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The Good Hand of My God.

BY MRS. M. E. SANGSTER.

Beneath the cloud I sometimes tarry;
Chill beats the storm against my breast:
But in my heart this balm I carry,
"Fear not; I'll give thee rest."

Dark skies have spread their curtains o'er me,
The sun forgot at noon to shine;
But heaven's own brightness lies before me,
For, Father, I am thine.

For me the flowers of promise blossom,
For me the stars in glory burn;
A lamb within the Shepherd's bosom,
The Shepherd's love I learn.

If worn and tremulous and weary
I breathe my grief, he soothes its pains;
And so, for joy, my song grows cheery,
And lifts a loftier strain.

How close I'm held in days of sorrow,
How safe I'm borne through nights of gloom
How doth the beautiful to-morrow
The sad to-day illumine!

No right have I to give depression
An instant's harbor in my soul;
With Christ, my Lord, in full possession,
'Tis grace that makes me whole.

Come cross and change, come stress of labor,
Come what there may upon the road,
My pilgrimage to harp and tabor
Is timed, though great the load.

The good hand of my God is o'er me,
My home is nearer every day,
And for the sweetness just before me
I taste no bitter in the way.

The Bible in the Christian Life.

BY THE RT. REV. W. P. WALSH, D. D.,
BISHOP OF OSSORY, IRELAND.

The Closet.—Our Lord has taught us that the closet is a special place for prayer. There our heavenly Father invites us to speak to him in secret, and he has promised that in our coming forth from thence he will "reward us openly." Some one has said that there we kneel down and speak to God, and then open our Bibles, and he speaks to us. And is it not in the solitude and silence of such blessed communications that we may best renew our morning strength and evening consolation? A portion of Holy Scripture, prayerfully read and meditated upon before we begin the labors of the day, will act like the bracing air of a morning's walk upon our spirits; and when we are lying down at night, after the cares and worries of our work, some sweet passage from the book of peace will come with a holy calm to our inmost souls.

It is well to make this daily reading of the Bible consecutive,—going on regularly, for example, through a Gospel or Epistle, and thus obtaining a clearer insight into the breadth and bearing of the Word of God. It is useful also to select a short sentence we have read, or from one of those sheet almanacs which give a daily text, and then to close it up in our minds as a key-note to our thoughts throughout the day.

Whatever, then, may be the current of our Bible reading, let us never omit the spiritual and practical bearing of it. The Bible is intended mainly and chiefly to minister to our higher life. It has, indeed, its other uses. Its history, its poetry, its political economy, are such that no library is well furnished without it, and no man is well educated who is not familiar with its contents. Chalmers used to say that the secret of Scotch thrift was the thorough acquaintance of his countrymen with the Book of Proverbs. But to make

us "wise unto salvation," and "thoroughly furnished unto all good works"—this is the great object and design of the Book of God, and towards this our reading of it should tend. Let us seek for Christ in every page, "for the testimony of [concerning] Jesus is the spirit of prophecy" (Rev. 19: 10). Like the golden milestone in ancient Rome, towards which all the roads of the vast empire converged, so Christ and his salvation are the theme in which all Bible-teaching culminates.

The Family.—In passing on from the Bible in the closet to the Bible in the family, we cannot fail to remember that Christ's first knowledge of Holy Scripture must have been derived from his mother. As a Jewish matron, she would observe the exhortation (and her husband with her), "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 7). Is there not something both instructive and encouraging to parents in the thought that He who was "the Word of God," and "the Wisdom of God," was himself instructed in the Scriptures, during his childhood, by the mother who gave him birth? And is there not a word of cheer, as well as of example, in the words of St. Paul to Timothy, when he reminds him of his earliest Bible-lessons, "Knowing of whom thou hast learned them?" Would not such words call up to the mind of Timothy the sweet memory of his "grandmother Lois, and his mother Eunice?" and would not such memories be linked, as they have often been linked since in other hearts, with his earliest recollections of the Book of truth?

What great advantages a parent possesses, not only in the power of natural affection, but in this, that the Bible is to childhood a most attractive book, and that the memory of the young is most recipient and most retentive. What book can match the Word of God in thrilling narrative, in touching pathos, in poetic diction? Can you find any tales more attractive for the young than its stories about Joseph, David, and Daniel? Nor is it the least of recommendations to young minds that these are tales from real life. "But is it true?" This is the question with which a child is sure to greet a story to which it has listened with delight; and unless you can answer "It is," you have robbed the story of its chief attractiveness. And then how these early teachings abide with us, leavening our minds as later lessons seldom do; influencing our thoughts and feelings with a power which is at once both gentle and persuasive; and coming back to us, in the after visions of our life, with a force and freshness which subsequent acquisitions cannot claim!

O ye who stand by the cradles of our race, how great your opportunities! how deep your responsibilities! For our homes are the birthplace of society, and nurseries for the Church of God. "Christian families," says Howe, "are divine plantations, settled by God himself for this very end

and purpose to be nurseries of religion and godliness." How, then, can you better fulfill this divine purpose than by bringing up your children "in the nurture and admonition of the Lord," and to this end making them familiar from their earliest years with the letter and the spirit of the Word of God.

Parents should make time to read the Holy Scriptures with their children. Even the busiest might find opportunity to do so on the Lord's Day; and the poorest and most unlearned, if they cannot teach much, may, in this way, learn what will enrich and bless themselves. Let your aim be to reverence the Word of God yourselves, and this will be the best way to teach your households to reverence it also. And then, when they are going forth in life, your son will feel, as you give him a Bible for a parting gift, and with it a father's blessing—and your daughter will feel, as you write her own and her husband's name in their new family Bible, on their wedding day—that you have given them a treasure which will be better to them "than thousands of gold and silver." They will bless you for it, not only then, but through the long, long years that are yet to come.

Nor should servants and domestics be forgotten. I know of ladies who take their maids for an hour's instruction on every Sunday afternoon. I know of busy men in commercial life who devote a portion of each Lord's day to the teaching of their employees. And family worship is a golden opportunity for instruction. The chapter daily read in presence of the household, even though it be without note or comment, is a source of power and blessing. It spreads an atmosphere of spiritual health throughout the home; it pervades the family circle with a heavenly sunlight. If a few wise, fervent words are added by way of exposition, their chief value will consist in helping the members of the domestic circle to realize more fully that the Word of God has a direct bearing upon their own lives and characters. Such reading will prepare their own minds for the sacrifice of prayer and praise which is to follow, and will be like a hem, at morning and at eventide, to keep the web of life from raveling. What a graphic and attractive picture of such worship has Robert Burns sketched in his *Cotter's Saturday night*:

'The cheerful supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er with patriarchal grace
The big ha'-Bible, once his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says, with solemn air

The Church.—We turn to the sanctuary; and there the Bible should hold a prominent and pre-eminent place. Whether it be on the lectern, or in the pulpit, we love to see the Book of God enthroned above all other books, above all liturgies, above hymnals, however valued or beloved. It should stand supreme, as it did in the synagogue when Christ stood up to read it; as it did in the midst of the congregation when Ezra the

priest read it before all the people, and "gave the sense." "It remains for the great day," writes Charles Simeon, "when the secrets of all hearts shall be made manifest, to disclose how many souls date their awakening, or ascribe their growth, to those portions of Scripture which are read in our churches without note or comment." And he tells us of a poor woman who could not read, and who walked into Cambridge every Sunday to a well-known church. She was wont to say to the undergraduates who visited her during a long illness: "I like Mr.— well; what he said was beautiful; but there was something that the other gentlemen used to read, that I, a poor, ignorant woman that I am, used to like better. I think they called it the lessons."

We must make the Bible supreme in our teaching as well as in its position; for on this depends the truth and stability of our doctrines, the purity of our morals, the certainty of our heavenward hopes. All things else are uncertain, fallible, transitory; but "the word of the Lord endureth forever."

We cannot help thinking that there would be more of "the Bible in the Christian life" if preaching was more expository than it is. To how many of our people is the Sunday sermon the only opportunity for receiving this kind of instruction; and yet how little, as a rule, is the meaning of Holy Scripture opened up. Preachers content themselves with expatiating upon solitary texts, whilst the whole ocean of truth remains unexplored before them. What wider views of divine truth, what firmer grasp of principle, what richer blessings, what more abundant consolations, would come to the minds and hearts of hearers, if the Bible, in its length and breadth and fulness, were displayed before the eyes of men!

But there is a duty for the laity in this matter as well for the clergy. What a true nobility of mind did the Bereans attain, who not only "received the Word with all readiness of mind, but searched the scriptures daily whether these things were so." We know how this gave birth to faith, and then strengthened it; how even now it would give joy to hope, and quicken it. Such reading and such weighing of Holy Scripture would be our best preservative against error, our surest guide amidst life's perplexities, our truest consolation amidst its sorrows.

One thing, however, should be borne in mind, that whenever and wherever we read or hear the word of God, we must always seek in humble and earnest prayer the teaching of that promised Spirit, by whom it was inspired. In vain shall we possess the dial of truth, however correctly set, or deeply graven, unless the light shines down upon it from on high. With His divine teaching, it will permeate our lives, and govern our conduct; with His gracious blessing, it will generate a piety that will be gentle and yet strong, zealous, and yet wise. It will elevate our principles, and purify our affections; it will prepare us for life's duties and life's vicissitudes; it will fit us for

usefulness here on earth, and prepare us for higher and happier service in heaven.—*S. S. Times.*

Concerning Women.

Almost all the Southern States have a nearly equal number of each sex. In Massachusetts the females between twenty and fifty years of age exceed the males of the same age by about 44,000. In seventy-eight cities the excess of females is 148,000. Women contribute less to pauperism, the proportion being 31,000 to 36,000. The ratio of prison inmates stands 5,068 women to 54,190 males. Women are in excess among the insane; men are in excess among the idiotic, blind and deaf mutes. The proportion of women who engage in occupations, outside of the housekeepers, is smaller in the United States than in foreign countries, but in no country is the proportionate number engaged in the superior industrial occupations equal to that in this country. Of the 2,647,000 women in occupations, 595,000 are engaged in agricultural, most of them colored women in the Southern States; 532,000 are in manufactories, of whom about one-half are in New York, Massachusetts and Pennsylvania; 282,000 are milliners, etc.; 52,000 are tailors. Of the forty-four occupations recorded as "personal service" forty find women in them. The 526 female surgeons of 1870 have increased to 2,473; the 7 lawyers to 75; the 66 clergymen to 165. The number of laundries has increased from 61,000 in 1870 to 112,000, and of the latter 108,000 are kept by women. This large increase shows great lightening of the housewife's labor.—*Navasota Tablet.*

The Infidel's Outlook.

Now let all men pause and consider the pitifulness of this case. A few gifted men have been employing their powers in accumulating an estate for posterity, and the best of them thus makes statement of the assets of the estate: In hand, "the perfume of an empty vase;" for the next generation, "the shadow of a shade;" for the third generation, "something less." No wonder Mr. Renan is despondent. The more his descendants believe as he does, the less they will have.

The laborers on the Christian side have no such gloom. We may die, but the gospel will live. The more our descendants receive and believe and live this gospel we preach, the happier they will be. We grow cheerful as time goes on, and as our departure is at hand. Men may live, and men may die, but Christianity goes on forever.—*Dr. C. F. Deems.*

The *Colorado Methodist* says: "A Church member thoughtlessly said to an outsider the other day, 'You don't pay anything for the support of the Church anyhow.' When to his surprise the man promptly said, 'I don't steal my gospel, sir; I never throw in less than a dollar and sometimes more.' At the next public collection that saint put in two."

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.

A Touching Appeal.

The case in hand was a dissipated husband, who, from a handsome competency and a position of great respectability had by a seemingly uncontrollable appetite for the wine which sparkles with redness in the cup, so completely degenerated as to become a bankrupt, both in fortune and character. * * *

His besotted practice, continuing for more than a decade, had wrought a marvellous revolution in his home. Penury had usurped the place of plenty, a cabin supplanted the place of the mansion, hungry children now cried for the food a relentless poverty held from them, and the wife now sighed and drooped under an experience of which she had never dreamed when first married. The day had been long, and still with the coming twilight there was nothing to which her aching heart could turn for comfort. With the deep darkness came the husband, as usual, with just strength enough to get home. During the night the wife made known their distressed condition, saying the children had cried themselves to sleep for something to eat. To her telling him that there was nothing for breakfast, he, in a maudlin voice, told her that they could have whisky. The morning came and breakfast was furnished according to his instruction. Upon the naked table empty bottles were placed at all the plates except his own, and there was placed the quart bottle of whisky which had been brought home the night before. He was awakened and invited to breakfast. On entering the room his eyes fell on crying children and a broken-hearted wife. His heart was touched just before the last spark had gone out. Realizing his degradation and the abject condition of his family, he approached his wife and put his arm around her neck and said, "Let this be your last cry on my account. By the grace of God this scene shall be changed." He removed the bottles with a solemn vow never to touch another drop. This occurred a score of years since. To-day life is as sweet and fortune as smiling as when the marriage-bells made two hearts beat as one. By the grace of God are all things done.—Rev. B. F. Cabel, in Nashville Christian Advocate.

The Supreme Court of Iowa has just rendered a decision of much importance to the friends of prohibition, holding that any citizen can proceed against a saloon as a nuisance, and have it abated. All he has to do is to file an affidavit, and secure an injunction to abate a nuisance. The temperance people are jubilant. They claim that this decision will enable them to enforce prohibition even in the large cities, where the public sentiment is against it. Surely, if they are now true to themselves and to their cause, the temperance advocates should make the law effective.

Children's Department.

Little Scotch Granite.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Than I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in play time; but, according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "Nine" and "Eight" oftener than they used to. Yet the schoolroom seemed to have grown quiet. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see; and they felt like cheats and story tellers. They talked him all over and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term, Willie's name was very low down on the credit list. When it was read, he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He passing him without a look, when he was told the man was Gen.—, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy,—the one really the most conscientiously 'perfect in his deportment' among you. Whoshall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—The British Evangelist.

Who Has Seen Christ In You To-Day?

"The parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church one Sabbath.

"What was it, John?"

"Who has seen Christ in you to-day?" I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted up to the parson's question."

"We'll begin fresh, John. You're quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she, too, wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength, to ask a fellow workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well said John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there is a text which says, 'I live, yet not I, but Christ liveth in me.'"

Dear reader, will you take this question home, "Who has seen Christ in me to-day?"—Friendly Greetings.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 14.

It was on Laurel circuit I painfully became aware that do my best I could not please everybody. One Sabbath evening when about to preach to my usually interesting congregation, a pretty child, getting away from whoever had charge of it, made so much fun by its antics, that I saw no chance of securing attention as long as the merry youngster was allowed to run at large. So I requested that it be kept quiet if possible, whereat, its offended mother picked it up and left the church. Next morning I heard she was in a pout. I called to see her; but it was of no use. She wouldn't consent to let me pray with her, and vowed she would never hear me preach again. She kept her word all that year much to my secret discomfort, but was "caught a few years afterwards at a Camp-meeting, when she got seated near the stand, and didn't know who was going to officiate, until too late to escape. After that she relaxed a little and the interesting baby is now, I suppose a man or woman in the prime of life.

I have alluded to Sharptown as a "queer" sort of place in my day. The men were all industrious smokers, and a merchant told me of the large quantity of snuff he sold, the ladies were his best customers, said merchant was one of the class leaders, and the ladies aforesaid were nearly all members, but during extra meeting, they retired in squads for refreshment outside the old meeting house, with pipes and snuff. I didn't admire the practice, and told them so, and they thought I was a "stuck up" sort of dude, who ought to attend to my own business. I suppose "the former things" in this respect are done away; for I hear that Sharptown nowadays is a progressive and highly intelligent place.

Of the Camp-meetings that year, I attended several. We held one or two in new places, and had hard work to keep order, especially when Bro. Merrill confiscated all the whiskey jugs, and Squire Bill Hazzard read the riot act to the rowdies. But I remember some excellent preaching by our own, and the Methodist Protestant ministers who came to our help.

After attending my week day appointments, one day I rode across the Nanticoke, to the celebrated Ross' Woods. It was a large meeting, Bro. Cannon, afterwards governor, and the Bridgeville, Seaford, and North West Fork people were there in great force. The stand was full of prominent preachers. The horn had sounded. Rev. D. R. Thomas was expected to preach, but declined at the last moment on account of a headache. Rev. R. E. Kemp was in charge, and asked the brethren one by one to take his place. They all refused. I had just slipped into the stand, and when he came to me, I surprised him and myself as well, by consenting in a moment. I had a text I thought would do, "Choose ye this day whom ye will serve," and the sermon had the merit of being so short, that Bro. Thomas who meanwhile had recovered, fired away in a powerful exhortation, which I couldn't help believing was both longer and stronger than my little sermon.

What they termed my "spunk," however, gave me some unexpected

standing among preachers and people. Since that day I have never refused to meet a similar emergency, and if God ever signally helped me, it was on such occasions.

I was at another meeting that year where Rev. James Flannery was present. It was at the "Head of the Sound." Rev. T. Newman arose to preach, hesitated a moment, and gave up. "Who will take his place?" asked the brother in charge. "I will," said Flannery, and his sermon on "An Israelite indeed" was greatly blessed to the people. We slept in a little school house on the ground, and chatted as usual after retiring, until a late hour. At length all conversation ceased. Some were beginning to snore, when a hurried knock came to the door.

"What do you want," asked some one inside.

"There is a man out here under such conviction, that he thinks he will die," said the messenger, "Can't some of you come out and help him?"

Bro. Flannery was up in a moment. "Brethren" said he, "this is why I could not go to sleep. There's work for us to do tonight. I am going out."

Some time later, I partly dressed and found my way to the tent where the kind preacher had his arm around the despairing man's neck, pointing him to the Saviour. Before morning he "got through," and at the early meeting, hatless and coatless, the newly saved man was trying to tell the story of his struggle and victory. Just then a neighbor of his, with whom he was not on friendly terms came into the circle, whip in hand. The new convert seeing him, ran toward him. The other dropped his carriage whip, then threw aside his hat, and with tears streaming down their faces, both clinched in a loving embrace, and came tumbling down into the straw at the "mourners' bench," where they remained side by side until the neighbor was also converted.

The incident was talked of long afterwards, and is probably remembered still by some who were present.

At that meeting, Bro. Flannery, who with H. F. Hurn, I think were stationed at Milford, obtained the title of "The modern Carvosso." It seemed every tough case on the Camp-ground and there were many of them in that vicinity, yielded to the vigorous faith with which he seemed to be endowed, and scores got into the kingdom.

Such scenes to me, were but a repetition of the heroic days of which I had been reading in Methodist Biography, History and my faith was simple enough and strong enough to claim any sinner I met with as a subject of redeeming grace. The "shouters" of that period were a wonderful help to us when a "Jericho" had to be captured. I am sad to suppose and say the race has become well nigh extinct. There was old Dr. Little of Seaford, who even in taking up a Camp meeting collection, and usually sent to the "outskirts," would move round hat in hand, with glory in his soul and on his tongue, making the groves vocal with praise, and he always returned with more money than any other manager could induce the stingy worldlings to contribute.

One of the men I was at first afraid of in Laurel was the venerable Henry Bacon. He was a very early riser and had but a poor opinion of a young preacher who couldn't be up before the dawn winter or summer. I stood fair with the dear old saint for several visits, but finally fell from that particular grace. His face was set, like Capt. Lewis' against all modern fashions.

The Sunday School.

God's Message by His Son.

LESSON FOR JUNE 7, 1885.—Hebrews 1: 1-8; 2: 1-4.

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

(Adapted from Zion's Herald.)

GOLDEN TEXT: "How shall we escape if we neglect so great salvation?" (Heb. 2: 3).

I. THE DIVINE SAVIOUR (1-8).

1. God, who at sundry times, etc.—In R. V., this verse is rendered: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners." This verse is compact with meaning: 1. "God has spoken—has revealed His nature and His will to man; 2. He has spoken "of old time," from the days of Eden down; 3. He has spoken to the Jewish "fathers" from Abram's date, and to the "world's gray fathers" before it; 4. His revelation was not complete, in one piece, but "in divers portions," from time to time, as the occasion demanded, or as those addressed were able to bear it; 5. His method or revelation was not uniform, but cast into various forms—precept, promise, prediction, warning, conveyed by dreams, visions, angels, the Urim and Thummim, types and sacrifices, and "conditioned by personal individuality," and 6. His messengers were "prophets," some of whom have left the record of their inspired teaching in the Canon, while others have not.

"Both these expressions set forth the imperfection of the Old Testament revelations. They were various in nature and in form; fragments of the whole truth presented in manifold forms, in shifting hues of separated color. Christ is the full revelation of God, Himself the pure light, uniting in His one Person the whole spectrum" (Alford).

2. Hath in these last days.—R. V., "hath at the end of these days," Christ's advent was an epoch, the beginning of "the end," the starting-point of the last dispensation. Spoken unto us by (R. V., "in") his Son—"the only-begotten of the Father, full of grace and truth;" in whom all previous prophecy, oral and typical, converged; who, in nature and in dignity, is separated from and uplifted above all previous teachers "by an impassable chasm," whose message, as set forth in His words and life and death, transcends all human messages whatsoever, while it gives such a view of the heart and will of God as the devout study of redeemed minds can never exhaust either in time or in eternity. Whom he hath appointed.—R. V., omits "hath." Heir—being His Son, heirship is associated as a matter of course. We are next told the successive steps by which He was constituted "heir." Of all things—"not only earth, planets, suns, fixed stars, and nebulae, but all the real universe, of which these are but external glimpses perceptible to our little optics" (Whedon). By whom (R. V., "through whom") also he made the worlds.—The mystery of the Trinity eludes finite analysis; so far as we may reverently distinguish the functions of the Three-One, it would seem that the Son is the Executive of the Father's will, as well as the Manifestation of His glory and power; He is, therefore, the Agent in creative acts, the Framers of the universe. The Greek word for "worlds" should be strictly rendered "ages"—the "all things" which belong to space and time.

"Thus we have no longer to do with a continuance of God's prophetic oracles; but with a form of divine revelation specifically different from all that preceded it, yet maintaining its organic connection

with them by the fact of its proceeding from the same God who spoke to the fathers" (Moll).

3. Who being the brightness (R. V., "effulgence") of his glory—the luminous outflow of His glory, revealing how glorious the Father is, and without which efflux there would be no revelation of that glory. The express image of his person.—R. V., "the very image of his substance;" as perfectly correspondent as the impression in the wax to the signet which makes it. "He that hath seen Me hath seen the Father" said Christ. Upholding all things by the word of his power.—Christ the Creator is also Christ the Sustainer. The so-called "laws of nature" are but the methods of His working. All power has been given to Him in heaven and in earth. Whom he had by himself purged our sins.—R. V., when he had made purification of sins;" not only Creator and Sustainer, but also Purifier; securing by His self-sacrificing and atoning death the power to cleanse the whole world from sin. Sat down on the right hand of the Majesty on high—the attitude of completed work, the place of supreme dominion and honor. It is the Father who hath thus "highly exalted Him."

"Christ is the radiance of God to men, the very light which brings God down to human eyes, as light from the sun in these lower heavens brings that great luminary to human view. . . . As the signet leaves the stamp of itself, to remain forever as the revelation of its form in minutest perfection, so the Son reveals the Father—is the exact impress of His nature and character. The essential idea must be that the character of the Son reveals to us truthfully and perfectly the character of God" (Cowles).

4. Being made so much better, etc.—The verse is thus translated in R. V.: "Having become by so much better than the angels, as he hath inherited a more excellent name than they." The first comparison to show Christ's super-eminence is here instituted—that with "the angels;" not the spirits of the departed, but the "ministering spirits," who kept their first estate and whose home is in heaven. He is superior to them in power and dignity from the fact that by reason of his relationship to the Father, He bears a "name" and inherits a nature which excels theirs as far as the uncreated can excel the created.

"He always had the thing itself, namely, Sonship; but He "obtained by inheritance," according to the promise of the Father, the name "Son," whereby He is made known to men and angels. He is "the Son of God" in a sense far more exalted above that in which angels are called "sons of God." The fullness of the glory of the peculiar name "the Son of God," is unattainable by human speech or thought. All appellations are but fragments of its glory—beams united in it as in a central sun (Rev. 19: 12)—a name that no man knew but He himself" (Brown).

5. Unto which of the angels? etc.—implying that it was said to none. Thou art my Son, this day have I begotten thee—quoted from Psalm 2: 7; applied in the first instance to David's complete inauguration as king upon Mount Zion, but, like all such local prophecies, enshrining a Messianic meaning, involving a divine Sonship. No such language had ever been used towards any angel or archangel, but all the Jews to whom this epistle was addressed, knew perfectly well that these words referred, in their fullness of meaning, to the Messiah only. I will be to him a father, etc.—words used primarily with reference to Solomon, but reserved, for complete fulfillment, for "David's Greater Son."

"These words have been referred to the Incarnation, when the "holy thing" born of the Virgin was called Son of God (Luke 1: 35); or to His resurrection and exaltation, when He is marked out as Son of God in regal dignity, "in power" as Messianic king (Rom. 1: 4). This last view is favored by Acts 13: 32, 33, where this identical promise is said to be fulfilled unto us when God raised up Jesus. Others refer the words to the essential nature of our Lord as Son of the Father by "eternal generation," as it is called. God sent the Son, it is said, and so He had dignity before His incarnation and before His resurrection. The fact is, the word "Son" describes His relation to the Father, both personal and official; and "I have begotten thee" applies to every state to which the word "Son" applies—His original nature, His incarnation, and His kingship (Schaff).

6. And again, when he bringeth in, etc.—in R. V., "and when he again bringeth in the first-born into the world, he saith;" according to Alford and others, referring to the second coming of the Messiah in glory and judgment. The quotation which follows is found in the Septuagint version of the Song of Moses (Deut. 32: 43). Let all the angels of God worship him—the clearest possible evidence of their inferiority and of His divine superiority, since none but God is worshiped in heaven.

"The "first-begotten" or "firstborn"—His title by pre-existence, "the firstborn of all creation" (Col. 1: 15); by prophecy (Ps. 89: 27), "I will make him my firstborn, higher than the kings of the earth;" by birth (Luke 2: 7; see also Matt. 1: 18-25); by victory over death (Col. 1: 18; Rev. 1: 5); and here, where He is absolutely the firstborn, it will be reasonable to regard all these references as being accumulated—Him, who is the firstborn (1) of the universe, (2) of the new manhood, (3) of the risen dead. And thus the inducting Him in glory into His inheritance is clothed with even more solemnity. All angels, all men, are but the younger sons of God, compared to him, the firstborn" (Alford).

7. Of the angels he saith.—The writer is anxious not to depreciate the nature or the dignity of angels; only to show that high as they are, the Son towers infinitely high above them. Who maketh—not "who begetteth;" they are created, not begotten. His angels spirits (R. V., "winds") . . . ministers a flame of fire—from the Septuagint rendering of Psal. 104: 4. The angels, going forth as God's messengers on His errands, may assume the material form which will best accord with the divine purpose—"the appearance of the resistless wind or the devouring fire" (Ellicott).

"Angels are so made that they may transform themselves into, and serve the work of, winds and lightning flashes or atmospheric blazes. Our author's exact words are found in Alexandrian Septuagint" (Whedon).

8. But unto the Son.—R. V., "but of the Son." He saith—using the words of Psal. 45: 6, 7. Thy throne, O God, is forever and ever.—The divine Name and the eternal Kingship are here unhesitatingly applied to Christ Jesus—a sacrilegious application if He be less than very God. A (R. V., "the") sceptre of righteousness.—His sway is infallibly just and right. His edicts and decisions are dictated by heavenly wisdom and never swerve from perfect rectitude.

"Whatever the difficulties in the minute interpretation of these verses, the general sense is clear. Angels are all subordinate; while to Christ are given names of a very different import—God and Lord, and highest

dignities—a sceptre and a throne, a kingdom" (Schaff).

II. THE GREAT SALVATION (1-4).

1. Therefore—since the Mediator occupies this high dignity, far above all angels. Ought to give the more earnest heed—be more diligent in obeying. Things which we have heard—the teachings of Christ and His apostles. Lest at any time we should let them slip.—R. V., "lest haply we drift away from them;" lest we lose our hold upon them, and are carried out to a dangerous sea on the ebbing tide. Many a human bark thus drifts from her moorings by failing to take "earnest heed."

"It is that firm hold or holding-point proffered in the Gospel, and which conditions our attainment of salvation. This those lose who do not yield themselves up personally to that which is brought to their hearing, and are then carried away from the Gospel" (Moll).

2. If the word spoken by (R. V., "through") angels.—The Law is repeatedly alluded to as given by the ministrations of angels (Deut. 33: 2; Psal. 68: 17; Acts 7: 53). Was steadfast.—R. V., "prove steadfast;" "was enforced by penalties on those violating it," (Brown). Every transgression and disobedience—every wilful act in violation, and every refusal to do what was commanded. Received a just recompense of reward.—The Law was pitiless in its penalties. "Against him who 'sinned presumptuously,' against full knowledge of law and duty, the most stringent and fearful penalties were denounced" (Cowles).

3. How shall we escape if we neglect so great salvation?—a question which awaits in vain an answer; a question which implies the most positive denial that he who neglects can escape; a question which sounds like a knell of doom. If the law breaker was surely punished, the Gospel-neglector who carelessly suffers the high privileges purchased by the Saviour's blood to go unheeded, will be more surely and sorely punished. And it is to be noted that the words here used do not refer to positive rejection of the Gospel, but only to its "neglect." Which at the first began to be spoken, etc.—R. V., "which having at the first been spoken through the Lord, was confirmed unto us by them that heard." No mere angel, but the Lord Jesus himself, "the Master of angels," was the Author and Proclaimer of salvation; and His followers and apostles proved in their own experience its truth and efficacy and added their testimonies to His.

"If those who heeded not the Law were punished, how much more shall they be punished who do not heed the Gospel! There is, then, a danger to be escaped, and the Gospel uplifts a sword of threatening as well as a rainbow of promise. As Quesnel says: "The strictness and rigor of the Old Testament are but a shadow beside the severity of the New" (Vincent).

4. God also bearing them witness.—R. V., "God also bearing witness with them." Signs . . . wonders . . . divers miracles.—R. V., "manifest powers." Gifts of the Holy Ghost—all these being credentials of the presence and power of God with them, and of the divine authority of the truths which they taught. To our Lord the Spirit was given "not by measure" (John 3: 34), but to His followers the "gifts," or distributions, of the Holy Spirit, were granted in accordance with God's will, each receiving such measure as his faith and capacity justified.

"This is the threefold division of the miraculous acts which prove the superhuman mission of those who work them. As "miracles," they display divine power; as "wonders,"

they excite surprise; as "signs" (St. John's usual word), they supply evidence which is the usual proof and accompaniment of a divine revelation (2 Cor. 12: 12)" (Schaff).

Mothers At Prayer.

Mr. Moody, the evangelist, cites a remarkable instance during his visit to Cambridge in England, the seat of the university. He says:

In 1874 I was asked to go to Cambridge, but I declined; I had no university education, not even a common education, and I felt as if I had no call to go there. But I afterward felt sorry I had not gone, and pledged myself that if ever I got another invitation I would go. At length a great, long petition came, and I went to Cambridge, and spent three of the darkest days I ever spent in my life. For the first time in my life the audience tried to break up the meeting. For a whole hour everything said or done was turned into ridicule. The next night was just as dark, and the third one darker. On Wednesday I got fifty mothers, and they seemed to just pierce heaven with their prayers. That night, in response to my invitation, fifty-two men sprung up—the tide began to turn, and I believe it was in answer to the prayers of those mothers. That night between three and four hundred undergraduates, including some of the ringleaders, came into the inquiry-room. It is not preaching which is to reach the people, after all. It is the power of God, and that will come in answer to prayer.—Religious Telescope.

The perfect community is not that of which Plato, or Moore, or Louis Blanc, or Proudhon, has dreamed, or the Oneida Society has attempted to realize, but that in which the principles of the gospel have universal sway. These will restrain the avarice of capital. They will abolish oppression. They will give self-respect and self-restraint to the workman. They will make labor and capital mutually helpful. They will destroy animosities, sweeten toil, cheer poverty, purify wealth. Oh, for a continental revival.—Ex.

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Single copies of the PENINSULA
METHODIST will be for sale at the
store of E. S. R. Butler, 420 Market
St., every Thursday evening here-
after. Price 3 cents.

The PENINSULA METHODIST to new
subscribers only from now until Jan'y
1st 1886, for sixty five cents. One
and two cent stamps taken.

We hope no one will pass, without
reading, the excellent article on "The
Bible in Christian Life," by Bishop
Walsh, in this issue. His counsels
on its use in the closet, in the family
and in the church are timely and
eminently wise.

We have a letter from Bro. Wm.
P. Dodson, of Easton, Md., through
the attention of his father, Bro. L.
Dodson, dated March 24th, which we
shall give our readers next week.
Other interesting contributions to
our columns we have on hand which
will appear in due time. Dr. Wal-
lace's letters which we find highly
appreciated, will be continued. Dis-
tinguished divines of the Presby-
terian Church, have expressed their
pleasure in perusing these racy an-
nals as well as their high appreciation
of the paper generally.

THE Secretary's report of Salisbury
District Association appears at some
length this week, but the "points"
made by the brethren will be of gen-
eral interest. We shall make editor-
ial reference hereafter to some matters
that specially impressed us. Next
week we hope to have reports from
the Secretaries of both Easton and
Dover Districts. The hearty greet-
ings of the brethren and friends in
both Chestertown and Vienna were
highly gratifying to the editor, espe-
cially accompanied as they were, with
very high commendation of the PE-
NINSULA METHODIST, and the tangible
evidence of genuine appreciation fur-
nished by additions to its subscrip-
tion list.

We have received from Mr. Geo.
W. Boyd, Gen'l Passenger Agent of
the Penna. R. R. Co., a copy of the
Summer Excursion Route Book just
issued for the season. It is beauti-
fully illustrated, has three large maps
and is filled with full details as to
rates, routes and attractions, &c., of
almost every desirable pleasure-resort
in the country,—whether at the sea-
side, the lakes, or the mountains.

We wish to publish a Camp-meeting
calendar, and solicit early informa-
tion of our brethren as to date and
location.

While in Chestertown, we had the
pleasure of meeting with Capt. Rob-
ert S. Emory, nephew of our honored
and lamented Bishop John Emory,
one of the most scholarly and gifted
of those who have been elevated to
our Episcopacy, and whose untimely
death, by a casualty spread a deep
gloom over our whole church. Capt.
Emory married the eldest daughter
of the late Col. Edward Wilkins of
Kent, and like his father-in-law, has
given attention to fruit culture on a
large scale.

We rejoice in common with his
hosts of friends to learn that our es-
teemed friend and brother, Vaughan
Smith will ere long resume his place
among us. While we honored the
high-toned sense of honor, which re-
fused to accept a relation that he re-
garded as inconsistent with the facts
in the case, we could not but regret
the seeming necessity for his with-
drawal.

Bro. Smith's article on *Eternal
Punishment* as published in the *Penin-
sula Methodist* of the 16th and 23d ult.,
has attracted deserved attention,—a
brother in Vienna, a new subscriber
made special request for the back
number that he might have the
whole article.

We learn by a friend from Freder-
ica that Presiding Elder Milby has
secured the services of Rev. J. S. Willis
for the vacant pulpit of that church.

We resume our report of Easton
District Association. Dr. Caldwell's
essay on Standards of Methodist Doc-
trine very ably presented our Articles
and the Apostle's Creed as such Stan-
dards with Wesley, Fletcher, Benson,
Adam Clarke, and Watson as exposi-
tors of the same. A vote of thanks
was passed with a request for the
publication of the paper.

The essay on "Pulpit Plagiarism" by
Bro. VanBurkalow was followed by
an animated debate, in which the
lines of discrimination between a
proper use of the productions of oth-
er minds, and such appropriation of
the same, as amounted to an immor-
ality were very clearly brought out.
The current of thought seemed to
run to the effect, that the immorality
lay more in the conscious, intelligent
putting forth as *our own*, what we
knew to be another's, *without giving
due credit*, than in the quantity ap-
propriated, whether large or small.

We were pleased to meet over twenty
of the preachers, to whom the good
people of Chestertown extended a
genuine *Peninsula* welcome. The
editor was glad to greet a number of
relations and former friends, as well
as to form new acquaintances. It
was his good fortune to be guest in
the interesting family of Mr. Miffin
Thomas, whose grand-father, Mr.
Richard Snowden Thomas, was a
brother of the writer's grand-father.
Messrs. Morris Cummings and Fred-
erick Aldridge, formerly of Elkton,
and Messrs. J. H. and E. W. Simpers,
sons of the late Rev. Henry G. Sim-
pers of North East, we found en-
gaged in business there. The vener-
able George B. Westcot, a member
of the House of Delegates in '61-'62,
when the writer was chief clerk, we
found in feeble health. In a pleas-
ant call at Washington College, we
had a brief but agreeable chat with
Prof. W. J. Rivers, the principal of
the college, who kindly presented the
writer with the circular for 1884-5.
From this, it appears, that the origi-
nal charter was granted by the Legis-
lature in 1782, and was designed to
establish it as a part of the proposed
University for the State. Gov. Paca
laid the corner stone in 1788. Gen.
Washington, in camp at Newberg, N.
Y., consented that his name should
be given to the College, and visited
it in 1784, as one of its Board of Vis-
itors and Governors. In May of this
year, its first commencement was
held, and six young men were grad-
uated. In 1827, the College shared
the fate of Cokesbury and Dickinson
and too many others, the devouring
flames reducing the structure to ashes.
Its successor, the present fine central
building was not erected till seventeen
years later, though the College exer-
cises were continued in the adjacent
town. The site is a beautiful emi-
nence near and overlooking the town
and river that bear the name of Ches-
ter. Some twenty students, we were
informed, are now in attendance. The
circular shows an attendance of 107
students since its reorganization in
1878, of whom 39 came from other
counties of the state, than Kent, 2
from Delaware, and 1 each from
North Carolina and New Jersey. The
present Faculty are W. J. Rivers,
Principal, F. L. Bardeen, M. D. Vice
Principal, and A. E. Twiford, A. M.,
Assistant Professor. The Visitors and
Governors, who we presume are the
Trustees of the College, are nineteen
gentlemen, of whom all but five are
from Kent County.

In consideration of State appropri-
ations, each of the Eastern Shore
counties has the privilege of sending
one of its young men to the College
"free of all charge for board, room-rent,
tuition, and text books." There may also
be sent on the same terms, "one oth-
er student from each of six said
counties as apportioned by the Board
of Visitors and Governors."

Africa has eleven million square
miles, variety of climate, great rivers,
forests, lakes, mountains, and deserts;
inhabitants differing in language,
color, stature, and degrees of civiliza-
tion, and two hundred million souls,
nearly one-sixth of the human race,
brought into possible relations for
Christian civilization and redemp-
tion. Moffat, Livingstone and Stan-
ley have done much in preparing the
way for more thorough and perma-
nent missionary work. England,
Scotland, Germany, and America
have planted missionary societies.
The Bible has been translated into
eight languages and parts of the Bible
are being published in twenty-
six other languages. Trading sta-
tions are established; steamers run
on her rivers and lakes; railroads
are being built; much is being done
by way of commercial enterprise and
geographical and scientific discovery.
—*Christian Standard*.

Delaware College and Metho- dism.

MR. EDITOR: A writer in a recent
issue of the *Morning News* of your
city, makes some suggestions as to
the future management of the above
named institution, which refer to
Peninsula Methodism. Assuming
that President Purnell's resignation
is final, the writer suggests the selec-
tion of his successor from those in
denominational accord with the "pre-
dominating" religious people of the
Peninsula, in as much as the "Pen-
insula is the territory from which
the college is largely to draw its stu-
dents," and as the proportion of this
predominating people, to the rest of
the population, "is probably as seven-
to ten." He does not tell us in
so many words that he means Metho-
dists, but so we read him between his
lines. When we consult our latest
statistics, and find our membership
including probationers to be 31,309,
and our entire Sunday-school mem-
bership 37,329, and when we estimate
the strength of other branches of
Methodism within this territory, we
naturally conclude the writer's
"predominating people," within this
territory are the Methodists. He
suggests, therefore, that among other
elements of essential fitness, the new
President should be in sympathy
with Peninsula Methodism—"an ac-
knowledged leader from among
them," he says.

Another suggestion is, the "co-op-
eration of the College and the Confer-
ence Academy at Dover." He says
"nothing would be likely to contrib-
ute so largely to this result as a
President, who can work in sympa-
thy and harmony with the
Academ," and with the "one hun-
dred and thirty or more ministers,"
of our church within the bounds of
this territory. His logic has the ring
of strength in it. I have no doubt
his "dozen students" under the pres-
ent management would approximate
"in a few years to eighty or a hun-
dred." That is, if the Methodist
Episcopal Church should fall in with
his suggestions.

Many Methodists have had preju-
dices against Delaware College on
two grounds: it has been called non-
sectarian, while in its management
and influence, it has been really a
denominational school; then again,
the occasional appropriations made
to the school by the State have been
distasteful to many, not that they are
opposed to state aid for education;
but only when used for *sectarian* pur-
poses. Methodists do not think it
fair to be taxed for the support of
the schools of other churches. There
is considerable prejudice, however,
against state appropriations to any
but the public schools of the state.
If the College and Academy shall
ever work in harmony, state aid will
never be asked, nor accepted.

The Peninsula ought to have a
College of its own. We have both
the means and the patronage, and
have much local pride. But how to
combine our influence and liberality
in behalf of the College, a Methodist
would not like to say. Its sectarian
character must first be done away.
A strong faculty, and a broad and
thorough *curriculum*, with school rates
as low as elsewhere, will certainly
contribute largely toward the success
coveted for the institution, by its
friends. The fact is, we have so many
good schools, and such low rates, that
it will be no easy task to stop our
children at Newark.

ITINERANT.

The best rules for a young man to
form are to talk little, to hear much,
to reflect alone upon what has passed
in company, to distrust one's own
opinions, and value others that de-
serve it.

PERSONAL.

Rev. D. D. Smith, rector of Christ
P. E. church, Wilmington, Del.,
sailed for Europe, Saturday, the 16th
inst. After attending convocations
in London, he will take a tour in
Switzerland, and will return home
in about four months.—*Republican*.

Rev. James Couper Kerr has been
elected rector of St. Paul's P. E.
Church, Georgetown, Del.

ITEMS.

Louis M. Alcott's works have
reached a sale of 500,000 copies.

The Presbyterian church of Elk-
ton will build a brick parsonage to
cost \$3500.

The new postal cards under the
contract of 1885, will be a delicate
pink, in the place of the cream-
color now issued. The texture of
the card is also said to be improved.
The size will be the same as now in
use.

Queen Victoria was presented by
the Revision Committee with a five-
volume copy of the Revised Bible
complete, enclosed in a red plush
and morocco case and inscribed:
"Presented to Her Most Gracious
Majesty, the Queen, by the Convoca-
tion of the Province of Canterbury.
May xv., A. D. MDCCCLXXXV."

The Sussex County Bible Society
held its annual meeting in the Pres-
byterian Church, of Milford, last
week. During the day session, busi-
ness of a routine character was trans-
acted, and in the evening several
interesting addresses were deliver-
ed.

The father of this society was the
Rev. Truett P. McColey, of Mil-
ford, and it was organized at George-
town about thirty years ago. He
was elected its first president and re-
mained in office until the day of his
death. Dr. C. H. Richards and Mr.
McFee, of Georgetown, have always
taken a lively interest in the society.
The doctor has acted as its treasurer
ever since its organization.—*Chroni-
cle*.

Sometimes "the heaviest wheat of
all" may spring up from seeds drop-
ped in an accidental way. What a
motive to the maintenance of a per-
sonal holiness! The accidental is a
shadow of the intentional. Influe-
nce is the exhalation of character.—
W. M. Taylor.

Bishop Hurst.

The Rev. Karl Schou, Superinten-
dent of our Denmark Mission, has
made a brief visit to Italy for the ben-
efit of his health. He writes, under
date of April 26:

I have had the privilege of look-
ing in upon the Italian Conference,
assembled in Bologna, and of meet-
ing Bishop Hurst. The Bishop looks
well. He is a little fatigued from his
long tour through India, but enjoys
good health. This morning (April
26) he preached an excellent sermon
to a large and delighted audience in
the beautiful church which he dedi-
cated last Thursday. After the ser-
mon there, several deacons were or-
dained by the Bishop. He offered
prayer, asked the candidates the dis-
ciplinary questions, and conducted
all parts of the service in the Italian
language without any aid from the
interpreter, and, as I understood
from Italian brethren, with marvel-
ous fluency and ease. When the
Bishop comes to Denmark I expect
to hear him preach in Danish, for
that is a language—as I know of old
—which he both reads and under-
stands. The Bishop's family is here
with him, and I am happy to report
that all its members are well. He
expects to leave next Thursday for
Venice.—*Christian Advocate*.

Wilmington Conference NEWS.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

The fence around the Middletown M. E. Church cemetery is being whitewashed and the surroundings otherwise improved.—Era.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

Work on the rear wall of the Denton M. E. Church is being pushed forward very rapidly, and should the weather continue favorable, it is expected that the brick work will be completed to the square by Saturday night. The gable end is to be of frame work.—Union.

Twenty five probationers were received into the M. E. Church at Harrington Sunday week last.

The building committee for the new M. E. Church soon to be erected at Hartley Station, in the place of the old one known as Hawkins' Chapel, met on Friday, May 29th, to award contracts and make other arrangements for the speedy erection of the new church.—Sentinel.

The District Stewards of Dover District will meet at the District parsonage on Wednesday, June 17th, at 12 o'clock M. Dinner will be provided at the parsonage. A full attendance is requested.

SALISBURY DISTRICT.—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

A brother from Laurel, Del., writes: Mrs. N. G. Wooten, accompanied by the young ladies of the M. E. Church, entered the parsonage last Saturday evening just after choir meeting, and surprised the entire family, by the presentation to Mrs. McSorley, wife of the pastor, of a superb silk quilt, the handy work of skillful fingers. It was fashioned after the "crazy patch-work" style, lined with changeable silk lustre, and bordered with lace. The work of each lady had embroidered on it her initials. The writer thinks it is splendid; but regrets the absence of the full name of each donor, which would have kept them in perpetual remembrance.

Salisbury District Preachers' Association.

The twelfth annual session of this body of itinerants was held in Princess Anne, Md., May 11-14, 1885. After a season of very earnest prayer and grateful thanksgiving, formal organization was effected by electing for president, Rev. J. A. B. Wilson; vice president, A. D. Davis; secretary and Treasurer, C. A. Grice.

Seventeen preachers of the district were in attendance, and the programme was, as far as practicable carried out, as arranged by the curators. Bro. R. Watt gave the address of welcome, and Bro. J. H. Howard by request replied. Monday night Bro. McSorley preached the opening sermon to a large audience, from 1 Cor. 1, 22-24. The sermon was an inspiration to us for the relation of our "personal call to the ministry," the next item of the programme.

Bro. McFaul—born a Roman Catholic—father's house, the home of priests who urged that the boy be educated for the priesthood, this was done and he held that office for ten years; attributed his conversion and his position as a minister in the Methodist Episcopal Church to his association with Protestant children in public schools. Impressions of freedom thus early made never left him, but constantly haunted him, while bound by Romanism.

E. S. Mace—born an Episcopalian, educated a Presbyterian, attributed to a pious mother his being kept; from becoming a drunkard; all his boy associates had gone astray. Was converted at the age of 17 and immediately felt called to preach. Had much opposition, but overcame all with prayer.

J. H. Howard—converted at the age of 13, impressed with a call to the ministry while teaching in a Military school; strongly opposed by a father and brother, but felt that if he ever entered heaven he must go by the way of the Methodist Ministry.

R. Watt—converted at 11 years of age and though he had always respected the ministry, and deemed it the highest office in the world, he wanted to study law, and was persistent, until overcome by the appeal of an affectionate father.

L. J. Muchmore—converted and called at 14; very much prejudiced against becoming a preacher. The conflict between conviction and prejudice grew to be fearful, settled by prayer and the Bible.

J. A. B. Wilson—Does not know when he did not feel it was his duty to give himself to the work of the ministry. This conviction followed him by sea and land, and he was not at peace until he yielded.

Tuesday morning Bro. Baker conducted our devotions, after which "Our Opportunity for Territorial Extension" was considered in a carefully prepared paper by Bro. Baker. The discussion awakened such an interest, that a series of resolutions were passed which, if carried out, will open a new era in our territorial development.

W. W. W. Wilson in a very able paper discussed "Our Educational Beneficiaries, and how best to aid them," speaking principally of the functions and needs of the Parent Board of Education and our Conference Board. The essay awakened much sympathy for our Conference Society, the Association by unanimous vote, instructing its secretary to ask the committee on Anniversaries to have a speaker to represent the interests of our Conference Academy Board at the educational Anniversary. The interests of the Conference were also spoken of, and the plan to secure the Wharton legacy endorsed. Salisbury district will try to do its part in the struggle. Bro. Howard's discussion of "Religion as a Principle called forth a breezy debate, very generally participated in. Bro. Muchmore by request presented his views on "The Model Sermon," as also Bros. Watt and Mace. At night a large audience assembled to listen to the temperance speeches by Bros. Waddell, Howard and Davis. These telling addresses interspersed with music by Bro. McSorley quickened our interest in the cause and made us resolve to labor with all our might to arrest the traffic and save the drinker.

Wednesday, Bro. Melvin thoroughly ventilated "Church Building,"—material, site, a good architect, building large enough for future generations, a plan, and ample provision for pure air. He was requested to prepare it for publication. In the afternoon Bro. Todd favored us with an original poem, the Quarterly Conference, and at night with his poem "Episcopal Methodist Centenary." Bro. Todd not only had written excellent poems but was master of their delivery as well; and so enthused were we by it that we requested him to allow it to be published that we might enjoy its perusal.

"Future Probation" was treated in the afternoon by Bro. Watt, who had prepared a valuable essay on the subject in which he showed conclusively

there was no reason or excuse for one.

J. A. B. Wilson, at night, on "Our District Methodism and how to make the best of it," gave the following outline: our number is large; we need more denominational and historical instruction; need to teach the duty of self-sacrifice; need more frequent gatherings for those who lead and teach the flock; should make more of our anniversaries; strengthen our influence at the centres of population; should look after the children of our people. The speech led to the planning for a County Conference to meet semiannually. Romanism in its Relation to Childhood, was also discussed at night. Bro. McFaul led in a stirring speech, with outline as follows: In the Roman Church every child must be baptised, and with imposing ceremony when possible; they are rigidly taught their parents' religion, with aversion to all other faiths; as soon as old enough, they are led to church, and there taught to pray and to be reverent; confirmation is done with most imposing ceremony; carefully trained to make confession, and instructed concerning the Eucharist, they are allowed to partake with similarly impressive ceremonies.

Thursday morning on the discussion of "Pastor among his People," by Bros. Mace and Derrickson, who acquitted themselves well. Bro. McFaul followed, giving us a new idea in telling us Catholic priests always preach their most eloquent and effectual sermons when they are fresh from the confessional. He supposed this was because they were then more in sympathy with their suffering parishoners, having listened to their story of sorrow and weakness. Pastoral visiting, he said, in this respect, took the place of the confessional.

Bro. Davis led the discussion of "How to Win Two Thousand Souls for Christ this year," urging that the way to do it was to begin at once, not only with hope, but with confident expectation of success. An essay on the "Needs of Methodism in Somerset County," was then read by Bro. Avery in which he made the following points:—1. The cultivation of a denominational feeling. 2. To show more sympathy with, and interest in strangers, and the development of the social interest. 3. A speaking of Christianity, class-meetings, &c., to keep alive the old flame of spiritual life. 4. It is imperative that we feel that the cause we represent is greater than we are. 5. Need to watch and encourage our young men. All great movements in church and state have come from young men. 6. We need the zeal of the founders of our church.

A talk of building a memorial church in Princess Anne was freely indulged in as a great need in Somerset Methodism.

We were glad to have our Bro. T. Snowden Thomas, editor of the PENINSULA METHODIST with us to represent his much-liked paper and take part in the discussions. Resolutions, commending the PENINSULA METHODIST to the confidence of our people, and pledging our interest in its increased circulation, were unanimously adopted. The plan of having each brother bear an equal share of the travelling expenses to the association was approved, and adopted for next year; all preachers on the District, being by vote requested to share in the expense for 1886. R. W. Todd, A. D. Davis and S. N. Pilchard, were appointed curators with instructions to prepare the programme at Conference as far as practicable. Onancock, Va., was chosen as the place to hold our next meeting after which the usual resolutions of thanks were offered, and we made a final adjournment.

C. A. GRICE, Secretary.

DEAR BRO. THOMAS: It has been deemed best that a complete set of the Minutes of the Wilmington Conference should be placed in the archives of the Historical Society. To make it complete. I need 1, 2, 3, 4, 7, 10, 11, 12, 13, 15. Will brethren please hunt up these and send them to me.

ALBERT COWGILL, Custodian. Dover, Del., May 30th, 1885.

Children's Day and Conference Academy.

The brethren of the Conference have already been notified that the Trustees of the Conference Academy desire them to take their regular Educational collection before the first of July, and forward the same at once to me. This is to help in securing the Wharton Legacy.

In order to reply to inquiries coming to me as to whether this collection may be taken on Children's Day, and to help the brethren, I quote paragraph 262, sec. 7 of the New Discipline. "In case it be deemed advisable to take the Public Educational Collection on Children's Day, all contributions of the day, unless otherwise designated by the donors shall be equally divided between the two objects"—that is between Conference Academy, and the Parent Board at New York. By this method more can be secured for our cause at many places than by a collection on any other day. Let every one do his best.

T. E. MARTINDALE, Agent.

PREMIUM.—Wood's Penograph and a year's subscription to the PENINSULA METHODIST for two dollars and fifty cents. The penograph will be sent free to any sending the names of ten new subscribers and ten dol-

PREMIUM.—Webster's Practical Dictionary free to any one sending four new names and four dollars. The PENINSULA METHODIST one year, and Webster's Practical Dictionary for \$1.50, cash.

THE motto, "In God we Trust," should at once be removed from the fraudulent eighty-three cent silver dollars, now being coined by the million every month, by the United States Government. If the Secretary of the Treasury has the power to stop this abominable wickedness, let him make haste to do so. The use of such a motto on such a fraudulent silver piece, by the sanction of the United States Government, is a national crime and a monumental insult to the Creator. There is but one being in the universe that can complacently smile on such a national dishonesty, and that being is his Satanic Majesty, the "father of lies." One of two things ought to be done at once: stop coining eighty-three cent silver dollars or make them worth plump 100 cents, the same as gold, and not one single fraction less. President Cleveland could not do a wiser, more popular, or more honest piece of work than to call at once an extra session of Congress to act on this most important question of national faith. Let the fraudulent eighty-three cent silver dollars be exterminated—with Mormonism.—Independent.

The celebrated Jonathan Edwards, when a boy, wrote in his journal: "Resolved to live with all my might while I do live." The state of mind which dictated this resolution was one of the great secrets of his after life. It is a good resolution with which to start in the journey of life, especially as we make that journey once, and but once, and hence can never correct its mistakes by repeating it. We must go right the first time, or not at all.—Independent.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Epworth,	June,	9 14
Grace,	"	10 14
Swedish Mission,	"	11 14
Mt. Lebanon,	"	13 14
Mt. Salem,	"	14 16
Claymont,	"	19 21
Chester,	"	20 21
Mt. Pleasant,	"	27 28
Brandywine,	"	28 29
Chesapeake City,	July,	4 5
Bethel,	"	4 5
Elkton,	"	5 6
Zion,	"	11 12
Newark,	"	12 13
Hockessin,	"	18 19
Christiana,	"	19 20
Charlestown,	"	25 26
Cherry Hill,	"	26 27
North East,	August,	1 2
Elk Neck,	"	2 3
Scott,	"	5 9
Union,	"	6 9
Newport,	"	8 9
Port Deposit,	"	14 16
Rising Sun & Hopewell,	"	15 16
Rowlandville,	"	15 16
Asbury,	"	22 23
St. Paul's,	"	23 24
Red Lion,	"	29 30
New Castle,	"	30 31
Delaware City,	Sept,	6 7
St. George's,	"	5 6

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.		
Trappe,	June,	7 8
Oxford,	"	6 7
St. Michaels,	"	12 14
Talbot,	Broad Creek	13 14
Odessa,	"	20 21
Middletown,	"	21 22

J. H. CALDWELL, P. E.

DOVER DISTRICT—FIRST QUARTER.		
Federalburg	June	6 7
Millsboro	"	8 7
Georgetown	"	11 14
Milton	"	12 14
Lewes	"	13 14
Nassau	"	13 14

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.		
St. Peter's,	St. P.	June 6 7
Somerset,	Dames' Quarter,	" 6 7
Deal's Island,	"	" 7 8
Holland's Island,	"	" 8 9
Smith's Island,	"	" 13 14
Tangier,	"	" 14 15
Fairmount,	"	" 20 21
Westover,	Kingston,	" 21 52
Crisfield,	"	" 26 28
Annemessex, Quind.	"	" 27 28
Asbury,	"	" 27 28

Preaching in all the Quarterly Conferences where it is announced or desired.
JOHN A. B. WILSON, P. E.

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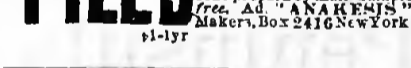
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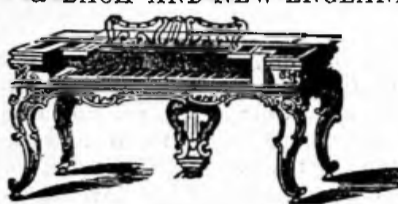
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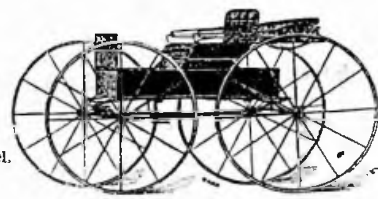
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