stockton, and William Schoolfield of Pocomoke City. Miss Lily Vincent performed upon the organ. A few minutes after 7 o'clock, the happy principals entered the church, and standing in front of the chancel, were united by the Rev. Robert W. Todd, pastor of the church, assisted by Rev. C. A. Grice, of Onancock, Va., and vows which made them one while life shall last were spoken, and the procession marched gracefully out. The bridal presents were handsome and numerous, and of great variety. The happy couple took the 7.25 train for Philadelphia.—Democratic Messenger.

Between 75 and 100 friends of Bro. Abram Chandler, met at his residence on Friday last to celebrate the 81st anniversary of his birth. After singing, Rev. Dan'l Green led in prayer, and was followed by another selection of song and an address by the pastor, Rev. E. H. Nelson. Dr. Swithin Chandler read an interesting paper, giving the ancestry of Bro. Chandler. A special feature was the gift of a handsome chair, the presentation speech being made by Rev. V. G. Flinn. Bro. C. acknowledged the gift in well chosen words, and gave a brief history of his religious life. The ladies then took charge, satisfying the wants of the many present, not only with substantials, but with cake, cream, and fruits.

The visit was a complete surprise to Bro. C. who seemed overcome by this demonstration of friendship.

The University of Pennsylvania, Philadelphia, contains students from nineteen foreign countries. There are representatives from twenty-nine of the United States, and the whole number of under-graduates is 1,028. Of these, 500 come from outside of Philadelphia, and 296 from outside of Pennsylvania. The members of the various faculties number 115.

The admirers of Rev. Sam Jones, the evangelist, will be pleased to learn that he will be in Baltimore the first Sunday in May, to remain a month or more. The committee having charge of the arrangements for his visit have completed most of the necessary details. A choir will be organized under the direction of Prof. Harry Sanders.

ITEMS.

Neglect is Death!—No church can afford to neglect its missionary work. The church holds the oracles of God as a trust for all men. It is to convey the invitations of God's mercy to all men everywhere.—Christian Intelligencer.

December 20th, there were nine admissions to the Mainpuri Church, seven by letter and two on profession. The two admitted on profession, were husband and wife, and were Brahmans of the highest caste. Their baptism created quite a sensation in the city, and was witnessed by a large crowd of Hindoos and Mohammedans.

South West Kansas Conference.—Dr. Wm. Butler writes from M'Pherson, Kan., that the contributions last year, amounted to \$2,268; the Conference this year was assessed \$2,500; the collections summed up, \$3,555, being \$1,055 more than the assessment, and \$1,287 over the "million line."

Next to the eternal promises of God, nothing feeds this growing mission spirit like the facts from the mission fields. The soul that does not want them, lacks just one thing, a good, healthy appetite.

There is a school in London, called the Zenana and Medical School, from which sixty women have been sent out as missionaries to India in connection with the Baptist, Episcopal and Wesleyan Churches. Lady Dufferin, wife of the Viceroy of India, is said to be enthusiastic in advocacy of sending more well-trained women, as missionaries to that country.

Atlanta, Ga., which has claimed to be the largest city under prohibition, must now yield the belt to Manchester, Mass., a city of 75,000 population, which has, under the local option law, voted no license, to go into effect May 1st.

Rev. Albert S. Hunt, D. D., one of the secretaries of the American Bible Society, expects to sail for Europe on the 21st inst., in time to reach London before the anniversary of the British and Foreign Bible Society. He will remain until after the session of the English Wesleyan Conference.

April 1st, Miss Nellie Arthur, the daughter of ex-President Arthur, in a class of forty-five young ladies, was confirmed at St. John's P. E. church in Baltimore, by Bishop Paret. She came on from New York for that purpose.

Rhode Island has adopted prohibition, greatly to the astonishment of the liquor men, who have at once entered upon the legal fight against the amendment. A large sum of money has been raised, able lawyers have been retained, and the case will be carried at once into the courts. They are desperate. But it will not avail.—Pittsburg Christian Advocate.

The executor of the estate of Mary Woodward, of Cazenovia, N. Y., has notified the W. F. M. S., of the bequest of \$700.

By a recent gift, forty thousand dollars have been added to the endowment of Northwestern University, Evanston, Ill.

The Republicans of the New York Legislature have had a caucus, and decided to pass a submission proposition, for the people to vote on.

Senator Logan has been selected as the orator for the occasion, of the decoration of Gen. Grant's tomb at Riverside Park, New York, on memorial day.

A new school building in connection with the Methodist Episcopal Mission was opened recently in North Lucknow. It is centrally located, and is the only Anglo-vernacular school in North Lucknow, where twenty-five thousand people live. It is the seventh school-house built by the mission in that city.

In twenty-five years the number of Protestant missionaries in China has grown from 150 to 500, and of churches from 50 to 400. A quarter of a century ago, there were no theological schools for students, and only 4 of the 18 provinces were occupied with missionary posts. Now 260 students are found in 20 schools, and missionary labors are carried on in all the provinces but one.

After two years' labor at the capitol of Corea (Seoul) a colporteur has seventy men who are applicants for baptism; another has over twenty in a city in the south. One of them opened a preaching place in a city in the west, where he has eighteen believers.

Marriages.
JACOBS—CALLAWAY.—At the parsonage in Newport, Del. on Thursday evening, April 15th, 1886, by Rev. E. H. Nelson, Stansbury Jacobs and Lizzie E. Callaway,

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Hockessin	May	1 2
Newport	"	1 2
Charlestown	"	8 9
North East	"	8 9
Elk Neck	"	9 10
Port Deposit	"	14 16
Hopewell	"	15 16
Rowlandville & Mt. Pleasant	"	15 16
Rising Sun	"	16 17
Scott	"	18 23
Union	"	20 23
Asbury	"	29 30
St. Paul's	"	30 31
St. Georges	June	6 7
Delaware City	"	5 6
New Castle	"	13 14
Red Lion	"	13 14

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.		
Chestertown	April	23 25
Pomona	"	24 25
Rock Hall	"	24 25
Church Hill	May	1 2
Centerville	"	2 3
Queenstown	"	7 9
Kent Island	"	8 9
Wye	"	9 10
King's Creek	"	15 16
Easton	"	16 17
Hillsboro	"	22 23
Greensboro	"	23 24
Trappe	"	30 31
Oxford	"	25 30
Royal Oak	"	29 30
St. Michaels	June	4 6
Talbot	"	5 6
Bayside and Tilgham	"	5 6
Odessa	"	12 13
Middletown	"	13 14
Townsend	"	13 14

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.		
Cambridge	May	2 3
Beekwith	"	2 3
Woodlandtown	"	9 8
Church Creek	"	9 10
East New Market	"	16 17
Vienna	"	16 15
Hurlocks	"	16 15
Federalburg	"	23 24
Preston	"	23 22
Seaford	"	30 28
Galestown	"	30 29
Cannon's Crossing	"	30 31
Bridgeville	"	30 31
Greenwood	June	6 5
Farmington	"	6 5
Houston	"	6 7
Harrington	"	6 9
Millsboro	"	13 12
Nassau	"	13 13
Lewis	"	13 13
Milton	"	20 19
Georgetown	"	20 21

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Snow Hill	" 30 May	2 10	F 7
Girdletree	May 1 2	2	S 9
Stockton	" 2 3	7	M 9
Gumboro	" 8 9	10	S 2
Shortley	" 8 9	2	S 9
Parsonsburg	" 9 10	7	M 9
Cape Charles City	15 16	10 7	S 7
Onancock	" 15 16	10	S 9
Accomac	" 16 17	3	M 9
Frankford	" 22 23	2	S 9
Roxanna	" 22 23	10	S 2
Bishopville	" 23 24	10	M 2
Schylville	" 23 24	7	M 9
Berlin	" 29 30	10	Sat 9
Newark	" 29 30	2	Sat 2
Powellville	" 30 31	7	M 9
Laurel	June 5 6	10	S 7
Bethel	" 5 6	3 7	S 10
Quantico	" 12 13	10	S 2
Fruitland	" 12 13	3	S 9
Salisbury	" 13 14	7	M 9
Delmar	" 19 20	10	S 9
Riverton	" 20 21	3	M 1
Shartown	" 20 21	8	M 8
Fairmount	" 27 27	10	S 2
Westover	" 26 27	3	S 10

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON, P. E.

H. ARTHUR STUMP
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PROF. S. T. FORD,
PUBLIC READER,
260 W. 21st STREET,
NEW YORK.

Pulpit Don'ts.

Don't preach more than thirty minutes.
 Don't think to be immortal, by being eternal.
 Don't try to be eloquent—only try to be simple.
 Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
 Don't preach science, not even the science of theology. Your pulpit is not a lecture platform, nor your church a school room.
 Don't try to be funny in the pulpit; never say a funny thing on purpose. Humor that says itself will do no harm.
 Don't try to be some one else. There is only one person worth imitating; and the way to imitate Him is by living in Him.
 Don't substitute gush for good sense—rhapsody for reason, and asseveration for argument.
 Don't mistake noise in a sermon, for eloquence, or noise in a prayer, for devotion.
 Don't use the prayer to tell your congregation the news of the week, or the Lord, the latest discoveries in theology.
 Don't try to save the truth; the truth can take care of itself. Save men.
 Don't turn your pulpit into a stump. If you want to help your party, find a stump outside.
 Don't ask the centre pews, what you may preach; ask the New Testament.
 Don't imagine that you are the Board of Deacons, the Board of Trustees, the church meeting and the society; you are only the pastor.
 Don't forget that it always takes two to perpetuate a scandal: one to listen as well as to speak.
 Don't forget that it always takes two to make a quarrel, and—
 Don't be one of them.
 —From Christian Union.

Robinson Crusoe's Island.

The island of Juan Fernandez is accurately described, and the visitor who is familiar with the Robinson Crusoe can find the cave, the mountain paths, and other haunts of the hero, without difficulty. It is covered with beautiful hills, and lovely valleys, the highest peak reaching an elevation of nearly 3,000 feet. After independence in 1821, Chili made Juan Fernandez a penal colony, but thirty years after the prisoners mutinied, slaughtered the guards and escaped. Then it was leased to a cattle company, which has now 30,000 head of horned cattle, and as many sheep grazing upon the hills. There are fifty or sixty inhabitants, mostly ranchmen and their families, who tend the herds, and raise vegetables for the Valparaiso market.
 Great care has been taken to preserve the relics of Alexander Selkirk's stay upon the island, and his cave and huts remain just as he left them. In 1868, the officers of the British man-of-war Topaz erected a marble tablet, to mark the famous lookout from which Mr. Crusoe, like the ancient mariner, used to watch for a sail, "and yet no sail from day to day."—Nashville Advocate.

The Doctor talks to the Boys.

I have seen a good deal of evil come from the discontent of boys with their home life. As soon as they arrive at the age of sixteen or eighteen years, they think that the farm is too small for them and that the city is the only proper place in which to live. If the parents yield to their persuasions, their boys go to the city, which they find to be already full of boys, looking for something to do. If they manage to struggle along, the majority of those who support themselves lead a life of hard work and privation, and but a very small number make a success in life. Some of these boys happy indeed, if they can do so, make their way back to their homes. Some to struggle, continue ashamed to go back, and still others—a number sad to contemplate—go downward to a life of shame. Do not understand me to say that no boys should leave the country for the city. The mischief comes from boys making a change for the sake of a change, and before they find out what they are fit for; indeed, before they have really found what their country home has to offer them. I have tried

to show our boys that if they find life dull, and they would have novelty, that each spring the wood, the meadow, the stream and the fields are as full of novelties as the most crowded city street. Would they see wonders, each seed that is placed in the ground, each bud that opens upon bush or tree, even each egg that is placed under the old hen, is working out a greater wonder than any city showman can present. Even the commonest things, the pebble under foot, a bit of limestone or of coal, has a story to tell you, if you will but hear it. While I would not check the proper aspirations of any boy, I would have him first know something about the home he is so ready to leave, and not wait until he returns to it, after sore disappointments, to learn that their is "no place like home."—American Agriculturist.

A Minute's Anger.

Not long ago, in a city not far from New York, two boys, neighbors, who were good friends, were playing. In the course of the game, a dispute arose between the boys, and both became angry; one struck the other, and finally one kicked the other, who fell unconscious in the street, was taken home, and now for four weeks has suffered most cruelly. The doctors say, that if he lives he will never be well, and will always suffer and need the constant care of a physician. If the boys had been the greatest enemies, they would not, could not, have desired a worse fate for each other than this. But, instead of enemies, they were friends and loving companions. Now everything is changed. One will never be able to walk, or to take part in active games; the other will never forget the sufferings he has caused.
 A minute's anger caused this.—Evangelical Messenger.

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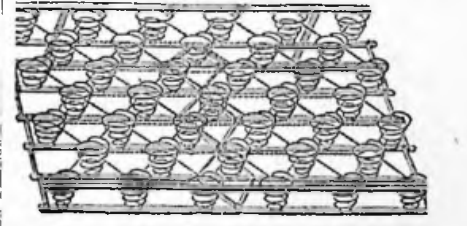
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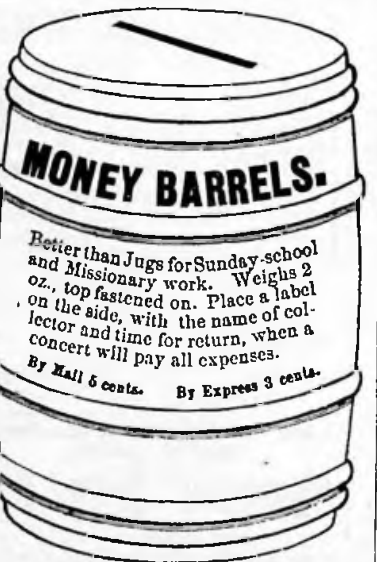
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