

# Peninsula Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

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J. MILLER THOMAS,  
Associate Editor.

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## LAND OF THE BLESSED.

O land of the blessed, thy shadowless skies  
Sometimes in my dreaming I see;  
I hear the glad songs that the glorified sing,  
Steal over eternity's sea.

Though dark are the shadows that gather  
between,  
I know that thy morning is fair;  
I catch but a glimpse of thy glory and light,  
And whisper, "Would God I were there!"

Chorus—O Saviour, prepare my spirit to  
share  
Forever with thee those man-  
sions fair.

O land of the blessed, thy hills of delight  
Sometimes on my vision unfold;  
Thy mansions celestial, thy palaces bright,  
Thy bulwarks of jasper and gold;  
Dear voices are chanting thy chorus of  
praise,

Dear eyes in thy sunlight are fair;  
I look from my valley of shadow below,  
And whisper, "Would God I were there!"

Dear home of my Father, fair city whose  
peace

No shadow of changing can mar,  
How glad are the souls that have tasted the  
joy!

How blest thine inhabitants are!  
When weary with toiling I think of the  
day,

(Who knows if its dawning be near?)  
When He who hath loved me shall call me  
away

From all that hath burdened me here.

## Methodism.

### A DOCTRINAL MOVEMENT.

(From Dr. Milby's address before the Southern  
General Conference, Wednesday, May 12th.)

It has been the popular opinion, indeed the assumption of some thinkers, that Methodism was distinctively, even next to exclusively, a movement within the moral and spiritual spheres. In the truth of facts and the philosophy of the facts, Methodism was as really and deeply a movement within the sphere of doctrines. Her mighty power within the moral and spiritual life was possible only through the definite preaching of the vital doctrines of the gospel. There was very little clear apprehension of these doctrines at the rise of Methodism. This was a chief reason of the low state of morality and religion. Methodism appears with new doctrines as well as with a new spiritual life. Else, why the antagonisms which she met, and the onslaughts which endured on doctrinal questions? Why the polemical tracts of Wesley? Why the *checks* of Fletcher? Why the *letters* of Fisk? Methodism, while intensely practical and evangelistic, was compelled to be doctrinally controversial. Doctrinal preaching in a controversial manner was common with our fathers, only because their doctrines were new and strongly opposed by the leading Churches.

There is a present tendency to discount doctrines as of little concern to the moral and spiritual life, even to represent them as a hindrance rather than a help to this life. Such an opinion is philosophically shallow and false to the facts of Christian history. A religious movement with power to lift up souls into a true spiritual life must have its inception and progress in a clear and earnest presentation of the vital doctrines of religion. The order of facts in every such reformation in the history of Christianity has been, first a reformation of doctrine, and then through the truer doctrine a higher and better moral and spiritual life. Why should a sinner repent? Why believe in Christ for salvation? Why be born of the Spirit? Why be consecrated to God in a life of holy obedience and love? Any sufficient answer to these great questions of the religious life must give the essential doctrines of Christianity. If we should re-

pent of our sins, God must be a moral Ruler, and we his subjects, with responsible moral freedom. If we should believe in Christ for salvation, he must be the Son of God, incarnate in our nature, and his blood an atonement for our sins. If we must be born of the Spirit, we are a fallen race, with native depravity, and the Spirit himself must be a personal divine agent in the work of our salvation. If we should be consecrated to God, in a life of holy obedience and love, it must be for the reasons of duty and the motives of spiritual well-being, which are complete only in the distinctive doctrines of Christianity.

In the combination of these doctrines, which Methodism brought into the clearest light, we may see their great practical efficiency. The fallen race is a redeemed race. The helpless soul receives helping grace, so that it is no longer helpless, but may turn unto the Lord and live. But duty meets with privilege in the grace of the atonement. While its universality is an assuring and winning truth, its helping grace imposes upon all the profoundest responsibility. We know with what directness and power our fathers preached these truths: how they pressed home the common moral freedom through a common helping grace, and the responsibility of every soul for his own moral life and destiny; with what assurance and joy they proclaimed a universal atonement and freely offered its saving grace to all. Much of their practical power was in these truths. Never since the days of the apostles have they been more clearly or effectively preached.

It is the honor of Methodism that she has given these doctrines to America in a living evangelism. It is largely her responsibility that they be maintained. In some other quarters there is vacillation, if not already serious defection from the truth. When such men as Dr. Austin Phelps and Dr. Edwards A. Park, long the ornament and strength of Andover, which represented a different school of theology from our own—when such men, perplexed with the vacillation and defection at their own door, look to Methodism for the maintenance of an orthodox theology, we may receive the fact in self-gratulation, but most of all should we receive it as a lesson of profound responsibility. Shall we faithfully meet its demands? I have great satisfaction in the fidelity of the Methodist Episcopal Church to these vital doctrines. I have joy in the faith that the Methodist Episcopal Church, South, is thoroughly sound on these same truths. May these two great Churches ever stand immovably strong, as two mighty, massive pillars bearing up the arch of saving truths, under which thronging multitudes may press into the kingdom of grace, and onward into the kingdom of glory.

### FUTURE.

The future calls us to a great mission. Our country has greatly changed since a hundred years ago. We have become a great nation. But we still need and shall continue to need a living evangelism. It is our rejoicing that this whole burden of need is not alone upon the Churches which we here represent. Other Churches are answering to the urgent call for the saving gospel. Still we must fulfill our own mission. The world world is open and waiting for the gospel. Never was there more work for Methodism. We still need the

spirit of the fathers, that same intense passion for soul-saving which was the inspiration of their heroic evangelism. There is work for all workers, and we welcome the fraternity and co-operation of the Churches of other schools of theology and other forms of polity.

There is no time for strife between the two great Churches of Episcopal Methodism. So long one in organic unity, and so homogeneous still in doctrine and polity, we must be one in a true brotherhood. The great mission to which the future calls us needs one great fraternity. The conciliatory temper of the North and South urges it. "Let us have peace" is a living voice in the air. Statesmen, politicians, soldiers of the once hostile sections meet again, in peace and friendship. Mr. President, when only twenty years away from the war we saw a strange thing—so strange as scarcely to have a parallel in the history of nations. With only twenty years to mollify the bitter experiences of the war we saw soldiers of the North and soldiers of the South, with bowed heads, clasping hands over the bier of General Grant. True, the spirit of Grant was very conciliatory and winning, especially as unfolded through the weary months in which the shadow of death lay upon the threshold of his home. His genuine simplicity, his kindness and magnanimity, his peace-loving disposition, his moral heroism in suffering awakened the generous sympathies of the American people; his dying benediction of peace and love for his whole country found a grateful response in the heart of the nation. But when I analyze the relative facts and seek their philosophy, I must find in these soldiers of the South a magnanimity kindred to that of Grant himself; for only with a good measure of such magnanimity could they have been thus receptive and responsive to the inspiration of his example. Now if there be such a spirit of conciliation in the nation; if statesmen, politicians, soldiers, once in such bitter strife, meet again in peace and friendship; most of all, if soldiers of the South who were in the thick of the fight, in all the hot passions of the war can so conquer the past as to bring a tribute of honor to the bier of the great soldier of the North, there must be no delay of fraternity, no lack of a true brotherly love between the Christian people of the North and South. The Methodist Episcopal Church, and the Methodist Episcopal Church South, one, in so much and two, in so little, must lead the march of peace and love.

### John Knox.

I want to take you back to the sixteenth century, into rugged Scotland, and into the rugged times of that period of its history. I want to introduce to you, hoping you will become better acquainted with a man of whom it was said: "No grander figure can be found in the history of the Reformation in this Island than that of Knox."

John Knox was a boy when the Reformation movement began in Germany; indeed, it was ten years after that, when he was ordained a priest. It was twelve years later that he avowed himself a Protestant—and thus incurred the wrath of the Cardinal. He was of course, obliged to withdraw from St. Andrew's, where he held the position of rector, and seek a place of refuge. This he

found with a friend named Hugh Douglas. And the old ruins of the chapel at that place are still called "Knox's Kirk." One of his beloved friends was tried—and condemned to the stake for heresy. The Cardinal, whose anger he had roused, was killed about that time, and Knox was suspected of having a hand in it; and, having been tried, was condemned to the galleys. For about a year he suffered as a prisoner, and from illness. After he was set free, he went to a town on the borders of England, where he succeeded in turning the hearts of many to the views of the Reformers. Always—as he had opportunity—he defended the cause of the Reformation.

He was raised to a post of honor by King Edward, receiving the appointment of King's Chaplain. He was offered a Bishopric, but declined the honor. At Edward's death he was again in danger, because the new Sovereign was not in sympathy with the views which he was advocating—and not thinking it wise to throw away his life, he went to the continent; he was for a time, pastor of a church in Geneva, where he became a friend of Calvin, and spent two or three peaceful years.

When he returned to England, the Scottish clergy burned him in effigy, and he was not well received even in England. Elizabeth was now upon the throne, but this did not seem to make matters much better for Knox.

Now I can not tell you in the little space given me about the stormy times that followed his return to Scotland. He believed that the time had come when the Reformation in Scotland must be established, and he fought bravely with tongue and pen for its success. The young and beautiful Queen of Scotland tried her powers of pleasing upon the heroic man who had dared to speak plainly of the sins even of the Court. "But the faces of angry men could not move him, neither could the beauty of the young Queen charm him, nor her tears melt him." He continued to preach according to his convictions, and kept it up with no lessening of power until a short time before his death. But about 1570 his strength declined—but, though growing weaker physically—he seemed to lose none of his intellectual and spiritual vigor. He spoke in public for the last time Nov. 9, 1572, and died on the 24th of the same month, holding up his hand to testify of his adherence to the faith for which he had lived, and preached, and toiled, and in which he was now dying. I think the more you study the character of this man, the more you will admire it. If he seemed rough—remember he lived in rough times. If he was intolerant, it was an age of intolerance—and his intolerance was exercised only where he felt that the truth was assailed.

Carlyle says: "Nothing hypocritical, foolish or untrue can find harbor in this man; a pure and manly, silent tenderness of affection is in him; touches of genial humor are not wanting under his severe austerity. A most clear-cut, hardy, distinct and effective man; fearing God without any other fear. There is in Knox—throughout—the spirit of an old Hebrew prophet, a spirit almost altogether unique among modern men."—*The Pansy*.

## That Strange Voice.

In a recent sermon preached in New York, a learned bishop related a strange incident. When the Rev. Dr. Tyng, who died a few months ago, was a young man, some one wrote him a very provoking letter. After reading it, the Doctor wrote a reply, filled with sharp and bitter words. He then started to mail his letter. On his way he heard a voice, as if some one spoke to him saying: "Stephen, that won't do!" Who spoke that sentence? Who gave that warning? Was it some kind friend who knew the young rector was out of humor, and that he had written some hasty words—words he would not write, when cool or free from passion? Or was it some bird in the air, or some angel in the sky? How was it, boys and girls? Whence came that strange voice? Who can tell?

I can almost hear some of you answer, "conscience." That is exactly right. But what is that strange thing about us—that "inward monitor," which is called "conscience?" It is very hard to tell. We do not know exactly what it is. But we do know it is something that belongs to us—a part of ourselves.

Let me tell you a little story just here. An aged Christian was once asked by a scoffer (that is one who mocks at the Bible), "where is your heaven, and how far is it from this world?" "Well," replied the gray-haired pilgrim, "I cannot tell just where it is, nor just how far from this world, but, can tell you one thing about it, which I think is a great thing, and the main thing." "What is that?" asked the scoffer. "Well, sir," was the answer, "I can send up a prayer, and get an answer in three minutes!"

Wasn't that a good answer? "O, yes," you say. So it was. It is much the same with conscience. If we are even going to do wrong, we shall get an answer quicker than three minutes! Yes, before we do the wrong act will be felt a thumping in the breast—a sort of knock at the door, so that we almost speak right out and say, "Who is that?" But we must give heed to this voice, or after a while we will not hear it at all.

What do you think the young preacher Tyng did? Why, he just turned round, walked back to his study, fell upon his knees, and asked the Lord Jesus to help him write a more soothing letter. And He did! Yes, in less than three minutes, his prayer reached the throne of grace—passing sun and moon and stars in its rapid flight. And the answer came back, almost as quickly as a thought.

Now boys and girls, take good care of your conscience. It is to be your daily and hourly attendant through life—a kind of "body-guard." Night and day, at home or abroad, sick or well, this will be your guide. Don't betray this friend. If treated well, you will have no better adviser. If treated ill—what shall I say? Why, just this: he will not advise, nor warn you at all. He will let you rush on to ruin. In the Bible (Hosea 4: 17) you will find this verse: it is dreadful but true: "Ephraim is joined to idols: let him alone!" And that means, if any one is bent on his own ruin, and prefers to go that way, let him go. But it is better to stop and listen to the voice of conscience. Better still to get down upon your knees, and ask Jesus to keep you from all evil. H.

—*New York Observer*.



## 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.*

### OUR NATION'S COVENANT WITH HELL.

For so much gold, we license thee  
To ruin, kill, destroy;  
To drive from home its brightest gems,  
And drown each cup of joy,  
To excite men to deeds of strife,  
To angry words and blows,  
To decrease all the joys of life  
And increase all its woes.

For so much gold, we license thee  
To fill the drunkard's bowl,  
And thrust upon society,  
These desecrated holes;  
These dens of drinking, gambling, wrong;  
Those dens of dark reptile,  
Where vice, with bacchanalian song,  
Sinks men below the brute.

For so much gold we license thee  
To plunge our land in crime,  
And on the people lay a tax,  
Oppression scarce could bind;  
To make court sessions long and dear,  
Our jails and prisons fill;  
And thus with horror multiply  
The curses of the still.

For so much gold, we license thee  
Our poorhouse rooms to fill,  
And many a helpless orphan curse,  
And many a mother kill,  
And many a brother stain with crime;  
Make many a sister moan;  
Make many a father sit and pine  
In a dungeon cell alone.

For so much gold, we'll stand between  
Thee and all justice due,  
All wives' entreaties mothers' tears;  
Pay us and we'll shield you.  
"I paid them for their license bill,  
The gold they did receive,  
If wrong is done, they guilty are,  
And justice will receive."  
—*Baltimore Methodist.* G. D. Kent.

### Going and Returning.

The other day we noticed him as he came across the bridge, with his wagon full of cotton, and chickens and eggs. He found ready market for his produce and we thought how happy his little ones would be, when he returned home in the evening with toys, and dresses, and shoes and food for the morrow, and some clear money in his purse. We thought we could see his wife standing in the doorway to give him a cordial greeting on his return, so desirous were we that he should make home happy and contented. We could almost see his cheerful face as he returned to his family, after a day's absence. So we thought, and returned to our work.

But eventide came and he passed by our window again. He had nothing we had thought he would have. The bed of the wagon was bare. No little shoes, nor toys, nor dresses, nor food for the morrow, nor money in his purse, we dare say. The man was drunk. He had changed, and this changed our thoughts of his home. We could see the children shrinking from his approach, and the wife, so careworn and sorrowful. She could not meet him with the pleasant smile, with which she had intended greeting him. He was breaking her heart, and preparing to make paupers of his babies.  
—*Alabama Baptist.*

The population is massing itself in cities more every year, and vice is increasing. Misrule in municipal government is due to whisky. Great cities are mounting to the crown of American politics, and standing tiptoe on these cities is the liquor traffic. We are today in more danger from the liquor traffic, than fifty years ago from slavery. The mayor of Chicago said three years ago, that the temperance societies and the churches could do their talking on the platforms, and the bummers would run the town. High license saloons are the strange woman's home, and the resort of gamblers and politicians.—*Joseph Cook.*

No political demagogue or party shall ever put a padlock on my mouth. On all moral questions I intend to speak out. A ballot cast in the interest of the iniquitous liquor traffic is morally wrong.—*Rev. Runsey Smithson, Alexandria, Va.*

The following shows who is at fault when "Prohibition does not prohibit:"

We are proud to live close to the Fourth district, Cecil Co. Md., whose inhabitants are law-abiding citizens.

When the local option law was passed, the people in the Fourth accepted the situation, and in all the seventy or seventy-five men who have been before the court from nearly all parts of the county, for the violation of the law, not one of them can be traced to the Fourth. If the law has ever been broken there, the party doing it, has not been suspected. All honor to the "Old Fourth."

Dr. J. B. Hawthorne says: "Whisky has made three millions of paupers in the last five years. Who takes care of them? The men who make them paupers? No; they turn them over to the State and to Christian charity. You who are honest and virtuous have the bill to pay."

### Joseph Cook on Gough.

The largest audience of the season convened at Tremont Temple, on Washington's Birthday to hear Mr. Cook deliver his 182d Boston Monday lecture. It was regarded as one of his most vigorous and eloquent efforts. The prelude was on "John B. Gough as orator and Reformer." "Total abstinence is a closed issue. No intelligent man now in face of the record of life assurance societies, dares recommend anything like moderate indulgence. I hold that this century has settled it that total abstinence is the only safe thing. Eighteen states of this Union are now teaching their children that total abstinence is required by the latest light of science. And the same number of states, also, are giving instruction against all kinds of narcotics; and let the pulpit say Amen!"

"Mr. Gough was opposed to every form of license, high or low. This is not a closed issue; for certain portions of the church seem willing to license the gilded saloon although not yet—thank God! willing to license its Satanic Siamese twin, the brothel. The other evening in Philadelphia, coming home from the Academy of Music, I saw the glaring windows of a whisky hell, and above it were windows lighted far toward the sky. I asked a gentleman who walked with me, 'What is up there?' He answered significantly: 'You had better not ask.' God helping me I am determined to the end of my life to refuse my consent to the licensing either of the brothel or the gilded saloon! Mr. Gough has often said that he had rather be the worst seller of liquor that ever stood on two feet than the man to license its sale."

### Workingmen and Whisky.

If the workingmen of this nation were free from the appetite for rum three-fourths of the saloons would have to close up for want of patronage. Every man who takes the pains to investigate can find out the fact that the saloon-keepers live principally off the hard-earned wages of laboring men. When pay-day arrives in any large manufacturing town the groggeries do their most rushing business. The money that the mechanic or laborer should spend on his family is squandered on drink and goes to fit up a costly bar, to dress the saloon-keeper's wife in silks and satins, to furnish his table with rich fare; while the workingman's wife dresses in calico, his children in shreds and patches, and their fare is of the poorest. Heaven alone knows the misery suffered in that home which has a drunken son. What is the reason that the honest, sober element in the various trades' unions do not direct their energies to the extermination of this ruinous traffic, which draws the bulk of its sustenance from the very men they were organized to benefit? Why is not the united power of these unions directed to the loosening of the rum-power's hold upon their members, to saving the young men in their ranks from falling into the clutches of the demon? Why do they not unite against the monster evil of our land, which is the greatest enemy of the working classes?—*Toledo Blade.*

## Youth's Department.

### Singing Hearts.

Most boys and girls know what it is to have days when everything goes wrong. It begins early in the morning; one is late to school, and misses his lessons. The sun does not seem to shine brightly, and the games which are so pleasant on other days, have no fun in them. Most always it is the boy's own fault; he has been lazy, or careless, or cross, and so he has spoiled the whole day for himself.

Then there are days when his heart seems to sing with gladness from morning to night. Every duty is easier, every pleasure greater. What makes the difference? It is all in the heart. One of the great prophets in the Bible tells us how we can always have the bright, sunny, happy days. He speaks of those who believe in God, who know and feel that God loves them, and who love and trust him in return. And this is what He says shall happen to them: When they go out, it shall be as if "Joy," a bright, white-robed angel went ever by their side, as if "Peace," a calm, gentle, helpful sister, led them by the hand. So happy shall they be that it shall seem as if even the "mountains and the hills broke forth before them into singing," and as if "all the trees of the field clapped their hands!" Their own happy hearts, at peace with God, should so light up every spot in the world, that it would seem as though even the mountains and hills and trees were being glad with them. Would not that be a beautiful way to feel? Then even the dark fall and winter days would be as bright and joyous as the summer sunshine.—*Child's Paper.*

### Say "No."

"Alice, what will you say when they offer you wine at dinner?" asked Dick. "I shall say 'no, thank you.'"

"Suppose for politeness' sake, we take a sip."

"O Dick, you don't mean it! Think how we promised mamma we wouldn't! Think of the trouble intemperance brings!"

"I'm not talking intemperance," said Dick, impatiently: just about a sip."

"But one sip might lead to more; don't take even a sip, dear brother."

"Cousin Mary will look, and Louis will think 'How curious!' and Albert will put up his eye-glass. I hate to be looked at as a curiosity."

"So do I," said Alice. "Perhaps it won't be as bad as we think. I mean to say 'no' all the same. It would not be rude," she added eagerly.

"General Washington said it was not. One day near the end of our Revolutionary War, a young officer came to Philadelphia to see Washington on business. He was invited to a dinner party. A little before they were to leave the table, Washington, calling him by name, asked him to take a glass of wine. 'No; thank you, sir,' said he, 'I have made it a rule never to touch wine.' Every one looked surprised that the young man should refuse such an invitation from the General. He is rude they thought. What! say 'no' to Washington! Washington saw in a moment how they felt. He said 'I do not want any one at my table to partake of anything against his inclination. I honor you, sir, for refusing what you consider wrong.'"

"Good for the General!" exclaimed Dick.

"Good for the young man!" said Alice. "He was not sure what the General would think of him, and yet he was not afraid to do what he thought was right."

—*Sel.*

The State of New York provides free schools for children; but out of over 1,600,000 children of school-age, less than 600,000 are in average daily attendance.

### Johnny's Calculations.

Johnny was poring over his mental arithmetic. It was a new study to him, and he found it interesting. When Johnny undertook anything, he went about it with heart and hand.

He sat on his high stool at the table, while his father sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Little Johnny's father had been speaking to his mother, and Johnny had been so intent in his book, that he had not heard a word; but as he leaned back in his high chair to rest a moment, he heard his father say: "Dean got beastly drunk at the club last night; drank ten glasses of wine; I was disgusted with the fellow."

Johnny looked up with bright eyes. "How many did you drink, father?"

"I drank one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said the boy reflectively.

"John!" cried his parent sternly in a breath. But Johnny continued with a studious air:

"Why, yes; if ten glasses of wine makes a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There, there!" interrupted the father, biting his lips to hide the smile that would come; "I guess it's bedtime for you, and we'll have no more arithmetic to-night."

So Johnny was tucked away in bed, and went sound asleep, turning the problem over and over, to see if he was wrong. And just before he had lost himself in slumber, he had a thought: "One thing is sure; if Dean hadn't taken the one glass, he would not have been drunk. So it is the safest way, never to take one; and I never will." And the next thing, he was snoring, while Johnny's father was thinking: "There's something in Johnny's calculations, after all. I will ask Dean to sign a total abstinence pledge with me to-morrow." And he did so, and they both kept it. So great things grew out of Johnny's studying mental arithmetic, you see.—*Temperance Banner.*

Dr Haygood, in a recent article in *The Independent*, entitled "The South's Case is the Nation's Case," after clearly showing that the poverty-stricken South has done even better than could be reasonably expected for the cause of education among her ignorant millions, and that the school-house is slowly but surely gaining ground in the South, in full proportion to the ability of the several States to maintain it, very pertinently says: "But can the United States wait on this slow reduction of ignorance? What sense, what justice, what economy is in waiting when the country depends for the safety of its institutions largely on the intelligence of its voters; when the country is abundantly able to spend the money necessary to give efficiency to the only schools that can at all manage this stupendous mass of ignorance—the common schools, under State direction and patronage."

"It is common to answer all arguments and pleas for help by saying: 'Let the South educate its own ignorance.' This would do as a 'Hard-Shell Baptist' argument against foreign missions, if the South were a foreign country. Is that the view taken of the matter? I wish for one Southerner, to say in reply; *The South's ignorance, is the Union's ignorance.*"

Just so!—Local option is the most difficult of all forms of temperance legislation for liquor men to oppose, because, in so doing, they array themselves against democratic principles and are forced to assume an attitude of defiance to the will of the people.—*Independent.*

### Sunday-School Teachers.

Some one has said that the Sunday-school is a spiritual school for the saints, for outside work, and for mission work. It is said to be the nursery of the church, and as such, it goes where the church, cannot go. It is the arm of the church, and we would say, the right arm, reaching out and gathering in those who would otherwise be lost forever.

If so much can be said for the Sunday-school, surely the teachers may feel the importance of their work. But here is the difficulty. The superintendent has so great a burden resting upon him, that he feels the weight of it, and he well knows that he can't afford to be absent, or negligent. The teacher often feels that his place is subordinate, and therefore requires less attention. He may neglect to prepare the lesson, or he may be absent sometimes from his post of duty, and it won't matter,—and sure enough, when the divine commission is thus lightly prized by any one, it doesn't matter very much, whether he teaches or not. He must not see merely with mortal eye, nor hear with mortal ear, nor speak with mortal tongue, but must look beyond, and behold "eternal things"—the goal, the prize, the harvest field; must hear Him "who spake as never man spake," who wrought as never man wrought, and who said "The servant is not above his Lord," "ye are my disciples—witnesses"—my agents in the world below, to gather in the golden grain; he must speak as having this authority. "Who, then, is sufficient for these things?" Shall mortal man presume to take upon himself a charge like this—to take the word of Life, and feed therewith hungry, starving souls, and build believers up in faith and hope and love—to go out into the highways and hedges, and reclaim the weary, burdened ones? Shall man do this? Shall not our God the rather send some shining seraph down to call the wanderers home? Some messengers of light, all radiant from the court of Heaven, clothed in the garb of peace and love? Shall He not send some saint all glorified, that for a thousand years has lived and wrought in fields celestial, growing all the while into the likeness of our Saviour king? Is man sufficient for these things? No, no; he fails in every part. The word of Life grows stale upon his lips, becomes of no avail, and precious souls go pining up and down the earth for want of nourishment, or turn away from heavenly things, to run the horrid length of Hell's dark way.

The fold is God's—the nursery, God's. Is man sufficient? No; he cannot feed the lamb, and shield it from the fell destroyer. No; he cannot rear the tender plant in heavenly beauty. He cannot make it strong enough to stand amid the cruel storms of life. He cannot fit it for divine transplanting in the shining fields above. The angels cannot leave their mission fields, to labor here in mortal spheres. The saints in light can never quit the glory-circled throne, to take again the fleshly veil for man's salvation here.

Who is sufficient for these things? Hark! I hear a whisper, 'tis a prayer. It comes from mortal lips, a Christlike, humble, fervent, energetic prayer; Lord, I have read thy word, and thought upon the message, give me the Holy Ghost to seal the truth, and send the Gospel message home. Again, again, the prayer goes up—now faith takes hold; the electric wire is touched; the answer comes: "thy faith hath made thee whole."

Man is the agent, the power is from above. The teacher cries, the work is thine, the power is thine, and I am thine, glory to thy name. O teachers, get this power none need it more than you, and where you raise the gospel standard, there shall glorious victory appear, and this glad shout shall ring in air, "I can do all things through Christ who strengtheneth me."

G. F. H.



The Sunday School.

Jesus at Bethesda.

LESSON FOR SUNDAY, MAY 23, 1886.  
John 5: 5-18.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Wilt thou be made whole?" (John 5: 6.)

I. IMPOTENCE (5-8).

5. A certain man was there—among the sick in the five-porched pavilion around or beside the pool of Bethesda. Which had an infirmity thirty and eight years.—R. V., "which had been thirty and eight years in his infirmity; a case of chronic, incurable helplessness, probably of a paralytic type, and supposed (from verse 14) to have been caused by youthful excesses.

"For other cases of long-time infirmity see chapter 9: 1; Luke 8: 43; 13: 6. The Pool of Bethesda appears to have been an intermittent spring, of medicinal virtues, and much resorted to by those who had lost vital energy—the lame, withered, victims of paralysis. A five-porched shelter had been built on its edge, for the comfort of those who waited with eager eyes the periodic agitation of the waters. The first to step in at the right moment experienced relief; but to what extent is not known; verse 4 of this chapter being ruled out by the Revision committee. The 'Fountain of the Virgin,' in the Valley of Kidron, is an intermittent spring, and is claimed by Dr. Robinson to be the original Bethesda."

6. When Jesus saw him lie (R. V., "lying").—Note where Jesus spent a part of His Sabbath—not sight-seeing or in a selfish walk but in one of the hospitals common in the East, near a "holy well." Knew that he had been now a long time—singled him out, in His gracious compassion, as a case of chronic invalidism peculiarly pitiable. "Jesus could not heal all the sick, without turning attention away from the spiritual to the physical, and thus failing of His chief purpose in healing." Wilt thou (R. V., "Wouldest thou") be made whole?—a question showing interest and sympathy on the Speaker's part, and calculated to rouse the man from his apathy, and inspire hope and faith.

"In the old English a man is called whole, as free from any wound or disease."

7. The impotent man—R. V., "the sick man." Sit, I have no man.—He is thinking only of the Pool. He could manage it, he thinks, to get his health back, if he were not so friendless. There was no one to give him the needed help at the right moment. What hope would have filled his heart, had he known who the pitying Stranger was, who had stopped to converse with him! The Great Physician stood beside him, and he knew Him not. When the water is troubled.—It bubbled up at irregular intervals. The popular superstition, which crept into the text (verse 4), but is now rejected, was that an angel descended at the time and caused the agitation. We can easily conceive how intense an expectation was excited among the sick by this notion. "That healing might actually occur in the circumstances, no one would be prepared to deny, who has read the accounts of pilgrimages to places of miraculous cure, or who considers the influence of a firm expectancy on the imagination, especially in diseases which have their origin in the nervous system." While I am coming, another steppeth down.—How many a disappointment the poor man must have had! It would appear from this that the area of agitation was a limited one—just enough for one person—and that the period was brief.

"Compare his case with that of the paralytic of Capernaum, whose friends, in their zeal, broke through the roof-tiling to get him to Jesus (Mark 2). See also Prov. 14: 20; Deut. 32: 36; Psa. 72: 12; 142: 4; Rom. 5: 6)"

8. Rise (R. V., "arise"), take up thy bed and walk!—a startling, a sovereign command, accompanied with supernatural power. No formal acknowledgment of faith in our Lord's ability was required in this case. The man's obedience, however, showed faith. Without questioning, without delay, he put forth the will to execute a seemingly impossible order, and the strength was supplied in the act of obedience (See a noble discourse, on "Duty not Measured by our own Ability," in Bushnell's "Sermons for the New Life").

"It is idle to speak either of faith or receptiveness on the man's part. The essence of the whole lies in the utter absence of both; in Christ's raising, as it were, the dead, and calling the things that are not, as though they were."

II. RESTORATION (9-15).

9. Immediately (R. V., "straightway") the man was made whole—restored to perfect physical soundness, and the way prepared for a higher restoration later on, when he came to know who this Benefactor was. Took up his

bed and walked.—His "bed" was the simple pallet or mattress, which he could easily sling upon his shoulder. His rising, taking up the rug and walking, demonstrated the reality and miraculous origin of his cure. And on the same day was the Sabbath.—R. V., "Now it was the sabbath on that day;" mentioned to explain the opposition which followed.

10. The Jews therefore—R. V., "So the Jews." Those in authority are referred to, not the multitude. This use of the word is peculiar with John. See verses 16 and 18, in which the Sanhedrists are meant. "Fancy the long, hard faces of these puritans of the Law, as they met this man, with his couch thrown over his shoulder." It is not lawful for thee to carry (R. V., "take up") thy bed.—They were right according to the letter (Ex. 31: 13-17; Jer. 17: 21, 22; Neh. 13: 15-19), but wholly mistaken and narrow in their notions of the true spirit of Sabbath observance. On no institution had the Jewish doctors exercised greater ingenuity in defining limitations, and prescribing what was lawful or unlawful, than on that of the Sabbath; and of none were they more jealous. They fenced it in with the most absurd and frivolous restrictions, thus converting a blessed and fruitful appointment, into a barren and superstitious ceremony.

"The general Sabbath command was, Thou shalt do no work. Nehemiah, enforcing this command, forbade the carriage of commercial burdens (Neh. 13: 19). From this, the Pharisees had deduced the doctrine that nothing must be carried, on the Sabbath. To forbid this man from carrying his bed was like forbidding a modern man to move a chair or a camp-stool."

11. He answered—R. V., "But he answered." He that made me whole, etc.—a wise answer, and perfectly conclusive: "The Healer, to whose word of power I owe my ability to walk, bade me carry my bed. Surely He had authority, who could work such a miracle."

12. What man is that which said unto thee? etc.—R. V., "Who is the man that said unto thee? Little cared they at that moment for the miracle. Slaves to a frigid tradition, all sympathetic impulses were stifled, in their indignant rage against the One, who had dared command a man to break the Sabbath."

13. And—R. V., "but." Wilt not—knew not; our words "wit" and "wise" come from the same root. This English tongue of ours will not forget its Saxon mother, so long as our English Bible lasts. Had conveyed himself away—slipped aside, withdrew, disappeared in the crowd. Jesus spoke the word, and then passed on, unobserved, to avoid a popular demonstration. "He feared the carnal enthusiasm which was excited by His miracles." He had reasons of His own for not working a "wholesale miracle," as He did sometimes in His Galilean ministry, when they brought to Him "those afflicted with divers diseases, and He healed them all." A multitude being in that (R. V., "the") place.—This explains both why and how He disappeared.

14. Afterward—not long afterwards; perhaps on the same day. Jesus findeth him in the temple—a good place to be found in. His recovery had excited feelings of gratitude, and these could find suitable expression in the house of God. Possibly he came to show himself to the priests, and "offer the gift which Moses commanded" (Matt. 8: 4). Sin no more—Jesus was a true pastor. He had a purpose in finding and warning the man. The commentators generally agree that our Lord referred here to a particular sin as having caused the particular disease from which he had been delivered. Lest a worse thing come unto thee (R. V., "befall thee").—Lev. 26: 23, 24; Matt. 12: 45.

"A paralysis from which no pool can restore, and no Saviour will deliver—the most terrible catastrophe of the soul's eternal history."

15. The man departed (R. V., "went away")—from the temple. Told the Jews—that is, the Jewish authorities. That it was Jesus.—What his motive was in thus reporting the name of his Benefactor to the Jewish rulers has been the subject of very diverse comment. He must have known how angry they were, and with what deadly hatred they would pursue the person who had ordered burden-bearing on the Sabbath, as soon as his name was discovered. His behaviour, certainly, stands out in sharp contrast with that of the blind man in chapter 9.

III. PERSECUTION (16-18).

16. And therefore—R. V., "and for this cause." And sought to slay him—omitted in R. V. Because he had done—R. V., "because he did." Sabbath day—R. V. omits day.

17. My Father worketh hitherto (R. V., "worketh even until now")—an apology of surpassing dignity and significance. The Father had never ceased, from the creation till now, in upholding all things, and in providing for human salvation. And I work.—As He explains further on: "The Son can do

nothing of Himself, but what things soever He doeth, these the Son also doeth in like manner."

"Mere cessation from activity is not of the essence of the Sabbath; and to cease to do good is not to keep the Sabbath, but to sin. Sabbaths have never hindered the Father's work; they must not hinder the Son's."

18. Therefore—R. V., "For this cause." Sought the more to kill him.—Nothing but His death would satisfy them now. There was no peace for them, no safety for their traditions, so long as He lived. "This 'seeking to kill' is the blood-red thread which runs through the whole of this section of the Gospel." Not only had broken (R. V., "broke") the Sabbath—not only because His teaching and behaviour tended to abrogate Sabbath observance, as they maintained. Said also that God was his Father—R. V., "also called God his own Father," a charge against Himself, which He not only did not hasten to deny and repudiate, but which rather He accepted and defended in the following verses. Making himself equal with God.—Their inference was logical and right.

"The Jews correctly understood the words 'my Father' to indicate a peculiar Sonship such as raised Him above all the children of God, and made Him equal in essence with God. But they regarded Jesus as a mere man, and evidently a man in His sound senses; hence the Jews charged Him with blasphemy. This is inevitable from their premises. The only logical alternative is, Christ was either a blasphemer, or equal with God."

Letter from New Hampshire.

DEAR PENINSULA METHODIST:—I am "squatting" again. This rolling itinerancy is no respecter of persons. It even caught hold of the skirts of the doughty Hamilton—him of "car-wheel tourist" fame and lifted him from the People's Church, Boston, landing him in Somerville. He had been doing "missionary" work long enough, thought the bishops, and so a year ago the "life tenure" was changed, and he was reduced to the level of us commoners. Still he is the same, genial, pious, whole-souled christian gentleman. He recognizes the fact that the bishops exercised their godly discretion aright.

But it is not of Boston Methodism, nor her ministers that I propose to write. We of New Hampshire are above, and to Peninsulaites, beyond Boston. A year ago, as some of your readers may remember, I was transferred from the Maine to the New Hampshire Conference, and stationed at the First Church, in the capital city. When that roll of the wheel was made, I supposed that I was "settled" for three years. But the late session of our conference ordered it otherwise, and Bishop Warren read me out to St. Paul's Manchester. I reached here last Friday, and found a splendid church with parsonage along side. Both are new, the church having been built in 1882, and the parsonage, a year or two later. Both are of brick with granite trimmings, and both are paid for. I have nothing to do, but to attend to the legitimate work of a minister, thanks to my two immediate predecessors. But I must needs be a busy man to do that work, since the membership numbers a little over six hundred souls. Among my predecessors here, more or less known to the Peninsula, are Bishop Baker, Dr. R. S. Rust, now of the Freedman's Aid, Dr. Buckley of the Advocate, and Rev. D. C. Babcock, Temperance secretary.

Manchester is an exceedingly busy city of some 40,000 inhabitants. It is a great manufacturing centre. The falls in the Merrimac river, just above the city, afford immense water power, and hence some of the largest mills of the country are located here. These of course bring large quantities of foreign operatives, the French Canadian preponderating. Judging from the number that one hears speaking French on the street, it might be inferred, that at least one fourth of the people were French. Other nationalities are here, so that people living outside of Manchester, and who are charged with being a little jealous of her growth, declare that only one-half the population are native Americans. Be that as it may, I like

the thrift and push, everywhere apparent, and I intend to leap into the arena, and do my best to Americanize and Christianize these troops of humanity.

I am not as lonely as I was. Strange to say, one of my Wilmington Conference confreres has just been transferred to this conference, and stationed at Haverhill Street Church, Lawrence. I refer to the Rev. M. A. Richards, D. D. I have not seen him yet; still the fact of his being here, kind of keeps me company. He is only a little over an hour's ride away, and I shall gladly embrace the first opportunity to shake his hand.

Perhaps the fact, that there are so many young people on the Peninsula, who came directly under her influence, will justify the mention of the fact, that Mrs. Williams is safely recovering from a serious and tedious illness. A little more than ten weeks ago, disease manifested itself, and in less than a week's time, she had sunk so rapidly that her recovery was doubtful, and one night especially it seemed to me that the flickering lamp of life was about to be extinguished. Thank God, she has crawled slowly back to life again, and we pick up anew the neglected strands of daily work, and "press towards the mark."

I had never attended a session of the New Hampshire Conference, until the meeting of our late session, which began at Keene, April 22nd, Bishop Warren presiding. The bishop is Yankee born, and while we Methodist Yankees love all the bishops; I am not sure, but that we have a predilection for those we have trained. At any rate we felt that the bishop gave Methodism a boom in Keene, and endeared himself still more to the brethren. He introduced me graciously, as a "former co-worker farther south," and so helped me to feel "at home" in my new conference. At any rate I did feel wonderfully at ease amid new surroundings, and the brethren were very kind, and cordial in their intercourse with me.

The most important thing before us, was the condition of the conference Seminary at Tilton, in whose faculty by the way, is one of the sons of the Peninsula, bearing the honorable name of Williams. I refer to Robert H., the son of the Rev. Thos. S. Williams of North East Md. Tilton seminary has had considerable difficulty. True it has an endowment fund of something over \$50,000, but that is not sufficient here in New England, where there are so many richly endowed academies and seminaries. Besides new buildings are greatly needed. Projects are on foot to very greatly aid the institution; and there is now a probability, growing stronger every month, that the seminary will be presented at no very distant day, with handsome buildings, and a fine endowment fund. I could not resist the temptation to take part in this educational "fray."

"Finally, my brethren," I shall be delighted to greet, and entertain any of you, in my home. Come; I am on the direct route to the White Mountains.

J. M. WILLIAMS.

Manchester, N. H. May 7, 1886.

Letter from Virginia.

DEAR BROTHER THOMAS:—It afforded me great pleasure during the recent local option war to visit Chincoteague and Tangier Islands. It was my good fortune, to assist Bro. G. W. Green in an eight day's revival service in the first named locality, during his pastorate there, some fourteen years ago; at which meeting as many as twenty-five souls were gloriously converted, some of whom are faithful to this day, others have gone back to the world, and a few have entered into rest. I was not a little delighted during my recent visit to be the guest of D. J. Wheaton, a leading merchant of the place, who was among the converts at that meeting, and also to share in the hospitality of brothers J. T. Kenney and Dr. Smith, and their estimable ladies, with whom we became acquainted at our former visit. All these, as well as the Rev.

Mr. Grimsley of the Baptist church, and others, deserve great credit for the part they took, in freeing themselves from the saloon curse. I had the pleasure of meeting our genial brother Rev. Alfred S. Mowbray, who made himself popular, as a speaker in the campaign. The spirit of improvement is very marked, and many changes for the better have taken place within the last fourteen years. Our young brother, Rev. W. R. Mowbray has an appointment, that older men might envy, and if he were to take to himself a help meet it would become a paradise to him, for the present year.

Thursday morning, April 29th, at Onancock wharf, I stepped on board Captain Henry L. Crockett's fast sailing canoe, and with the captain at the helm, although it was rough sailing, we safely landed on Tangier Island, making the voyage of eighteen miles in two hours and five minutes. We were cordially received by the pastor, Rev. Bro. Scott, Bro. John A. Chambers and many others. That night their nice, large church was well filled, and I gave them the best I had in the shop; against licence; and finding that the islanders were going solid, and that no more was needed on that line, at the request of Bro. Scott and others, I turned in and entered upon a salvation campaign, during the remainder of my stay, which lasted four days; as I was unable to get back to the main, because the continuous high winds made the voyage too perilous for the small boats in use. Great interest was taken in this meeting. There was a great outpouring of the people and gracious influences of the Holy Ghost. Eleven penitents presented themselves for prayers, two of whom professed conversion. The people rejoiced, and some even leaped and shouted aloud for joy, as in the olden time; and we felt that it was "good to be there." One of the converts was the only Romanist on the island. His conversion seemed to be very genuine, and we all greatly rejoiced over him. I visited the birthplace of Joshua Thomas, the "Parson of the Islands" and took tea with his grandson, Bro. Lybrand Thomas, who honorably fills a place in the church, in the line of succession. I could easily fill columns with items of interest, at least to myself, concerning this island and its worthy inhabitants; but time and your space will not allow. If moved hereafter in that direction, you may hear from me again.

Yours very truly,

A. D. DAVIS.

"Madagascar" is styled by Rev. R. Wheatley, D. D., as the Great Britain of the Indian Ocean, and the field on which the militant church has won one of its proudest triumphs. It is the third largest island in the world, containing 2,500,000 to 5,000,000 people of the Malayo-Polynesian race—not African, as many imagine. Religiously they were what the Germans call a nature-people, having neither temples, nor priests nor form of worship. They were believers in a Supreme Being, while their religion was made up of charms or fetiches, as guardians from certain evils. Some of these charms were called gods. Witchcraft and ordeals for detecting crime everywhere prevailed. In large portions of the island the Gospel has changed all this. Madagascar has been the scene of terrible persecutions, and of heroic martyrdoms. But now under Christian rulers Christianity is rapidly accomplishing the transformation of the whole nation. If the French will cease to molest them, the Malagasy, under the guidance of Protestant missionaries, will soon take their place among the Christian nations.

The program for the meetings of this year surpass any preceding one. The series of meetings will commence July 1, with the American Church Congress. The Rev. John Hall, D. D., of New York, and other distinguished divines of the different churches will deliver lectures and addresses on the occasion. Every year adds some new feature to this wonderful movement. It is now conceded to be one of the great educational factors of the age.

The wife of Dr. J. H. Bayliss, editor of the *Western Christian Advocate*, has been appointed by Governor Foraker, as Visitor for the next five years, to the State Home for Soldiers' and Sailors' Orphans in Xenia.



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## "With What Body do They Come?"

In attempting an answer to this profoundly interesting question, Rev. Dr. Todd, in his essay, referred to in our issue of the 8th inst., assumes that the Scriptures teach there will be a resurrection of the same material body which the human spirit occupies and uses in this present world, and confines his attention to the question of identity. In what sense is the resurrection body, the same body from which the spirit departed at death. By way of introduction, a passing allusion was made to the Gnostic theory which makes the resurrection consist in a moral change equivalent to conversion; this is untenable, as inconsistent with Scripture reference to a bodily resurrection, and as precluding the resurrection of Christ, who was never so resurrected; hence it is now universally abandoned. The theory of Swedenborg, that the resurrection is the evolution of a spiritual body (whatever that may mean) at the moment of death, is contradicted by the fact that Christ did not rise till the third day after his death, and then in his own material body. Nor could he on this theory be the first fruits of them that slept; for then all who had died before him, being raised at the moment of death, must have preceded him in the resurrection; and all who had been raised to life must, on this theory, have had their resurrection before they finally died.

Three other theories were named; first the germ theory, that a very small part, an indestructible and infinitesimal portion shall be raised, from which the resurrection body shall be evolved; secondly, Archbishop Whately's view that a new body shall be constructed out of the common matter of which our bodies are now composed, and thirdly, the popular view that the very body that dies shall be raised. These views differ only as to the quantity of the matter of the dead body that shall be raised—the first requiring a small portion, the third, every particle, the second none at all. Yet all agree there will be a resurrection of whatever is essential to the identity of the body; for they agree that St. Paul teaches there will be a resurrection of the same body. The one question then remains, in what does that identity consist. "With what body do they come?"

**THE EPISCOPATE DECLINED.**—It is seldom that ministers are found who decline the high honor of being Bishop. In our own church the saintly Fisk, and in the Southern Church, the well known Haygood, are the rare instances. Among our Protestant Episcopal brethren the episcopate seems to be less universally desirable. The latest illustration, is in the case of the distinguished Dr. Phillips Brooks of Boston, declining the Episcopate to which he was elected by the diocese of Pennsylvania.

**THE METHODIST HERALD.**—We have just received the May number of

this new candidate for Methodist patronage. It is a four page monthly, edited and published in Camden, N. J., by Rev. Robt. J. Andrews, of the New Jersey Conference, at fifty cents a year, and is specially devoted to the interests of the M. E. Church in that Conference.

The number for May has an Historical sketch of Gloucester City Methodism, and is embellished with an admirable wood cut of Bishop R. S. Foster. We bid our brother Andrews a hearty God speed, in his literary venture.

The time for the meeting of the Dover District preachers' association, has been changed. The date will be announced in our next issue. The programme appears on page 7 of this issue.

The Easton District preachers' association met according to the announcement last Tuesday and Wednesday, in the M. E. Church at Millington, Md. The attendance was large, some twenty six or seven of the preachers being present, besides several of the brethren from Wilmington and Dover Districts. Full particulars of the meeting will appear next week.

**WILMINGTON PREACHER'S MEETING, MAY 16TH.**—In the absence of the President and Secretary, Rev. J. E. Bryan was called to the chair, and Rev. A. Stengele elected Secretary, pro tem. Dr. Todd's essay on the resurrection body was the topic for an animated and interesting discussion, in which Bros. E. L. Hubbard, V. Smith, S. T. Gardner, R. C. Jones, and A. Z. Fryxell participated. Dr. Todd replying very skillfully and forcibly to the various criticisms. The topic is to be resumed next Monday. Among the visitors present were, Rev. J. Dare, and Eli Mendenhall, Esq.

## New Bishops.

Last Tuesday, the Southern General Conference elected four new Bishops. The gentlemen who were elevated to this honorable position in the church, were Rev. Drs. William Wallace Duncan, of South Carolina, Charles R. Galloway, of Mississippi, Eugene Russell Hendrix, and Joseph Stanton, of Kentucky. Thursday the 20th was designated, as the time for their consecration.

## Fraternal Greetings.

Every inch of Centenary Church was crowded Wednesday the 12th inst., to listen to the fraternal addresses of the fraternal Messengers from the Methodist Episcopal Church, and the Methodist Church of Canada. It was a grand audience for a great occasion.

The exercises were opened by Bishop A. W. Wilson, who announced Hymn 238, beginning.

Far as thy name is known  
 The world declares thy praise.

The Bishop then offered a prayer of great comprehensiveness and fervor.

After brief but felicitous introductory remarks by Bishop H. N. McTyeire, Dr. E. E. Wiley, chairman of the Committee on Introduction, presented the credentials of the Methodist Episcopal Church, and Rev. John Miley, D. D. LL. D., of the Rev. Wm. Briggs, of the Methodist Church of Canada. These credentials were read by Dr. Martin, Secretary of the General Conference.

Bishop McTyeire then formally introduced the Rev. Wm. Briggs, Fraternal Messenger from the Methodist Church of Canada.

The immense audience was delighted by this address, which was equally happy in matter and manner.

Dr. Miley, fraternal Messenger from the Methodist Episcopal Church was then introduced by Bishop McTyeire, and delivered an address which was worthy of himself and the occasion. It was characteristically broad and deep, and breathed a spirit of fraternity, at once cordial and manly.

Bishop H. N. McTyeire expressed his regret at the absence of the distinguished layman, Gov. Foraker, who is

the co-delegate of Dr. Miley, but was happy to introduce to the Conference, Gen. Clinton B. Fisk as an extemporaneous delegate. Gen. Fisk addressed the Conference in a speech of brilliant wit and touching pathos, which was received with rapturous applause.

Dr. J. B. McFerrin was called out by the audience, and responded in characteristic remarks, melting the audience to tears, and eliciting much enthusiasm.

Bishop H. N. McTyeire expressed the great pleasure felt by the General Conference in the presence and addresses of the Fraternal Messengers, and of Gen. Fisk. The doxology was then sung, the benediction was pronounced by the Rev. Wm. Briggs, and a grand occasion closed.

—Daily Advocate.

## Welcome Visitors.

WE have two distinguished visitors to the General Conference in the persons of Gen. Clinton B. Fisk and J. B. Cornell, laymen of the M. E. Church.

Gen. Fisk was distinguished for bravery and humanity as a soldier, and is noted for zeal as a Methodist, for liberal views as a Christian, and for activity in all good works.

Mr. Cornell is distinguished for his unostentatious Christian beneficence, and intelligent zeal and broad Catholic spirit.

The welcome extended to these fraternal visitors is the more hearty, because they are accompanied by their excellent wives.—Dr. Fitzgerald, in Daily Advocate.

It is now said that the Baltimore and Ohio Railroad Company will have their new road in operation between Baltimore and New York, by August. There is a disposition on the part of the Pennsylvania Company, already, to lower passenger rates, while shippers are receiving better terms. With two such giant corporations, vying with each other for the bulk of the carrying trade, both passenger and freight, it is not at all unlikely that persons will be able to travel, from New York to Baltimore, and even between these points, at remarkably low figures. To go shopping in New York for a day will then be no rare thing.—Newark Ledger.

The English Railroad Mission, which was started some time ago, is making steady and successful progress. The special object of the Mission is to bring under the teachings and influence of the gospel, the 400,000 men, or thereabouts, employed on the railways of Great Britain and Ireland. For this purpose a Railway Men's Christian Association was started, and it has now a large membership; men from nearly every large railway centering in the United Kingdom belonging to it. Total abstinence is also inculcated with such success that nearly all those who attend the numerous services held throughout the country are total abstainers. During the past year some 81 branches of the Railway Employes' Gospel Temperance Association have been at work.

## Mrs. Beecher on Church Fairs.

Another objection to fairs is, that those who are appointed to act as saleswomen persist in urging those who pass by to purchase something, follow them into the crowd, and will not allow them to refuse to buy without being rude. The managers of all fairs should consider themselves as a police force, watchful and vigilant, to detect the beginnings of any such evils; without some such restraining, there will surely be trouble. The young are thoughtless, and a desire to make rapid sales, and ambition to swell their receipts beyond the neighboring tables, may sometimes tempt them to resort to objectionable modes, by which to effect their objects; and if the supervision is not strictly kept up, and any such scheme instantly broken up, any fair will have an evil influence for overbalancing any good

that might be otherwise obtained.

There are many ways by which some simple chance operation could obtain access to some of the many departments, and, without great vigilance from the managers, get well underway, and cause trouble before they could be broken up. Raffleing should not be tolerated for a moment. Grab bags, cakes with one ring, when a dozen children will buy one piece, hoping to get the ring, and, of course, all but one must turn away disappointed and envious, trees with little bags filled with candy, in one of which there is a ring, or some simple ornament; all these things are a species of gambling. Every child who spends its three or five cents in these ways, hopes to be the lucky possessor of something worth more than the money that he puts in. If he finds he has spent his money for naught, he draws away in no pleasant frame of mind, or, with the rashness of the true gambler, again risks his pennies, hoping for "better luck" next time. In this trivial operation he has perhaps laid the foundation of a habit which may prove his destruction in after years; and those who have been successful risk the same danger. All such practices, if allowed, will, of course, make any fair a source of sin and evil.

Another thing, which is a great dishonesty, and tends to give fairs a bad reputation, is refusing to make change, for articles purchased. A gentleman once told us that he had just made a purchase of things that amounted to two or three dollars, but found he had no change, and handed the young lady at the table a twenty dollar bill. He waited a few moments then said:

"I'll take my change, if you please."

"Oh, we give no change," the lady replied.

"Now," said the gentleman, after telling this, "I have done with fairs. They tend to make those engaged in them dishonest. I would never trust that young lady again."—Mrs. Henry Ward Beecher in May Brooklyn Magazine.

## "Whatsoever Thy Hand Findeth to Do, Do it With Thy Might."

A society has been formed in the Presbyterian Sunday-school of Palmyra, Mo. It bears the name of The Rope Holders, and its work is described in the following covenant. "The Rope Holders will endeavor to reach the Sunday-school room on every Sunday morning at the ringing of the first bell, at half-past eight o'clock. They will endeavor to become personally acquainted with each scholar in the Sunday-school, and give each a cordial and friendly greeting. They will spend their entire time from their arrival until the commencement of the Sunday-school in securing the confidence and friendship of every scholar, so that each scholar may be brought under their influence, as a first step toward bringing them to God. They will also seek opportunity to converse with all unconverted scholars, and urge them to become Christians, and to decide for Christ to-day. Each teacher will, every Sunday, speak personally with every unconverted member of his class, by name, upon the subject of his soul's salvation, and will invite him to become a Christian to-day, and will thus seek the speedy conversion of his entire class. Each teacher will specially invite and urge every member of his class, every Sunday, to remain and attend divine service, both morning and evening, and to attend every prayer-meeting, in order that the entire school may be brought under the preaching of the Word, which is God's special means of conversion. To secure this, each teacher hereby gives up himself, and his own time and influence, and convenience and pleasure after Sunday-school, and devotes himself solely to the work of interesting and entertaining his class, so as

to keep them all at church, so that they may acquire the habit of church-going, and be brought up in the nurture and admonition of the Lord, to the end that they may all be converted. To keep an entire class at church and prayer-meeting will be a high merit. To lead an entire class to the Saviour will be an everlasting crown. During the half hour after Sunday-school, and before Church, (except so far as they may necessarily be occupied with their own classes, and with the inquiry meeting,) they will endeavor to persuade all the scholars to remain at Church; they will mingle among them, and become personally acquainted with all of them, and during all their attendance at Sunday-school and Church they will not converse with nor associate with each other, nor with any of their own particular friends, so long as there are any scholars or strangers in the room with whom they can talk, in order to interest them in the Sunday-school and Church, and bring them into the kingdom of God. They will pray specially every day for the conversion of their own classes, and for the conversion of the entire Sunday-school, pleading the immutable promises of God. To secure the salvation of one soul, which is above all price, is worth the fidelity and labor of an entire lifetime; therefore, we will cheerfully and faithfully do all of these things through Christ which strengtheneth us, because Christ pleased not himself, and the disciple is not above his Master, nor the servant above his Lord."—Conference News.

At the Baptist Conference, lately held in Dunedin, a fact was elicited that to most outsiders would come as a surprise. If there was any Church in existence that was entirely wanting in doubt or dispute as to what constituted membership it has been generally supposed that such an honor was claimed by the Baptist Church. It exists, so we have been taught to think, as a separate denomination mainly on the ground that no one could be regarded as a member of Christ's flock who was not, on a profession of faith, baptized by immersion. At the Conference referred to it came out that there are two Baptist churches in this colony in which baptism by immersion is not insisted upon as a condition of membership. The announcement of that fact will be a signal for a battle royal in the Baptist camp; and the offending churches will not be wanting in warnings concerning the sin of unfaithfulness. If their example should be at all widely copied the *raison d'etre* of the Baptist communion would certainly disappear. The course of this new movement in the Baptist Church will be watched with great interest. Our prayer is that God may overrule it for the exaltation of the glory of His grace.—New Zealand Methodist.

The average salary of the preachers of the Baltimore Conference M. E. Church is \$785 a year. Sixty preachers, some of them married receive less than this amount, and one receives only \$160.

In Chicago at the present time there are between 35,000 and 40,000 Bohemians. They have all come to America within a few years, the great majority since 1870. Most of them know very little English; some none at all. They form a distinct community, with their own organizations, journals, and peculiar ways of life.

## Our Book Table.

GODEY'S LADY'S BOOK for June presents many attractive features. The first is a beautiful frontispiece called "Love's Confession," a copy of a celebrated French picture. "A Coronet of Thorns," by J. V. Pritchard, gains in interest each month as it progresses. The well-written story "Hastings' Retreat," is concluded in this number, and comes to a happy ending. GODEY grows better each month, as the year progresses. This number completes the one hundred and twelfth volume. The subscription price of GODEY'S LADY'S BOOK is \$2.00 per year, with the PENINSULA METHODIST only \$2.50.



Conference News.

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

The dates for holding the strawberry festival, by the ladies of Chesapeake City charge, in the Masonic Hall, have been changed to May 26, 27, and 28th.

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

Rev. G. W. Townsend, pastor of Hillsboro circuit, is attracting large audiences, and his people are looking forward to a period of success in all the departments of church work. At Hall's X Roads, there is to be a Children's Day service, June 13th, in the afternoon. The Sabbath-school at this place has purchased an Estey organ, and have arranged to hold a strawberry and ice-cream festival, Saturday afternoon and evening, May 29th and June 5th. Proceeds for the benefit of the school.—*Free Press.*

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

Mrs. E. B. Stevens, of Wilmington, representing the Woman's Foreign Missionary Society, occupied the Dover M. E. pulpit on Sunday, May 9th, both morning and evening, and addressed large congregations in the interest of that society. She exhibited small idols and other curiosities from the heathen lands.—*News and Advertiser.*

The ladies of Church Creek charge held a supper recently, which netted forty dollars. It was for the benefit of the Sunday School. The School has been supplied with tickets, cards, singing books, and library books. Children's Day will be observed the second Sunday in June. The Quarterly Conference voted against holding a camp meeting this year.

Notes on the Southern General Conference.

Dr. Miley's scholarly face and easy and dignified bearing made a favorable impression on the General Conference when he was introduced to that body. The seeming harshness was in the brother's voice, not in his heart. The rough matrix incloses a diamond.—*Daily Advocate.*

Mrs. George B. McClellan, who has been in poor health since her husband's death, is going with her son and daughter for a two-years' sojourn abroad.

Mrs. Mary Brennan, of Chicago, celebrated her one hundred and seventeenth birthday on April 27, and on the same day, her oldest boy was eighty-one.

The pulpits of the various Evangelical Churches in Richmond are to be filled tomorrow by the members of the General Conference. Fraternity will set the tune of the songs all over the capital of Virginia.—*Daily Advocate.*

The Burnham Industrial Farm is the name of a new benevolent enterprise. FREDERICK G. BURNHAM, of New York, has a farm of 600 acres in Columbia county. At his wife's suggestion, he established upon this farm a school for the training in farming of boys. Mrs. Burnham's idea was to have some place in the country to which to send the better class of city boys who had become "wild."

Among the visitors to the General Conference is the only son of Rev. Richard Martin, of Manchester, England. He is a young man of fine personal appearance, and is an interested listener and spectator. In company with a grandson of Samuel Budgett, "the successful merchant," he is about to make a run into Canada. He comes down to Richmond at his father's request, to see something of the second largest Methodist body in the world.—*Daily Advocate.*

To the Preachers of Salisbury District, and Others Interested.

DEAR BRETHREN:—The District Association, as you have been notified by the curators, will meet at Onancock, on Monday, May 31st. It is earnestly desired that we have a full attendance; therefore, let none fail to be present if possible. Will those who have not yet notified me, let me know by card or otherwise, at once, whether they expect to come or not? It will greatly aid in arranging homes. Steamers arrive here as follows: from Snow Hill and Pocomoke City on Monday 2 p. m., from Crisfield, Tuesday 7.30 a. m. The Norfolk express gets to Tasley station at 4.33 p. m., and carriages will be there on Monday to meet all who come on this train. Any one desiring to come on Tuesday by train, or in any other train than the one mentioned, will please so notify me, and arrangements will be made to meet them; otherwise, no other train will be met. We have prepared for, and are depending on a fall turnout. C. A. GRICE.

Local Preachers' and Exhorters' Association.

Of the M. E. Church, Wilmington Conference, will meet in the M. E. church, Wyoming, Delaware, Friday, May 28th, 1886. Preaching at 7 o'clock, by W. W. Morgan; Alternate, Albert Thatcher.

SATURDAY, MAY 29TH.

The Association will meet at 8 1/2 a. m., to discuss the following programme:

1st.—What ought to be the real test of membership in the M. E. Church? Dr. E. Dawson, J. M. Clark, C. H. Baker, T. Numbers, E. T. Benson, C. W. Knight, J. W. Grier, J. V. Smith, J. W. Clark, David Dodd, Jos. Lewis.

2nd.—What is the duty of Protestants relative to Romanism, its influence, and its present attitude in this country? W. H. Hendrickson, W. W. Morgan, S. Q. White, P. A. Leatherbury, W. W. Thorington, Daniel Green, James T. Scott, J. W. Wise, Jr., J. R. Dill, H. Lawson, Jacob F. Sharp, Thos. Mallalieu, Geo. Hudson.

3rd.—The Sabbath question. The sacredness of the day. The present effort in some places to annul it, etc. W. T. Dickerson, B. D. Evans, J. C. Lassell, R. Jolt, J. Hodson, W. W. Sharp, V. G. Flynn, W. J. Snowden, W. F. Dawson, A. Thatcher, W. K. Galaway, W. P. Passwaters, John Cann, R. W. Mulford, Thos. Fryer, W. J. Grant, Dr. M. A. Booth.

4th.—Is it right for members of a Christian Church to engage in games of skill and chance to any extent? D. S. Clark, J. Hutton, E. Mendenhall, R. M. Biddle, A. Dolbs, D. Gollie, G. W. Bounds, Robt. Hodson, W. W. Mullen, J. E. Franklin, E. Dawson, J. M. Clark, C. H. Baker, T. Numbers, E. T. Benson, C. W. Knight, G. V. Brace, J. W. Grier.

5th.—What character is the Apostle describing in the 7th chapter of Romans, and to whom does he refer in his frequent use of the pronoun I? J. V. Smith, J. W. Clark, D. Dodd, W. H. Hendrickson, W. W. Morgan, S. Q. White, J. Lewis, P. A. Leatherbury, W. W. Thorington, D. Green, J. T. Scott, J. W. Wise, Jr., H. Lawson, J. F. Sharp, T. Mallalieu, G. Hudson, W. T. Dickerson, Dr. M. A. Booth.

6th.—Prohibition: the best means of securing it; the duty of the Church in its collective and individual capacity in relation to it. John Hutton, W. W. Morgan, Thos. Mallalieu, S. C. Lassell, D. Green, W. W. Mullen, J. V. Smith.

SABBATH, May 30TH,  
8.30 A. M., Prayer Service.  
9.00 A. M., Love Feast.  
10.30 A. M., Preaching by T. Numbers; alternate, J. C. Lassell.  
2.00 P. M., Children's Meeting.  
7.30 P. M., Preaching by D. Green, alternate, J. V. Smith.

Local brethren, not members, are invited to attend, and join us. All who expect to attend will notify Rev. W. M. Warner, at Wyoming, in due time to make provision for their entertainment, and each member who cannot attend, will please enclose fifty cents to J. R. Dill, treasurer, at Templeville, Md., to pay expenses of the Association.

THOMAS MALLALIEU,  
J. R. DILL,  
JOHN HUTTON, } Curators.

How THE CHAPEL WAS FILLED.—A Baptist minister once complained to Mr. Spurgeon that he had no conversions in his Church, and that it was not well attended. "When you enter the pulpit do you expect conversions?" asked Mr. Spurgeon. "No," was the reply. "I never look for them." "Well," said the great preacher, "the next time you are going to preach, tell the Lord that your sermon is intended to be the means of converting the people, and look for the result at the close of the service." On the following Sunday, the minister did as he was advised, and the result was that at the close of the service there were two persons anxious about their souls, waiting to be spoken with in the vestry. The next Sunday there were twelve. Quite a revival took place in his Church; and now, not only has he his Church filled to the doors, but there are souls saved at every service.—*Chris Herald.*

ITEMS.  
Mr. and Mrs. George Muller, of the Ashley Down Orphan House, Bristol, England, are on their eleventh long missionary journey. They propose to labor in Australia for some months. Mr. Muller entered his eighty-first year when he went forth on this apostolic work. He is just as busy as ever, and just as calm. He seems to us to be the living illustration of what Dr. Austin Phelps describes, in one of his fine sentences, as the

"ability to carry on the complicated affairs of a laborious life with a sense of rest in a secret force not our own, which is all the while co-operating with us."—*Presbyterian.*

Mr. Broadhurst, the first English workman to become a Cabinet Minister, is described as a sturdy, thickset man, with a determined mouth and a merry twinkle in his eye. His determination and his humor go together to make up an admirable character. They enable him to be persistent and pleasant at the same time.

Dr. Sarah Weintraub, now a practicing physician in Damascus, was a Jewess in Jerusalem, converted to Christianity, and studied medicine in Philadelphia, and is acquiring herself most creditably.

The union of the four Methodist churches in Canada, has worked most harmoniously. An increase of 20,000 in the membership, the first year, has demonstrated the wisdom of the union.

March 4th, ex-Speaker Randall had been in Congress for twenty-three years. Thirty-two years ago, he was elected to the Philadelphia City Council.

The New Year's English Almanac shows that since 1863 the deposits of the industrial classes in the savings-banks have increased 300 per cent. In 1840, with a population of 26,000,000, there were 34,030 convictions for crime; in the past year, with a population of 36,000,000, there were only 14,757 convictions.

JOB SAYS: "FIRE SHALL CONSUME THE TABERNACLES OF BRIBERY." Alderman Jaehne, and his confederates in crime begin to realize that it is already kindled. It is to be hoped that the conflagration will be complete, and that the gentleman will be compelled to find shelter in Sing Sing; What is so good for the Empire state, might be tried with good effects on those who do their bribery at the polls.

Pastor Schneller of Bethel, now preaches regularly at Hebron, the ancient city where Abraham, Isaac and Jacob were buried. The gospel has not been preached there since 1187, when the city fell into the hands of Saladin.

The W. C. T. U. of Dover, were the recipients recently, of a handsome Bible, from Mr. Geo. W. Childs, of Philadelphia.

Last week there was held in the Baptist Church, in Dover, a reunion of the Baptists of this State. The attendance has been quite large and the services interesting.

The Baptist church of Dover has recently undergone a thorough remodeling. The audience room is now one of the neatest of its size on the Peninsula. An addition has been made at the rear of the lecture room for an infant school room. A debt of about \$1300 was incurred, which has nearly all been cancelled.

An excellent story is told in one of our exchanges, of a poor man who once took off his overcoat that it might shelter the freezing back of a sentinel on duty. That night the sentinel died; and not long after, when the man who had befriended him, was also dying, he dreamed of seeing Jesus Christ with his old coat on. Upon expressing surprise at the sight, and wondering how it could have come about, the Saviour said: "Why, you gave it to me that night, when I was a sentinel in the forest." And at his dying hour, the real receiver of his generous act stood revealed.—*Golden Rule.*

Conversions have been reported from all fields of labor of the American Sunday-school Union in Ohio, Kansas, Minnesota, Nebraska, and Wisconsin. Four new schools have been organized recently in the Indian Territory.

PERSONAL.

We regret to learn that Rev. T. L. Tomkinson's only daughter "Myrna," has been very sick with pneumonia. She is now much better, and with care promises to be restored to health again. To the skill and watchfulness of their physician, Dr. J. L. Dulaney, and the blessing of God in answer to prayer, do they attribute her recovery. The loving attentions of the Galena friends during this affliction have wonderfully endeared them to our Bro. Tompkinson and his family.

Herbert Deakney, the young man who so successfully passed the examination as a candidate for appointment, by Congressman Charles B. Lore to West Point Military Academy, is a member of the Methodist Episcopal Church in New Castle.

Bishop Campbell, of the A. M. E. Church, preached at Bethel Church this town on Sunday the 18th ult., morning and evening, to large and delighted congregations. He is now getting to be an old man, but retains much of the vigor of youth, and is a preacher of much more than usual breadth and force. In addition to his preaching ability, he has been a diligent student in theology, history and the cotemporary sciences, and thus won for himself the title of L. L. D. Bishop Campbell is a native Delawarean, born and lived in Slaughter's Neck below Milford until a good sized lad, escaping from his master one night on learning that he was sold and was to be carried away by a "Georgia trader" the next morning. His life from his early manhood has been one of great usefulness.—*Smyrna Times.*

The Presbyterians of Church Hill and vicinity, propose to organize the congregation, and build a new church at that place in the near future. Services will hereafter be held every Sunday in the public school house. The first service was held the afternoon of May 9th, at 3 o'clock, by Rev. Thos. S. Dewing.—*Centreville Record.*

We notice among the ten seniors, selected as Commencement day orators at Wesleyan University, Middletown, Conn., the name of Frank E. Williams, son of Rev. T. S. Williams, pastor of the M. E. church, North East, Md. An older son graduated in the same institution a year ago, and is now teaching in Tilton, (N. H.) Seminary.

Rev. Allen Bartley, a nephew of ex-Gov. Bartley, of Ohio, has deeded to trustees, real estate in Bartley, Nebraska, on the Burlington and Missouri River Railroad, to the value of \$200,000, for the building and endowment of a new University, to bear the name of Bishop Mallalieu.

We are truly grieved to learn of the sad affliction that has come upon the family of our esteemed brother, Rev. William Mullen, of the Philadelphia Conference, in the death, on the 6th inst., of his daughter, Byrd, the wife of C. L. Hagey, Esq. Our prayers and sincerest sympathies are tendered our brother and sister in this sore trial.

We are sorry to learn from the *Advocate*, of the severe illness of the venerable Dr. E. Wentworth, once a Missionary to China, for several years a Professor in Dickinson College, and for one term, editor of the *Ladies' Repository*.

Rev. Bramwell Andrew, of the Newark Conference, died at Navesink, N. J., April 29th, in the 88th year of his age. He was born on the Eastern shore of Maryland, June 12th, 1798, converted in 1818, licensed to preach 1822, joined the Philadelphia Conference in 1829, and for twenty-five years was known, as one of the most faithful and successful of itinerants. He estimated that he had taken into the church, the *Christian Advocate* says, more than one person, for every dollar he had received as salary. Last November he had the privilege of celebrating his golden wedding. To his Conference associates, his last message was, "Tell my brethren that my trunk is all packed, and I have a through ticket." His widow, after a happy union of more than fifty years with five sons and two daughters survive, to perpetuate his memory while they emulate his godly example.

The Christian natives of the South Sea Islands, prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is baked, nor a tree is climbed, nor a canoe is seen on the water, nor a journey by land undertaken on God's holy day.

Marriages.

HARTLEY—SHEPPARD.—On May 11, 1886, at Haddonfield, New Jersey, by Rev. H. A. Gresemeyer, John P. Hartley of Crumpton, Md., and Mrs. M. E. Sheppard, of Camden, New Jersey.

BAKER—CONNORTON.—At Tangier, Va., May 6th, 1886, by Rev. C. S. Baker, Joseph A. Baker and Marthella Connorton.

BRADSHAW—BRADSHAW.—On April 28, 1886, on Smith's Island, by Rev. W. L. P. Bowen, Capt. Severn H. Bradshaw to Jennie E. Bradshaw.

EVANS—GEEY.—On April 28, 1886, by Rev. W. L. P. Bowen Capt. Elsworth P. Evans to Catharine W. Guey.

BRADSHAW—MARSHALL.—On May 4th 1886, by Rev. W. L. P. Bowen, Andrew A. Bradshaw to Nellie C. Marshall.

EVANS—POE.—On May 11th 1886, by Rev. W. L. P. Bowen; Benjamin S. Evans to Annie E. Poe, all of Smith's Island, Somerset Co., Md.

CROCKETT—MARSHALL.—On May 12, 1886, by Rev. W. L. P. Bowen, Capt. Peter S. Crockett of Tangier Island, Va., to Amelia W. Marshall of Smith's Island, Md.

Camp Meetings.

Chester Heights, July, 20—29  
Brandywine Summit, Aug. 9—19  
Woodlawn, Cecil Co., Md. " 10

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.	Month	Day	Time
Scott,	May	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.

Month	Day	Time
May	22	23
"	23	24
"	30	31
"	29	30
"	23	24
June	4	6
"	5	6
"	5	6
"	12	13
"	13	14
"	13	14

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.

Month	Day	Time
May	23	24
"	23	24
"	30	31
"	30	31
"	30	31
"	30	31
June	6	5
"	6	5
"	6	5
"	6	5
"	13	12
"	13	12
"	13	12
"	20	19
"	20	19

A. W. MILEY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Cape Charles	May 29	10	7
Onancock,	" 29	10	8
Accomac,	" 30	3	9
Frankford,	" 22	2	9
Roxanna,	" 22	10	2
Bishopville,	" 23	10	2
Selbyville,	" 23	7	9
Berlin,	" 15	10	Fri 3
Newark,	" 29	2	Sat 2
Powellville,	" 30	7	M 9
Laurel,	June 5	10	S 7
Bethel,	" 5	3	S 10
Quantico,	" 12	10	S 2
Fruitland,	" 12	3	S 9
Salisbury,	" 13	7	M 9
Delmar,	" 19	10	S 9
Riverton,	" 20	3	M 1
Sharptown,	" 20	8	M 8
Fairmount,	" 27	10	S 2
Westover,	" 26	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.

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21-29

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Go ye into all the world, and preach the gospel to every creature.

Extracts From Minutes of Foochow Conference for 1885.

CONTINUED.

E. B. S.

PRESIDING ELDER'S REPORT.

Foochow Dist., Hu Sing Mi, P. E. Tieng Aug Tong is the center of learning and ability. Here our native pastors, as well as the foreign missionaries give instruction. Both the wisdom and conduct of the people should therefore be of a superior nature. But unfortunately, it is as with a field, insects are in abundance. When the harvest is expected, all is suddenly turned into sorrow; instead of reaping the rich grain, a famine stares one in the face, and the husbandman is apt to despair. Ching Sing Tong is an old field, but its outer walls are too close and narrow; it suffers from want of ventilation. Thus the preacher gets no fresh air, and the hearers get no joy. If this defect could be remedied, both preacher and people would be benefited.

Hok Ing Tong is in the heart of the metropolis. The aristocracy is wholly buried in sin, and constantly oppose their worldly customs, to the truth. If the preacher does not solely endeavor to please God, he will soon become disgusted.

Kevi Hung is an out of the way place, with but a small population. Although it has received much aid from our chief pastors, it seems a hard field. The people find it hard to depart from their evil customs, and willingly walk in the dark.

On the Hung-mui circuit the church members have gone into extremes in caring for the poor and for widows.

At Lek-tu we have over twenty members, and the outlook is encouraging. Their actions show great interest in the truth, and they have come with the true purpose. This is the the most promising field on Foochow District.

Hok Chiang District, Yek Ing Hwang, P. E. I was appointed to this District year before last in tenth month. The scenery is beautiful—water, mountains, broad valleys. A dense population. We have many chapels, and a large membership.

Our people are found in hamlets, marts, along the sea-coast, and on the islands. There are about 4000 adherents of the two churches. (Methodist and Anglican). I rejoice to see this manifestation of God's grace among the people. But alas! not all come to the church with pure motives. They often come because they are sick, or believe themselves possessed of evil spirits. But we need not be discouraged. If we preachers will only do our part and continue to work faithfully, a glorious harvesting will soon follow. The membership at Hai-kau remains steadfast. They exert themselves in contributions for self-support. At Ngu-cheng the preachers are active and the membership zealous. At Keng-Kiang our people observe the rules of the church, and have good customs. At A-U. the membership remains as last year. They contribute quite liberally, but there is much and varied trouble, all the year round. At Liung-tong and Yeng pi-sug we have a zealous officary, and a consequent increase of members. Our Hai-in people are good in most things, but slow in contributions.

Hai-tan is well out in the ocean. Believers in the truth, and church members are numerous. They are liberal in their contributions, and zealous. It is a large island, and we have too few preachers. What I worry about chiefly, is the mixing up of our church with the Anglicans. Frequently when we have a man instructed, and about ready to admit into the church, the Anglican members come and entice him away. The more intelligent understand, that the doctrines of

the two denominations are the same, but the ignorant think they represent two different religions. Thus there is some annoyance.

Hing Hwa District, Hu Po Mi, P. E. Ping-Hai circuit embraces a number of wicked villages. Catching and beating people is a fixed custom, and although a whole village may be Christian, they cannot go abroad. It has some very intelligent members. The members of the first family that embraced Christianity are afflicted with leprosy; they have also been unfortunate in business affairs, and though their own faith is unshaken, their experience deters others from coming near us. In Hing hwa city we have a large number of Christian women.

We have had on the District, over 80 baptisms during the year, counting children and adults.

Hu Cheng District, Chiong Taik Liong, P. E. We report advance in number of members, and probationers, and in collections. Some of the old circuits, which had withered like a field struck by blight, and whose light had become dim like a candle burned to the socket, were graciously revived. In some instances, people came 20 miles to hear about the doctrines. The harvest is great, the reapers, few.

Ing Chung District, Hwong Pau Seng, P. E. Our territory is large, but our people, few. A great hindrance to the Gospel is the prevalence of opium smoking. Our church members have made progress in grace, but I can only report five added to the membership. The contributions are two fifths more than last year. The Woman's Foreign Missionary Society opened a woman's school during the year at Taik-hwa, with six pupils, but I am confident during the coming year we shall have 15 or 20.

Yongping District, Sea Sek Ong, P. E. Our villages are from 10 to 15 miles apart. Our preachers frequently travel all day without reaching more than one village, or meeting more than ten people. Every 10 or 15 miles the dialect changes, which makes the propagation of the gospel doubly arduous. The hearts of the people up country are still very dark, just about as it was here at Foochow 30 years ago. In the 3d month an aged Christian died at Yu-ka city. When he was in the coffin many people came to see him, and suddenly a report was started that the preacher had been seen taking out the eyes of the corpse, and while he held them in his hand, they bobbed up and down. With the exception of 9th Township, all our circuits report progress as to increase of members and collections.

Organization of an Auxiliary to the Woman's Home Missionary Society. A very interesting service was held in St. Paul's Church, Wilmington Del., Sunday May 9th, 1886 in the interests of the Woman's Home Missionary Society. The Pastor Rev. W. L. S. Murray, preached a sermon of vigorous thought and spiritual power from the text "Rise up, ye women that are at ease; hear my voice, ye careless daughters;" Isaiah 32 ch. 7v. Beginning with a description of the invasion of Judah by the Assyrian king Sennacherib, of the preparations of Hezekiah to withstand a siege of Jerusalem; the strengthening of the wall in the weak places, the filling up of the fountains outside the wall, the turning of the waters of the streams into a conduit carrying it into the centre of the city so that the besieging army could find no water, and the inhabitants of Jerusalem have supply for a long siege.

While these preparations were in progress, the king calls upon the women that are at ease, and the careless daughters, to help on the work, lest their palaces be forsaken, and they lament for the pleasant fields, and for the fruitful vines.

By request, and in the interest of the Woman's Home Missionary Society, the speaker had been looking over the field for home mission work, and was appalled at the facts, showing how great the need for the women of America to arise and work for their liberties, their religion and their homes.

Some ten years or more ago, the women of this country banded together and organized a society known as the Woman's Foreign Missionary Society, to educate and christianize

the women in Foreign lands; they had done noble work, and while in hearty sympathy with the work, and wishing them more abundant success in the future, than in the past, it was no less the duty of the women of to-day, to organize and work for the elevation of the down-trodden and depressed women in this land, that they too might learn to know a Saviour's pardoning love.

More than four years ago, the Woman's Home Missionary Society was organized to do this work, and with the Bible in one hand, and the spelling book in the other, seeks to enlighten the mind and purify the heart at the same time.

In the south there are 700,000 colored girls between the ages of twelve and twenty years, who need pecial help in the common duties of home life. There are many poor white girls; hundreds of whom are in scarcely better condition than their dusky neighbors. These people are ignorant and degraded to an alarming extent. To hundreds and thousands of these women, born and reared in the United states, the name of Jesus is as strange, and the story of his love as new, as to any woman in India, China, or Japan.

The Spanish Mexicans of New Mexico, are fearfully ignorant and degraded, and their claim for Christian aid is no less emphatic, than that of their relatives in Old Mexico.

The Woman's Foreign Missionary Society send missionaries to them, and have flourishing missions in that country. Should not missionaries also be sent into New Mexico a part of our own country, with area sufficient to make four states the size of Illinois, Ohio and Indiana.

Alaska is asking for aid. It is now a part of the United States, having been purchased by the government for \$7,200,000. The annual revenue from one of its industries alone, amounts to \$700,000. It has about 30,000 inhabitants, 2,000 of whom are civilized.

Utah, the fairest spot in all this country, with soil so fertile, that with but little labor it would abound in luxuriant vegetation, is inhabited by 200,000 Mormons, most of whom are living in the sin of polygamy.

There are the Indians, whose lands we have stolen (except in few instances) whom we have deceived, killed and driven from their hunting grounds until pushed far back and out, they stand upon a very narrow neck of land. Surely they have claims upon us for christian civilization, not to be surpassed by heathen of foreign lands.

On our western shore, are large numbers of Chinese women who need help; women can work as successfully for them here, as in China.

Of the industrial homes established by this Society, where girls are taught housekeeping cooking etc., the speaker in his humorous style said, he was in hearty sympathy with a work teaching girls how to make bread. In these days, when so many homes run largely to parlor, more good bread, and less poor French and poor music would do much to elevate the men of the country.

The supply department of this Society is one of its best features.

Ministers and their families on the frontier are supplied with much to make them comfortable, from what might be called rubbish. With touching paths the speaker told of a mother, who upon hearing of this part of the work, brought her most precious treasure, the clothing of her only son, saying he was wearing white robes now, and she would send those he left, to cheer the hearts and comfort the bodies of God's needy ones.

At the close of the sermon Miss Emma Hoffecker, organizer for the society, after a few remarks, asked for members, and 75 ladies gave their names with a view of forming an Auxiliary Society in St. Paul's Church. Several subscribers to the monthly paper, Home Missions, were secured.

The society is greatly indebted to the Rev. W. L. S. Murray, for the very great interest he has taken in their work, as well as the assistance he has so kindly given.

L. E. W. Wilmington, May 11th, '86.

Obituaries.

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

Martha J. Fooks was born January 17th, 1861, and died Apr. 27th, 1886. Our dear sister sought Christ in her 26th year, and joined the M. E. Church at Parsonsburg, and maintained her Christian integrity for more than five years; and then heard the Master's word, "Come up higher." Realizing that her end was near, she committed her dear little babe to her weeping husband's sister, with her dying request that she would take care of it. Seemingly to catch a glimpse of her abiding home, she then expressed a desire to depart to be with Christ and her loved ones over there. While a member of the Church, she had lost by death, her father, mother, and three sisters, who, we have reason to believe, were waiting to welcome her. Besides her husband and infant babe, our sister leaves three brothers and two sisters to lament her departure. May Heaven's blessings rest upon them; and may they follow her, as she followed Christ! W. W. JOHNSON.

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Time Table, in effect April 1, 1886.

Table with 3 columns: Stations, a. m., p. m. GOING NORTH. Daily except Sunday. Stations: Wilmington, French St, Dupont, Chads Ford Jc, Lenape, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Birdsboro, Reading P & R, Station.

Table with 3 columns: Stations, a. m., p. m. GOING SOUTH. Daily except Sunday. Stations: Reading P. & R, R Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg Jc, Coatesville, Lenape, Chads Ford Jc, Dupont, Wilmington, French St.

For connections at Wilmington, Chads Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations. L. A. BOWLER, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent.

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Commencing November 22, 1885, leave Union Station as follows. DAILY. 2:05 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanistown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O V. R. Sleeping car for Luray open at 10:00 o'clock the evening before at Hillen. Berth \$1.00. 3:30 P. M.—Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanistown, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.

DAILY EXCEPT SUNDAY. 8:05 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. 10:00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. (through cars). 2:25 P. M.—Accom. for Glyndon, (Reisterstown). 4:05 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings, Mills, St. George's, Glyndon, Glenn Falls, Pinksburg, Patuxent, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west; also Hanover, Gettysburg and stations Waynesboro, Chambersburg and Shippensburg. 6:30 P. M.—Accommodation for Union Bridge.

TRAINS ARRIVE AT UNION STATION. Daily.—Southern Express, 12:25 A. M. Fast Mail 8:55 P. M. Daily except Sunday—Glyndon Accom. 7:25 A. M. Union Bridge Accom. 5:45 A. M. Express from B & O V. R. R. R. H. J. H. & G. R. L. Frederick Div. P. Bridge Accom. 3:15 P. M. H. J. H. & G. R. Glyndon Accom. 5:55 P. M. Mail 6:40 P. M. J. M. HOOD, General Manager. B. H. GRISWOLD, Gen'l Pass. Ag't.

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Preachers' Association, Dover District.

Seaford, Del., June 14, 16th, 1886.

MONDAY, 8 P. M.

Sermon—T. H. Haynes. Alternate—W. S. Robinson.

TUESDAY, 8.30 A. M.

What I learned the first year of my itinerancy, J. A. Brindle.

Fraternal Courtesy—V. S. Collins.

Is reading a sermon, preaching?

Affirmative—W. S. Robinson, J. Carroll.

Negative—T. O. Ayers, J. M. Collins.

Should the Discipline be literally enforced?

Affirmative—J. Warthman, R. Roe;

Negative—Jas. Conner, W. F. Dawson.

Mental Culture—E. H. Hynson.

To what extent are negotiations between a preacher and a charge, justifiable according to the Discipline?—Chas. H. Williams, W. M. Warner, W. Jagard.

Swedenborgianism—Alfred Smith.

What is the best method of securing an Endowment Fund for our Conference Claimants?—T. E. Martindale, P. H. Rawlins.

The best method of dealing with the liquor problem—W. E. England, W. W. Redman.

WEDNESDAY, 8.30 A. M.

System in the ministry—L. J. Muchmore.

Arithmetic, as applied to pastoral work—W. J. DuHadway.

What are the relations of the Church and State, respectively to educational work?—T. H. Haynes, D. F. McFaul.

Outline of a sermon for criticism—G. L. Hardesty.

Shall any change be made in the size or number of the Districts of our Conference?—E. Davis, Geo. L. Hardesty.

Country Sunday-schools in the winter, G. F. Hopkins, Geo. W. Bowman.

What is the proper length for the average sermon?—J. M. Mitchell, Joseph Robinson.

The availability of prayer in our temporal needs—G. W. Burke.

How shall we make our regular preaching effectual in the conversion of sinners?—F. J. Cochran, W. M. Green.

What are the causes and perils of the present labor agitation? and what is the duty of the church in regard to it?—T. E. Martindale, W. S. Robinson, I. N. Foreman.

W. E. ENGLAND, } Curators.

E. DAVIS, }

W. J. DUHADWAY, }

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No one has yet been able to find out where the herring breeds, but his cousins, the shad and olewife, are home bodies, and they seek always the rivers where they first came into being when they want to marry, settle down, and rear a family.—Cecil Co. News.

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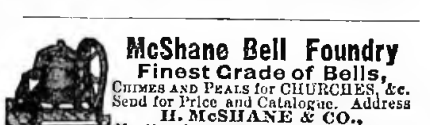
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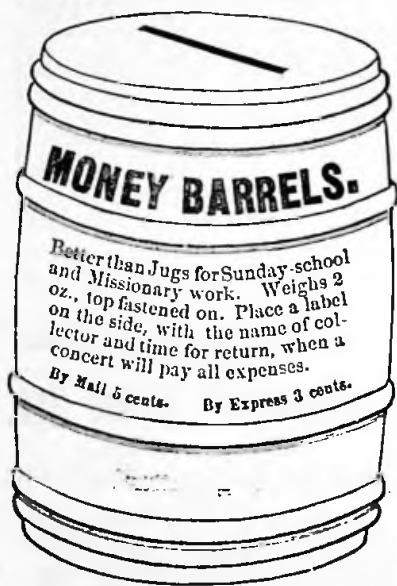
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