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ONE DOLLAR A YEAR.
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THE REFUGE OF HUMANITY.

"I flee unto thee to hide me."—Psm. 143:9.
In the strenuous seasons of labor,
And troubles that burden the mind,
Like a child who has need of a Father,
The timid heart of mankind
Cries out for the arm of the strongest,
And the care and the love that last long-
est—

O Father, be near to deliver;
I hope in thy mercy forever;
Sorrow and want are beside me,
And I flee unto thee to hide me.

When the storm does not rage, and the
sunshine
Comes down like an angel of peace,
And the wild winds are hushed into silence,
The need of thy help does not cease;
When the heart is at rest in life's leisure,
And labor yields place unto pleasure;
When the soul has its joy and elation,
And the time is a time of temptation,
More harm than I know may betide me,
So I flee unto thee to hide me.

And then, when the resting is ended,
And out on a turbulent sea,
In the midst of the wind and the surges,
With the haven far from me,
I am tossed, like a ship that is broken,
And I look in vain for a token
Of change that may bring me quiet,
For the scene is a scene of riot,
Let no one mock or deride me,
So I flee unto thee to hide me.

When into my home there has entered
A guest whom the most I dread,
And he bids me to summon courage
To look through tears at my dead,
And he touches my heart, as a warning
Of what may be in the morning—
O how should I bear my sorrow,
Or face the uncertain morrow,
If I had no Father beside me,
Nor could flee unto thee to hide me?

But thou art thy children's refuge,
And never they come in vain,
Seeking the arms of their Father,
When hurt by the stroke of pain!
Thy heart is ready to take them,
Glad in thy love thou dost make them.
O God, thou art good, and I bless thee,
Though the troubles of life shall distress
me;
There is room for the feeble beside thee,
And I flee unto thee to hide me!

—*Christian World.*

—*Christian World.*

—*Christian World.*

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means come into the possession of the
authority exercised by Mr. Wesley?

Ans. No.

Ques. 6. To what administrative
body did that authority directly descend
from Mr. Wesley?

Ans. His Conference.

Ques. 7. Was Dr. Coke's amenability
to the authority of the said Conference
the same as it was to Mr. Wesley?

Ans. Yes.

Ques. 8. What proof have we of
that fact?

Ans. When Dr. Coke, at his own
personal cost financially, proposed to
plant a mission in Ceylon, he pleaded
with the Conference in vain for nearly a
week of its daily sessions for permission
to do so. On the day of its adjourn-
ment, one of its members arose in his
place and moved, that the action of the
Conference regarding the proposed mis-
sion to Ceylon be reversed, and went on
to say, that Dr. Coke had lain on the
floor of his room all night weeping over
his disappointment, and that he would
certainly die with a broken heart, if the
Conference did not allow him to go to
Ceylon. Then the Conference granted
him leave to proceed and thus extend
his Superintendency to that remote
Island of the Sea.

Ques. 9. Did the authority of Mr.
Wesley, that passed into his Conference
in England, ever belong to Dr. Coke, or
to his Episcopal successors in America?

Ans. No.

Ques. 10. Where does it belong?

Ans. To the General Conference.

Ques. 11. How is it exercised in re-
lation to Methodist Episcopacy?

Ans. It elects the Bishops, it assigns,
either directly or indirectly, to each one
his field of Episcopal jurisdiction, with
its limitations, both as to geographical
extent and the term limit of his occu-
pancy of said field; and holds him re-
sponsible for the faithful discharge of
his duties.

Ques. 12. What is the difference be-
tween the assignment of Missionary
bishops to the fields of their Episcopal
jurisdiction, and that of other bishops?

Ans. Missionary bishops are ap-
pointed by the direct action of the Gen-
eral Conference, to foreign Mission fields
for the term of four years; by the same
authority, delegated to the College of
Bishops, the official jurisdiction of each
Bishop is assigned, defined, limited, and
published, in the plan of Episcopal visi-
tation, every six months.

Ques. 13. Are Missionary Bishops
General Superintendents?

Ans. Yes.

Ques. 14. Were Bishops Burns and
Roberts of Liberia, General Superintend-
ents?

Ans. Yes; they were regular Bishops
of the Methodist Episcopal Church.
The irregularity of their election was
but incidental, and did not affect its
validity; for it was in accordance with
the action of the General Conference.
Diocesan Episcopacy is precluded from
the Methodist Episcopal Church by her
constitutional laws; hence, they were not
Diocesan in law, nor were they in fact;
for in common with their Episcopal
Peers they exercised the functions of
their office, under the appointing power
of the General Conference; and the
fact that the General Conference did
not see fit to appoint them to other fields
than Liberia, did not affect the law of
the Church in their case, nor the fact of

their General Superintendency in the
field assigned them.

Ques. 15. Are the official functions
and standing of Missionary Bishops, as
those of other Bishops?

Ans. Yes.

Ques. 16. Why was the disciplinary
formula changed in the Ordination of a
Missionary Bishop, from "a Bishop in the
Church of God," to "Missionary Bishop
of Africa?"

Ans. No reason has been officially
announced; but certainly, it was not
designed to invalidate the Ordination of
the subject of it, nor to ordain him
Bishop of any other, than the Church
of God.

Ques. 17. Would it be lawful for a
Missionary Bishop to preside at the
General Conference?

Ans. There is no law forbidding it;
and a simple request of the General
Conference for a Missionary Bishop to
preside at one of its sessions would
establish a precedent, and settle the
question forever.

Ques. 18. Are not Presiding Elders
and Superintendents of Missions, General
Superintendents?

Ans. Certainly not, in the Episcopal
meaning of that title; yet they have for
a limited period of time, Sub-General
Superintendency, under the appoint-
ment of the Bishops.

Ques. 19. Are Missionary Bishops
expected to make a specialty of founding
self-supporting missions?

Ans. Yes; and from the start when-
ever possible, and certainly within a
period of from one to three years. This
object specifically creates the necessity for
Missionary Bishops, and for their long
and unintermittent labor in a particular
field.

Ques. 20. What special qualifica-
tions are required to meet the responsi-
bilities of a Missionary Bishop?

Ans. Such as were exemplified in
the life and labors of such men, as
Paul and Barnabas. He should have
extraordinary power of body and mind.
He should have perfect loyalty, faith and
love toward God. He should be endued
with the prophetic unction of the Holy
Spirit. Having to represent his cause
before Potentates and Kings, he will
need all the prestige of his official
status, and of achieved success in his
work. He may have to face the force
of mob violence, and will require great
courage and greater prudence. He will
have his dwelling among those who have
been long dead, and require an exhaust-
less supply of sympathy, love, faith, and
patience. He will have to meet great
emergencies, in great variety, requiring
immediate action on his own responsi-
bility, without opportunity of consulting
any other than God himself. He must
in every particular qualification, be a
man whom the General Conference can
implicitly trust out of their sight, for at
least four years under each appoint-
ment.

Ques. 21. Are Missionary Bishops
worthy of their hire, the same as other
Bishops.

Ans. Why not?

Ques. 22. From what source should
they receive their hire?

Ans. From the Fund provided by the
Church for the support of her Bishops.

Ques. 23. Were not Bishops Burns
and Roberts supported from the Mission-
ary treasury.

Ans. Yes; just as they had been for

years before their election to the Epis-
copal office. At that time, all other
Bishops of the Methodist Episcopal
Church were supported from the pro-
ceeds of the Methodist book concern.
Both classes of Bishops were then paid
from funds provided especially for other
purposes, and not for that purpose at
all. Such an appropriation of funds
could only be righteously allowable,
until the church could make provision
for the support of her Bishops. Hav-
ing done so, it is no longer right thus to
divert Missionary money from the sacred
purpose for which it was given.

Ques. 24. Will the resources of the
Episcopal fund be adequate to the sup-
port of both classes of Bishops?

Ans. If not, then open a separate
account for the support of Missionary
Bishops, and God and his people will
see to it, that they shall not go a warfare
at their own charges.

Ques. 25. Will not such appropri-
ations for the support of Missionary
Bishops, militate against the principle
self support?

Ans. No; but if paid from the Mis-
sionary treasury, it would be an occasion
of temptation, to self-supporting Mis-
sionaries who never would think of
claiming anything from the Episcopal
fund, to demand a support from the
funds of the Missionary Society.

Dr. Summers.

A letter has been received from Dr.
Summers, the first of Bishop Taylor's
party to reach the Bachilange country
in inner Africa, the goal towards which
all the bishop's efforts for two years past
have been tending, says the *New York
Sun*. Dr. Summers went overland from
Angola with a small party of native
carriers. Only one chief, who had made
an exorbitant demand for cloth, attempt-
ed to oppose his advance. He placed a
force of men in ambush across the path
of the little caravan, which suddenly
became aware that every tree in front
concealed an armed Kioko. The car-
avan reformed so as to protect the women
and children, and then advanced with
such yells and howls as only negroes
can produce. Dr. Summers says that
in five minutes every Kioko had disap-
peared, and he is of the opinion that
robust lungs are a better protective than
powder and ball in that part of Africa.

He finds the Bachilange worthy of all
the praises they have received. With
few exceptions, they are gentle and
intelligent. They inhabit the wild
country between the Kassai and the
Lubilash rivers, and their chief town,
near Luluaburg, contains 8,000 people.
They are delighted to have white people
come to live among them. The men,
imitating the Europeans they have seen,
are beginning to wear cotton trousers,
and jackets. The chiefs live in clay
houses, and most of them now have
folding chairs of native manufacture,
modelled after a chair Lieut. Wissman
brought among them.

Some years ago, a new religion,
known as the Liamba, made a wonder-
ful impression throughout a large region,
and produced quite a revolution among
the Bachilange and some neighboring
tribes. Dr. Summers thinks, that the
effect of this religion is harmful in some
respects, but it has also produced some
happy changes. It induced the natives
to throw their bows, arrows and assegais
into the Lulu, as they said a new era of

peace and happiness had come. They
also cast their fetiches into the river,
and Dr. Summers says there are now
some millions of natives who have been
delivered from the thralldom of fetich-
ism.

While waiting for the authority from
the governor general of the Congo State
to open a school and establish a mission-
ary station at Luluaburg, Dr. Summers
has been collecting medicinal plants,
studying the language and treating the
sick. He believes that a rapid and
radical change can be made among
these people by Christianity and civili-
zation.

At last accounts five new steamers
were being transported around the cata-
racts of the lower Congo for service on
the upper river. Among them was the
fine little steamer built for Bishop Tay-
lor, in which he expects to carry a party
of missionaries up the Kassai and Lulua
rivers to Luluaburg, the station of the
Congo State, were Dr. Summers now
resides.—*Boston Herald.*

—*Boston Herald.*

—*Boston Herald.*

"All Nations Shall Serve Him."

When William Carey pleaded long
ago with a pastoral meeting at North-
ampton to send the gospel to the heathen,
the president arose, and said: "Young
man, sit down; when God is pleased to
convert the heathen, He will do it with-
out your aid or mine." By God's grace,
William Carey's zeal was not extinguish-
ed by the presidential rebuke, and the
Baptist Missionary Society, which deli-
ghts to honor his name and works, is
striving with ever-increasing efforts to
carry out the Lord's command, and
preach the gospel to every nation.

"Sixty years ago," said the late Mr.
Rice, of the London Missionary Society,
"the Indian government ordered that
missionaries must not preach to natives.
Now Hindu children flock by thousands
to Christian schools, natives buy Chris-
tian books in great numbers, and the
education of the girls of India receives
more attention than did that of the boys
forty years since.

This year the Church Missionary So-
ciety is eighty-eight years old; some of
the honored men who called it into being
were John Venn, Henry Thornton;
Scott the commentator, and William
Wilberforce. In the Society's Fuhkein
mission eleven years passed without the
apparent result of one convert; after
fourteen years of labor, that branch re-
ported 3,000 adult converts and seventy
preaching places.

"Ye shall reap," says the Master, if ye
faint not." A workhouse chaplain tells
of two poor women inmates who came to
him after a service and brought him a
contribution "for the missionaries." He
found three six-pences and two pennies
in the paper. "One of the old women,"
says he, "is blind, and the other nearly
so; this must be the savings of some
time, and the denial of a little tea and
sugar for some time to come."—*The
Quiver.*

The Royal Niger Company, operating
in Western and Central Africa, has
brought under its influence no less than
235 Pagan tribes, and claims to have
civilized them to a great extent, destroy-
ing Cannibalism, the slave trade, &c.
Now, therefore, is the time for the Chris-
tian Church to "carry the (holy) war in-
to Africa."—*Baltimore Methodist.*

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.*

Temperance in Queen Anne's

A convention in the interest of temperance legislation was held in Centerville, Md., Tuesday the 13th ult.

At 2 p. m. the meeting was organized in the Court House by the election of Mr. Isaac Winchester of Queenstown, chairman, and Rev. Mr. Chandler of Crumpton, secretary.

An executive committee of one from each district was appointed to ascertain the views of the people of the county in regard to prohibition.

Rev. Geo. W. Townsend of Hillsborough Caroline Co., at the request of the Convention, made an address on prohibition, and the legality of the issue now pending in this country.

The evils of the liquor traffic were clearly set forth, and the various phases of the temperance question. Mr. Townsend showed conclusively that prohibition was in harmony with the political institutions of our country, and the complete suppression of the liquor traffic was constitutional whenever a majority of citizens voted for its abolition. The people of Queen Anne's County, in every district except one, have prohibition by Local Option. We also have had the privilege of voting for it in our district, but so far have failed to carry it, but we hope, when the next opportunity offers, we shall be able to place ourselves on the same line with the other districts. This traffic injuriously affects the business interests of the district, and is a great hindrance to its religious progress; and we mourn on account of its depredations. Knowing that we have the right to suppress this evil by law, and that God is always on the side of right, though he may bear long with wrong doers, we are sure he will avenge his own elect who cry day and night unto him. Trusting in him, we should take courage and earnestly labor to enlighten the people, as to the true character of this demoralizing traffic, so that they may no longer give it their sanction by voting for license.

After interchanging views as to future action, the Convention adjourned to meet in Centerville, at 2 p. m. the first Tuesday in October.

JOHN W. POOLE.
Queenstown Md.

Instead of going back on prohibition, Maine, Rhode Island, Iowa, Kansas and Georgia are tightening the reins all the time. Then the anti-saloon Republicans are becoming a disturbing element. The intolerable arrogance, impudence and wickedness of the saloon in politics is making prohibitionists very rapidly.—*California Advocate.*

A man who was convicted at the last term of Columbus (N. C.) County Court for slandering an innocent woman pleaded drunkenness as an excuse, but Judge Clark sentenced him all the same to the payment of \$1,000 fine, also to a month's imprisonment. This is a sample of North Carolina justice worthy of wide-spread imitation in courts called on to protect women from slanderous tongues.

What a rebuke to this nation, receiving millions of dollars annually from its revenue on liquors, is conveyed by the Queen of Madagascar when she says, in a late proclamation, "I cannot consent, as your queen, to take a single penny of revenue from that which destroys the souls and bodies of my subjects!"—*Congregationalist.*

Michigan Congregationalists declare emphatically for constitutional prohibition.

THE SCHOOL OF SORROW.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing his face divine,
So full of the tenderest pity
For weary hearts like mine;

I only thought of the burden,
The cross before me lay;
So hard, and so heavy to carry,
That it darkened the light of day.

At last in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard him say,
"My child, thou must bear thy burden,
And learn thy task to-day."

So I stoop'd to that weary sorrow:
One look at that face divine
Had given me power to trust him,
And say, Thy will, not mine!"
—*Selected.*

Youth's Department.

Boys And Men.

You are boys now, but you will soon be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and every one would have admired it. By this I mean that boys should grow straight, not crooked. You are young now, as the tree was once; begin in time, and you will be as straight as an arrow when you are a man. If you wait, it will be to late. The way to make men erect and noble is to take them when they are boys and show them that there is nothing in this world so noble as doing their duty. Once more I say, remember that though you are boys now, you will be men soon.

You may do good or evil. If you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen and presidents. What you say or do may decide the fate of millions of other people. These will look to you; and more than all, God will watch you and hold you to a strict account. If you are brave, and true and unselfish, Heaven will bless you and every one who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure God and man will be displeased with you. Which will you be? The best of all things is to be pure and do your duty.—*Word and Way.*

Nellie's Daily Bread.

"Mamma," said little Nellie one day at breakfast, suddenly, "every morning I pray to God to give me my daily bread, but really it is you that gives it to me—isn't it?"

"Let us think a moment about that, Nellie," replied her mother.

"Where do I get the bread I give you?"

"From the baker, mamma."

"And he gets the flour out of which he makes it from the miller, and the miller gets the grain out of which he makes the flour from the farmer, and the farmer gets the grain—where does the farmer get the grain, my little girl?"

"Why out of the ground," said Nellie. "Don't you remember Uncle George was cutting wheat and oats when we

were at the farm?"

"Well, now, suppose that Uncle George put grain in the ground, and God sent no sunshine, and no dew, and no rain, would Uncle George have any harvest?"

"Why, no," said little Nellie, looking sober.

"Then, you see, it is God, after all who gives us each day our daily bread; and when we have fruitful seasons and plenty to eat we ought to be very thankful to our kind Father in heaven, who never forgets to give us what we need."
—*Presbyterian.*

WHAT A CHILD DID.— This affecting incident occurred in the M. E. Church at Mt. Vernon, N. Y., a few Sabbath evenings since. A little girl, frail, but very bright, came with an older sister to the altar for prayers. Her father, a highly respected lawyer, sat in his pew. After a brief prayer, the child rose from her knees, went to her father, put her arms about his neck and whispered, "Papa, I can't stay there without you." The father was deeply moved and permitted his little one to lead him forward as a penitent seeker. The effect on the audience was wonderful. Many rose and asked the prayers of God's people. It was the turning-point in the work, and more than fifty have since been happily converted.—*Selected.*

The White Ribbon

Mrs. J. K. Barney tells the following story of her own experience in wearing the white ribbon: "I came up from Charleston, S. C. on the steamer to New York. As I was to have two or three hours before train time, I decided instead of spending them as usual at mission points, to call on some friends who had complained of my lack of attention. Drawing on some fresh light gloves, I made myself as presentable as the circumstances permitted. As I stepped on the wharf, I heard some one say 'Hallo.' In my own city, I am used to all kinds of salutations, even to being called out, 'Miss White Ribbon, hold on a minute, won't ye?' but, when a drayman in New York halloed, it didn't occur to me that I was addressed. Again it came, 'Hallo, I say,' with a swing of the hand toward me and a look into my face. 'Did you speak to me?' 'Yes'm, I see you've got on a white ribbon, and I took the pledge of a white ribbon woman 'leven months ago, and she said I could speak to 'em if I wanted to; but I guess there ain't many of 'em, anyhow.' 'Oh, yes,' I replied, there are thousands.' 'Well, then they don't travel this way; for I've watched, and you're the first one I've seen. 'Scuse me, won't you.' A word about his pledge drew his card from his pocket, black and worn; but it had been 'looked on every day, and kept right straight' long sure. The little woman and young ones could tell about it. 'No, he didn't pray, but the little woman did enough of that for all of 'em. Sometimes, he had said, 'O Lord hold on to me,' when everybody else was drinking, and he had hard work to hold out. Did I call that prayer?' 'No, he didn't go to church, but the folks did.' A few words of counsel and encouragement; and as we parted the hard, soiled hand came out, and my light glove was grasped, and 'Thank ye, marn, from him and 'God bless and keep you and the little woman and children,' from me, and I hurried on. A few steps, and I turned back: he was looking after me. 'Can I do anything for ye?' A thought had come to me. 'Yes, you can: will you?' 'Yes'm, anything.' 'Will you go to church next Sunday with the little woman and children?' 'Oh, dear me! I wish you'd asked anything else.' A little urging and the promise was given: and as I held out my hand and clasped the big, black one, the compact was sealed. This took less time than I have used for the telling; and as I hastened on, I heard my name called eagerly. Looking back I saw three ladies who had

been my traveling companions and with whom I had discussed the white ribbon movement and its significance. They knew Women's Christian Temperance Union women, but had never seen the badge nor any sign of special helpfulness, etc., and were not ready to join. On parting with them, I gave each, one of my pledge cards, with a knot of white ribbon tied in the corner. As they came up to me, after this little episode, one said, 'Will you give me that light glove of yours?' and to my puzzled look added, 'It won't be of much use to you, I'm thinking; look at it.' Well, sure enough in my 'helpfulness' my hand had first been held in the black one, and then the black one taken by mine, so that outside and inside my light glove bore the marks 'loyalty' to my work. My friends explained. 'We were just back of you and saw and heard it all—could not help it. Ah, we see it is all true, and we want to belong and to begin to help.' So by showing my colors that day, I encouraged the drayman, won three workers, and had a blessing in my own soul."
—*selected*

The Cup of Sorrow.

On classic cups and vases, we have sometimes seen devices carved by the cunning hand of the sculptor. So around the cup of trial which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them that love God." Here is another like it: "As thy day is, so shall thy strength be." Afflicted friend, turn thy cup of sorrow around, and thou wilt see engraved upon it these precious words, "As one whom his mother comforteth, so will I comfort you." Turn it again and read, "My grace is sufficient for thee." They are invisible to selfishness and to blind unbelief. And God sometime washes the eyes of His children with tears, in order that they may read aright His providence and His commandments.—*Illustrated Christian Weekly.*

The hethen Chinese seems to be devoting himself just now to heaping coals of fire upon the head of the enlightened Melican man. It was only a few days ago that the announcement was made of the award of \$25,000 indemnity, for injury done to the property of some of our countrymen in China during the riots there. Now our Consul-general at Shanghai reports contributions by the Chinese of that city, for the relief of the earthquake sufferers at Charleston. Probably the hoodlums and also the hoodlum statesmen will consider these wiley-Mongolian manifestations as "ways that are dark and tricks that are vain," and will continue to meet them with the acts and the spirit of which the President was compelled again to complain in his second annual message.—*New York Times.*

At the meeting of the Book Committee in Cincinnati last week, Dr. Crooks and Dr. Geo. Prentice were the leading candidates for the editorship of the *Methodist Review*, made vacant by the death of Dr. Curry, both at the first ballot receiving the same number of votes. Dr. Crooks was finally elected; but in view of his possible declining position, which afterwards proved to be the case, Dr. D. Wise was chosen to fill the chair until the next General Conference. Dr. Wise supervised the issue of the last number of the *Review*.—*Zion's Herald.*

Rev. F. H. Gammon, of Batavia, Ill., has given \$200,000 for the endowment of Gammon School of Theology in Clark University, Atlanta, Georgia. The income, during Mr. Gammon's life, is to be devoted to the erection of fire-proof buildings for the school, chapel, homes of professors, etc.—*Baltimore Methodist.*

Boston invited the General Conference, but for reasons that have never been fully comprehended, none were ever given, the committee selected New York. Saratoga was urged by some as the proper place, and the best of reasons were given. If held in New York, some of the delegates will have elegant homes near the Conference-room, while others will have to stay at boarding-houses, or cheap hotels, and miles away from the Conference-room. At Cincinnati some of the delegates had to leave the committee-rooms at 4 o'clock, and some attended none of the night services. This was unjust; but the same thing will probably happen, if the Conference goes to New York. But if it goes to Saratoga, all of the bishops and delegates will fare alike as to board and lodging, and all delegates will be able to attend all the committee-meetings and night services. This will save two or three days of valuable time, besides giving to each delegate all the privileges enjoyed by any. And then, if certain Conferences will leave at home certain eloquent speakers and ready debaters, whose valuable knowledge must be imparted on all occasions, the business of the Conference would not suffer, and time would be saved.—*W. R. Goodwin, D. D. in Western Christian Advocate.*

Carnegie, Phipps, & Co., of the famous Pittsburgh iron-works, will not allow any employes of their mills to own liquor saloons. Other mills are following this example. Now if they could only keep their employes from patronizing saloons, they would be doing a good work indeed.

Our Book Table.

The September CENTURY makes a strong appeal to current interests. The second part of "Snubbin Through Jersey," narrating a unique summer excursion in a canal boat, is even more rollicking than that already published. The illustrations, by Hopkinson Smith, George W. Edwards, and O. H. Perry, realize and supplement the text.

Other papers of outdoor life are devoted to "The Amateur Photographer," by Alexander Black, and "The Camera Club of Cincinnati," by D. W. Huntington. Accompanying the two papers are a number of odd views, including a street band from a third story window, a man diver, and some roses of Sharon wet with dew.

The Constitutional centennial is taken note of in an article on "The Framers and Framing of the Constitution," which is contributed by Professor John Bach McMaster. Two pictorial papers relate to Monticello, the home of Thomas Jefferson, of whom there is a frontispiece portrait. The illustrations by Harry Fenn, show the interesting and curious features of the home that Jefferson designed for himself, as well as the University of Virginia, near by, in Charlottesville, also planned by Jefferson.

The Lincoln History reaches a subject of special interest, namely, Lincoln's nomination and election; the special topics being the two Baltimore conventions which nominated Douglas and Johnson, and Bell and Everett respectively, the Chicago convention which nominated Lincoln, and the campaign which followed; after which comes a chapter on "The Beginnings of the Rebellion," including a temperate consideration of the purposes and organization of the original secessionists. In addition to letters from Henry A. Wise, James M. Mason, and the famous "Sealed Letter," by Wm. L. Yancey, letters of much interest, hitherto unpublished, are presented. Among the illustrations are facsimiles of Lincoln's letter to Pickett concerning the Presidency, and of his letter of acceptance, with portraits of leading public men; also views of the Wigwam at Chicago, in which Lincoln was nominated the Statehouse, at Springfield, and a group of the famous "Wide-awakes" of the Lincoln campaign.

In fiction there is besides two serials, a "skit" by Harriet Lewis Bradley, entitled, "Helen," setting forth the overworked young American girl.

The present installment of the War Series is "The Siege of Petersburg," presenting the two chief events of the siege. These papers are "The Tragedy of the Crater," by Major William H. Powell; "The Colored Troops at Petersburg," by General Henry G. Thomas; and "The Dash into the Crater," by George L. Kilmer, who was also a participant in "The Assault and Repulse at Fort Steadman."

The poetry consists of two stanzas, "Mother and Artist," by Alice Williams Brotherton, and three sonnets,—"H. H.'s Grave," by M. Virginia Donaghe (accompanied by a picture of the grave or cairn on Cheyenne Mountain); "Sub Pondera Crescit," by T. W. Higginson; and "Noblesse Oblige," by Robert Underwood Johnson.

"Topics of the Time" include "The First Century of the Constitution," "The Great Teacher" (the late Dr. Hopkins), and "Shall We plant Native or Foreign Trees?"

In "Open Letters" the centennial interest is continued by two communications.—(1) "Government by the People," by Robert Jones; (2) "The Federal Balance," by Dr. Edward Eggleston. There is also a letter by Emily J. Bryant on the "Pundita Ramabai Saraswati."

The Sunday School.

The Centurion's Faith.

LESSON FOR SUNDAY, OCTOBER 2nd, 1887.
Matt. 8: 5-13.

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

2. GOLDEN TEXT: "I have not found so great faith, no, not in Israel." (Matt. 8: 10.)

5. When Jesus—after finishing the Sermon on the Mount, according to Luke. Entered into Capernaum—a thriving Galilean city on the northwestern coast of the Sea of Galilee. Here lived Andrew, Peter, James, and John; here also, for a while, dwelt Jesus (9: 11.) Its site is supposed to have been the same as the modern Tell Hum. There came unto Him.—Luke, in his fuller account, says that "elders of the Jews" and "friends" acted as delegates of the centurion himself. They based their appeal in his behalf on the fact that "he loveth our nation and hath built for us a synagogue." A Centurion—a Roman captain, the commander of a company which when full numbered 100 men. The Roman legion (from 3,000 to 6,000 men) was divided into ten cohorts (our regiments,) each containing three maniples of two centuries (companies) each. This centurion was evidently stationed at Capernaum. Beseeching Him—through the elders (Luke 7: 4.)

This centurion was simply one who had learned to love Israel and to reverence God; one who, not only in his official position, but from love and reverence, had built that synagogue, of which, strangely enough now, after eighteen centuries, the remains, in their rich and elaborate carvings of cornices and entablatures, show with what liberal hand he had dealt his votive offerings."

6. Lord—"more than a title of respect, less than an acknowledgment of Messiahship" (Schaff.) My servant.—The Greek term used indicates either the tender relation existing between master and servant, or else his youthfulness. Luke says he was "very dear" to him Sick of the palsy.—Many diseases were formerly included under this name; among them a fearful sort of cramp, racking the body with intense pain, and causing death in a few days. Some imagine this form to have been tetanus, or lock-jaw. Luke adds, "ready to die."

7. Jesus saith to him—as represented by the elders (Luke 7: 6.) I will come and heal him.—Evidently he saw the centurion's faith—the necessary condition. Dr. Morison comments as follows: "There was not only the willingness of love; there was likewise the thorough self-consciousness of power. He would heal, and He could heal."

Alluding to the variations in these accounts—Matthew saying that the centurion came himself, while Luke states that he sent the "elders" and "friends"—Whedon says: "These variations are fairly reconciled on the principle that what a man does by another he does by himself. The act of an agent is the act of the principal. We have no hesitation to say that the king conquers a country, or that Solomon built the temple, though both were done entirely through their subjects."

8. The centurion answered—not in person, but by a delegation of "friends whom he sent, when he heard that Jesus was coming (Luke 7: 6.) Not worthy that thou shouldst come under my roof.—Luke adds: "Wherefore neither thought I myself worthy to come unto Thee." This rare humility sprung from a sense of his own sinfulness; from a knowledge, too, of the uncleanness which attached, in Jewish eyes, to his Gentile descent and home; also from the lofty regard which he felt for Jesus. Clearly this centurion was entirely free from that proud self-consciousness which military authority so often engenders; as also from that secret complacency which too frequently follows benevolent deeds. Speak the word only (R. V., "only say the word")—give the order. The centurion can trust the power. "Humility and faith always go hand in hand."

9. For—introducing the reason of his faith I (R. V., "I also, as a man under authority.")—The meaning is, "I know how to obey, being myself under authority, and in turn know how others obey, having soldiers under me," how others obey, having soldiers under me, and the inference is, "If I, in my subordinate station, am obeyed, how much more Thou, as Lord over all, knowing no superior!" And I say—I am accustomed to say.

9. The position of Jesus, he intimates, corresponds to his own. He was sent from above. He held a commission. All power, all authority, was given unto Him (Matt. 28: 18.) He was the Lord High Commissioner of the Sovereign of the Universe, the savior of the Sovereign of the Universe, the Chief Captain of Salvation. Mark the centurion's conception of the position of Jesus as authorized, and therefore authoritative" (Morison.)

10. He marvelled.—It is difficult to understand how our Lord, knowing all men and therefore this man, could marvel. How can wonder exist, if we rule out the unexpected? But it is also equally difficult to understand how, being what He was, He could weep, or rejoice, or be tempted. There is not much relief in saying that His wonder indicated His humanity. Dr. Morison translates the word in the sense of admiring, which the Greek term will permit. This, if accepted, gives a new and explicable meaning to the phrase. Not found so great faith, no, not in Israel.—The children of privilege were surpassed by this unprivileged heathen. Israel with her sacred oracles and long line of prophets rejected and crucified her Lord; would He not probably have fared better had He come not to "His own" but to some Gentile race?

11. Many shall come from the east and the west—an unmistakable prophecy of the evangelization of the Gentiles. The Roman centurion and the Syrophenician woman were the first-fruits of the coming harvest. Shall sit down—shall recline as at a feast. The blessings of heaven are often depicted under the form of a banquet. With Abraham—whose children they will become by faith. The patriarchs earned their right to the kingdom by their faith.

"The question is sometimes still asked whether any of the heathen who have never known of and received Christ, will be admitted to heaven. Christ answers the question, at least by implication, here and in Luke 13: 29. Compare Rom. 2: 8-11, and observe, that the Gentiles referred to in the latter passage, and to whom Paul declares that there is at least a possibility of salvation, are those that have never received a written law, that is, the Bible (verses 12 to 15); and that, in the case of the centurion, the spirit of faith preceded any knowledge of Christ; and that there is nothing to show that this Roman had any clear and correct intellectual apprehension of Christ's character, or of His kingdom (Abbott.)"

12. But the children (R. V., "the sons") of the kingdom—the Israelites, the natural descendants of the patriarchs, the promised heirs of the kingdom. Cast out (R. V., "cast forth") into outer darkness—excluded from the marriage-supper, disinherited, and sent forth from light and joy to despair and unavailing regret. Their places are taken by the believing Gentiles. Says Whedon: "The heirship by faith is substituted for the heirship by birth, and the spiritual guests are the true children of Abraham." Weeping and gnashing—a frequent and fearful prediction of the sorrow and rage which await those who reject Christ and are themselves rejected in turn.

13. Go thy way—return; the word was spoken to the embassy. The centurion himself did not feel worthy to go to Jesus in person. As thou hast believed—the necessary condition. Servant was healed—instantly and perfectly. He rose from his bed with the health flush on his cheek, and the vigor of new life in his veins. Note, that Jesus used no means in this miracle—was not even present. He spoke, and it was done!

Methodism in Wilmington.

It is a special pleasure to be able to record that none of our churches of the city, nor so far as the writer is informed, any of the other denominations, suspended their regular services during what is called "Vacation Season." It was so arranged, it seems by the pastors, as in their absence, to have their pulpits supplied. To visit friends once a year, and to attend camp-meeting, is both a privilege and duty; and the absence of pastors for such purposes for a few weeks none can question.

But the vacation season is now past and in all departments, domestic and business, as well as in clerical life, the poets of duty are now resumed. The presence of the pastor—who in apocalyptic phrase, is called the "Angel" of the Church—that is God's messenger, is an indispensable factor in the Lord's cause. The titles given to the ministers of the gospel are several and significant, while their chief calling is that of preaching there are other offices to be filled as adjuncts to this high commission. Too much stress cannot be put upon the office of preaching. Ministers of the Gospel are preachers of the word! They are called and sent forth by the Holy Ghost and by the authority of the church as heralds to proclaim the "acceptable year of the Lord," "to preach the unsearchable riches of Christ," to teach men in all wisdom," and "warn them to flee from

the wrath to come." They are also shepherds to feed the sheep and lambs of the fold. All this requires the wisdom of a sound understanding and the tenderness of a loving heart. And it may be asked, "who is sufficient for these things?" They are also watchmen, and as such, the dearest interests of Truth, and the highest safety of the Lord's cause are committed to them. A watchman must be ever on the alert, his ear ever ready to catch the sound of the intruder's approach, and his eye ever quick to detect the signs of danger. And by his "wide awake" devotion to the Lord's cause, will be ready to expose error from the pulpit, in private circles give advice, and by careful administrative policy guard all the interests of the Lord's Heritage. And so far as the writer's knowledge extends, the Methodism of Wilmington has had and still has faithful watchmen on all her battlements, from the castle of Asbury, to Wesley, the latest arsenal of our Zion. They have been and still are at their posts, "see eye to eye." If there has been any discord in the camp it has been of short duration and yielded to the trumpet blasts from the Mount of God. Each minister with his helper will doubtless see that both "rank and file," of the sacramental army are at the front, ready for "every good word and work." And surely there is high demand for saintly fidelity and heroic action. "The world, the flesh and the devil," have a strong and daring following in Wilmington, as elsewhere, and our Methodism of the city, like England under Lord Nelson, "expects every man to do his duty." He who is for us is more than all who are against us. And the glorious "Captain of our Salvation," will come to the rescue and lead on his hosts to victory.

HESPER.

Woman's Foreign Missionary Society.

MRS. E. B. STEVENS.

The seventh annual meeting of the Philadelphia Branch will be held in Lancaster, Penna., Oct. 5th, 6th, 7th.

Baltimore Branch will hold its annual meeting in Fayette Street Church (Fayette street between Pine and Freeman,) Baltimore, Tuesday and Wednesday Oct. 11th, and 12th. Each auxiliary in Wilmington Conference is hereby invited, and entreated to send one or more delegates to the meeting of the Branch of which it is a fraction.

These meetings—always occasions of profit and replete with interest—will not, it is confidently expected, be eclipsed by any that have preceded, and that the greatest good may be done to the largest number, we urge our auxiliaries to secure representation. Entertainment will be provided for all delegates and visitors. A number of returned missionaries will be present—among them Miss Layton, and Miss Easton, so well known on this Peninsula; the former recently arrived from Calcutta, and the latter about to return to Cawnpore.

Ladies intending to be present will please send early notice; those to the Philadelphia meeting, to Miss A. E. Hartman, 438 north Queen street, Lancaster, Pa., and those to the Baltimore meeting to Mrs. C. B. Battee, 1525 Linden avenue, Baltimore, Md.

On application to Mrs. Dr. Crawford, 313 west Fourth street, Williamsport, Pa., orders for tickets at excursion rates (two-thirds ordinary fare) can be procured.

Bishop Taylor's Episcopal Status.

In an address before the Philadelphia preachers' meeting last Monday week, Rev. W. L. McDowell made the following points:

1. Episcopacy is distinct in conception from the general superintendency. The distinctive function of the Bishop in our church is to ordain. On all hands it is granted, that William Taylor has this authority. This seems to me to be impregnable.

2. By the practice of our church, the man elected to the episcopacy is, by the act, chosen as a general superintendent. Probably the reverse way would be the more accurate putting of it. The only cases that can, by any possibility, be regarded as exceptions to this, are the missionary bishops. It does not seem proper to me, that I should take

time to compare the cases of Burns and Roberts with that of Taylor. Others have done and will do this. But, in the case of Taylor, my argument is:

1. That he is a general superintendent, with episcopal supervision in Africa, possessed of authority to appoint superintendents of his missions, just as any Bishop has in the mission he superintends.

2. That the early General Conference of 1836 was evidently of the opinion that they had authority to appoint a bishop as general superintendent over the work in Africa, and that the bishops of that day did not intimate that such authority did not inhere in the General Conference, nor did the bishops in 1840, nor in 1884. And Taylor's election is really the result of this early movement.

3. That the last General Conference decided that it had authority to establish an episcopal residence wherever our church extends; and the majority of the Conference were of the opinion that such residence should be fixed in India. That the evident intent was, that the bishop so selected should remain there for at least four years; and that Bishop Taylor, residing in Africa, is just as truly a general superintendent as the other bishop would have been in India.

4. That the General Conference ordered the election of Taylor when it did, that it might appear that he was without other limitations, than that explicitly stated—Missionary Bishop for Africa.

5. That he was recognized as a general superintendent when invited to the platform, and is so recognized on the episcopal plans.

6. That if he is not a general superintendent, Africa is deliberately deprived of the possession of a disciplinary right, and that the bishops are guilty of neglect, and the restrictive rule is nullified.

7. That his admitted authority to make appointments, without interference by anybody, is only possessed because he is a general superintendent.

8. That in honest and intelligent dealing, the General Conference must have intended his salary to come out of the Episcopal Fund, which is equivalent to a recognition of his general superintendency.

9. That successive presidency over the same conference does not militate against the general superintendency of the presiding bishop.

10. That the extent of territory under his supervision makes him in fact as truly a general superintendent, as Asbury was.

11. That he is only amenable, as are the other general superintendents.

12. That he will not be reordained, if the General Conference remove the term "Missionary," and he become "Bishop Taylor" only.

13. That the General Conference emphatically refused to put Marshall W. Taylor's question, asking that the Missionary Bishop might be confined in the work of his office to Africa.

14. That in the judgment of Bishop Soule and his colleagues in 1844, a general superintendent could be constitutionally restricted in his work.

15. That the General Conference of 1808 restricted the first bishop, Dr. Coke, as fully as Bishop Taylor is restricted, but continued to acknowledge him as a general superintendent.—Philadelphia Methodist.

Atlanta, Ga., has been selected as the place for holding the national exposition of the arts, mechanics and products of the colored race throughout the United States, beginning in November, 1888, and continuing three months. The Driving Park Association of Atlanta tendered 200 acres of ground, inclosed and beautified, with buildings covering 400,000 square feet of space, that will have cost over \$150,000 for the use of the exposition, free of rental charge, and the offer was accepted with thanks by the director-general of the enterprise.

Works of art, field products, manufactures, machinery, and other articles raised, fabricated, produced, or owned by colored people throughout the United States, will be the chief exhibits. The exposition is designed to cultivate a thorough knowledge of the arts and trades, among the colored people; to create among them a stimulus to industry, and to show the results of their progress in education, art, manufactures, the science of forestry and horticulture, and furnish to the world information as to the educational and industrial progress of the race. The co-operation of Congress will be requested, in order that the exhibition may be made a success both in variety and extent.—Kent News.

Accomac Va. Baptist Association.

The Accomac Baptist Association met in its seventy-eighth session, Thursday, August 18th, with the Bethel church. The Association is composed of 17 churches.

Judge Gunter presented the report of the Executive Board, which was the most interesting and encouraging one ever offered to the Association. Bethel within the year has built a handsome house of worship; at Mappsville a chapel has been erected; Pungoteague church is preparing to enlarge its house of worship in order to accommodate the crowds that attend its services; and the Onancock and Drummondtown churches are making extensive improvements in their parsonage at Onancock.

The churches report 191 baptisms within the year, 95 of which were at Union church on Chincoteague Island. The present membership of the Association is 1741. The total contribution, exclusive of those of the Hampton church show an advance of about \$1,600 over those of last year, and including those of that church amount to \$9,276.12. But the gifts of the churches on the Eastern Shore to the boards of the denomination amount to little more than those of last year. Union church during the year increased her contributions to the boards 50 per cent; eight churches contributed to all of the boards—only two others of them one-half. These churches estimate the value of their houses at \$31,800 and have 5 parsonages worth \$5,000. They have in operation 18 Sunday schools with an aggregate attendance of 1,800 persons. The total contributions of the schools reported, amount to \$488.52.

Pending the adoption of the report on State missions a collection was taken for State missions, amounting to \$31.60—\$10 of which were appropriated to Rev. N. C. Burnett, to aid in building a Baptist house of worship at Central, Va. The Association for the first time in its history meets next year with the Union church on Chincoteague Island.—Peninsula Enterprise.

"Advance" is the motto of every real warrior, whether in a temporal or spiritual sense, but especially in the spiritual, which admits of no standing still or halting in a semi-satisfied state. In his very being he feels he must make progress; conscience, circumstances, the drifting of myriads into hell urge him with vehemence to advance. The whole tenor, spirit, and teaching of God's word beseeches a growing in grace, a pressing forward; a continual increase of the love, power, peace and knowledge of God is called for, by Christ and His apostles.—The War Cry.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in growing would often set things right. You may as well make up your mind to begin with, that no one ever found the world quite as he would like it; but you are to take your part of the trouble, and bear it bravely.

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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

Rev. John Allen, of the Maine Conference, widely known by the title, "camp-meeting John," given him on account of his attending so many camp-meetings, died Wednesday Aug. 31st, while attending the east Livermore camp-meeting. He was in the ninety-third year of his age, and had preached a sermon the evening before his death. While seated in his chair conversing with his friends, the summons came; he "ceased at once to labor and to live." This camp-meeting was the 374th he had attended in the long series beginning with the memorable one which he attended as a reckless youth, and was happily converted to God. He was the chaplain to the House of Representatives of his native State in 1879 and 1881. We have very pleasant recollections of meeting him several times during our stay in New England, 1865-1871. His religion was of a happy and jubilant type, and his consistent christian life secured universal respect. It was his wont to recite Scripture at considerable length in his exhortations, often quoting entire chapters. There was a poetic beauty, in "camp-meeting John" finding his mount of ascension upon a camp-ground.

A Most Significant Suggestion.

In the *Christian Advocate* of the 15th ult., an editorial appears that is worthy of special attention, bearing on the question of representation in our General Conference. Although the reference is only to conferences in foreign lands, the principles involved apply with great force to large parts of the home work. As we have had occasion to say previously, some plan should be devised by which our General Conference delegates should be a more equitable representation of the Church, both in its laity and clergy. Conference lines are often purely arbitrary, and there is no reason, in the fact that fifteen ministers or less, happen to be enclosed within such lines, that they should have equal voice in legislating for the Church, with five times as many of their brethren. As the law now stands, but one clerical delegate can be elected in either case; unless the larger conference has seventy-five members; and were the proposed change of ratio to be approved by the annual conferences, this glaring inequality would be largely increased; for then, fifteen ministers or less, would be entitled to the same representation in the General Conference as one hundred and forty-nine of their brethren. Some modification of the basis of representation is imperatively demanded. Either conferences should be arranged in districts with reference to their numerical strength, or in forming them, respect should be had to the number required as the basis of ministerial representation, so as equalize it. Perhaps something similar to what the *Advocate* suggests for foreign countries, might be found desirable here; central conferences, com-

posed of delegates from several contiguous small conferences, to which central body should be given the authority to select delegates to the General Conference, "not with reference to the number of annual conferences, but according to the principle of the members of all the Conferences."

We most emphatically endorse the closing statement of this editorial, "so unequal at the present time is the representation to the General Conference, that, with jealous care, we should guard against any increased disproportion."

As to the laity, the principle of equal representation is entirely lost sight of. Our mission conferences Mexico with only 356 church members, Nevada with 663, Japan with 708, and Italy with 728, had one lay delegate each, in the last General Conference; just the same as Delaware with 14,108 members. Kentucky with 15,508, and thirty-eight other conferences, with a membership of from 1,052 in Austin, to 7,679 in south-west Kansas. No Conference being allowed more than two lay delegates, the result is, that 1,019 members in two of the small conferences have the same representation in the General Conference as 29,340 in the Wilmington Conference, or 45,976 in the Philadelphia. Mexico's 356 members have as potential a voice in our church legislation as the 7,769 members in the south-west Kansas Conference, and just half as potential a voice, as their 45,976 brethren in the Philadelphia Conference. Whatever merit this plan of lay representation may have in other respects, its numerical inequality is as 1 to 123½, to say nothing of inequality in any other respect. Here is a case for our ecclesiastical Solons to consider and adjust.

The Status Discussion.

The *Central Christian Advocate*, a few weeks ago severely criticised the spirit in which "the PENINSULA METHODIST and not a few others" carried on this debate, charging the parties named with assuming to be specially virtuous themselves, while they impugned the motives of their opponents. As our brother had evidently mistaken the logic of our facts for an attempt to impugn motives, we wrote him an explicit disclaimer of any such unworthy purpose, and declaring that our criticisms were made upon the action of parties involved and not upon their motives. Instead of giving us a hearing before his readers in reply to his arraignment, the editor furnishes them, in his issue of the 14 ult., with what we think any fair minded person would regard as almost a caricature of what we wrote. Here it is:—

"A COMMUNICATION from the editor of the *Peninsula Methodist* in regard to the criticism which we made of its reference to the Bishops, Book Committee, and Missionary Board, in the matter of Bishop Taylor's salary, gives us the fullest assurance that no offence was intended. And it says, 'You must allow me to enter a most unequivocal disclaimer against any such intention upon the part of its editor. The motives of these distinguished and excellent brethren, in refusing Bishop Taylor a share of the episcopal fund, we have not thought of questioning.' And now mark the following: 'We are willing to allow' that they were as 'entirely conscientious' as Saul of Tarsus was when he persecuted the early Christians." And there is much more of the same sort and even more so, of implication that there has been an effort to "degrade" Bishop Taylor in his official office. The communication is largely taken up with a discussion of the Bishop Taylor salary question. Our criticism made no reference to the merits of that question, but to the manner in which the discussion of it had been conducted and therefore we shall not publish it—at least not at this time. The determination of that question is in the General Conference; the Book Committee, the Missionary Board, the Missionary Com-

mittee and the Bishops, indeed all in any way connected with the matter, are responsible to the General Conference."

A man may be strictly "conscientious" and yet from want of light and full information upon the matters involved may do a great wrong, and do it conscientiously. It may be very presumptuous for any one to question the intelligence, or infallibility of so great and worthy officials as are parties to the great wrong that we consider has been done to Bishop Taylor, but such questioning does not improve their notions. Dr. Buckley may be justified in his lamentation, "alas! how many there are who would rather be recognized as scoundrels than considered to be fools," yet the great Apostle to the Gentiles did not hesitate to explain his "conscientious" presentation of christians by confessing his ignorance.

As to "an implication that there has been an effort to 'degrade' Bishop Taylor in his official office," instead of any such implication, we have stated the facts in the case, the change in the prescribed ritual of consecration, the omission of his name in the list of Bishops in the Discipline, the repudiation of his claim for support as the other bishops were supported, and in the only way the Discipline provides for Episcopal support. If these facts imply any effort to "degrade Bishop Taylor in his official office," it is not our fault; we are not responsible for the facts.

It is true, these distinguished officials, the Bishops, the Book Committee, and the Missionary Board are responsible to the General Conference, but the General Conference is responsible to the Church; and all matters pertaining to the official duties of the servants of the Church, high or low, are legitimate subjects for public discussion. A sorry day indeed will it be when any Church officer shall get beyond honest and brotherly criticism, or when a man's loyalty to the Church shall be measured by his indiscriminate eulogizing of its officials. We yield to none, in our respect for the Christian character, talents, and devotion to their work of our chief pastors, and other General Conference officers, but claim as a right, and as a duty we owe them and the Church, to criticise their actions, as in our best judgment, there may be occasion.

The *Methodist Review* for September has come to its readers, as a posthermous issue. Its veteran editor, the nestor of our Methodist press, the gifted, scholarly, and revered Daniel Curry had passed within the gates eternal; and to his friend, Dr. Daniel Wise, he had committed the task of completing the number. The portrait of Mrs. Lucy B. Hayes, wife of the ex-President appears, as an attractive frontispiece. The first article is by Mrs. Dr. R. S. Rust, Corresponding Secretary of the Woman's Home Missionary Society, of the M. E. Church, and very graphically presents the history and work of that latest born of the benevolent enterprises of the church. What the Woman's Foreign Missionary Society seeks to do for the homes and hearts of their heathen sisters, this society seeks to do for the similarly ignorant and degraded women in our own land.

Mrs. Hayes and Mrs. Rust have most efficiently performed the duties of their respective offices, from the organization of the society in 1880, and large success has been achieved in these seven years, among the Mormons, the society has twelve teachers, and has expended nearly \$11,000 as aid in providing needed buildings for their work. A beginning has been made among the Indians in the Indian Territory and in Alaska. In the south the society has established at a cost of over \$16,000, five "model homes" in connection with schools of higher grade, furnishing a beautiful home life, for the imitation of the pupils.

There are also two "Industrial

schools," in which girls receive industrial education and moral training; and the building and grounds for which cost over \$14,000. In its work for city evangelization, the society, among other beneficent agencies, has established in Chicago, a training school for missionaries. We quote from the article; "a beautiful building for the school has been erected at a cost of \$26,000. Forty-three students are in attendance, all of whom are engaged in active mission work. These have made this year 2,795 religious visits, and have taught 5,432 pupils. Nine young ladies have enlisted in the order of Deaconess, and join their whole time and strength, without compensation to mission work in Chicago."

The society has a mission at Castle Garden, N. Y., to look after the spiritual wants of English speaking emigrants. The second article, a review of "Prof. Bowne's Psychology," by Dr. J. P. Gordy, of Ohio University, will interest readers of a metaphysical turn of mind.

Dr. McChesney, pastor of St. Paul's, N. Y., followed with some suggestions on popularizing the "polity of the M. E. Church. This article will excite attention, and is timely in view of the nearness of our next General Conference. The fourth article, "Thoughts on the atonement," by Rev. Thomas Stalker of Owassa, Mich., gives the various theories of the atonement.

Next follows a very brief but interesting sketch of "Bishop McKendree," by Rev. George G. Smith, of Macon, Ga. McKendree was the first native American elected to the Episcopacy among us. He was born in Virginia in 1757, and was twelve years younger than Asbury, with whom he served as bishop eight years, until his venerable colleague died in 1816; and for eighteen years afterward he was our Senior bishop, dying in 1834 in holy triumph, in his 76th year, exclaiming with his latest breath, "all is well," "all is well." His advice to a brother who had just been elected bishop, was "shrink from no responsibility which properly belongs to you; remember that he who shrinks from a responsibility, properly his own, incurs the most fearful of responsibilities." His election in 1808 was a surprise; but his sermon in old Light street, Baltimore, the preceding Sunday was one of such marvelous power and unction as to capture all hearts, and the stranger from the west became the next day, the chosen of the Conference for bishop, and a wise choice did it prove to be.

In the sixth article, a nameless visitor gives his views of "The Signs of the Times," which is the very opposite of the pessimistic.

Dr. George L. Taylor the first preacher in the last article, gives an appreciative notice of the ninth edition of William Dawson's "Story of earth and man;" the distinguished author showing the practical agreement, between this story and that which is given so briefly in Genesis. "Its design," says Dr. Taylor, "is, in part, to popularize the science of geology, and in part to combat that 'materialistic infidelity,' and those 'scientific banditti,' who here attempted to acquire notoriety by turning a noble and truthful science into a field for rash and unscientific anti-christian speculation."

The usual editorial 'miscellany' follows, including notes on current topics; foreign news, religious and literary; missionary intelligence, and notices of magazines; reviews and books.

Rev. E. H. Gammon, of Batavia, Ill., has given \$200,000 for the endowment of the Gammon School of Theology in Clark University, Atlanta, Georgia. The income, during Mr. Gammon's life, is to be devoted to the erection of fire-proof buildings for the school, chapel, homes of professors, &c. This gift will make the Gammon School of Theology, to the Southern work of the Methodist Epis-

copal Church, what Drew Theological Seminary and the Boston School are to our work in the North and East. Some rich and generous minister or layman of our neighborhood ought to "go and do likewise" respecting Centenary Biblical Institute in Baltimore. Dr. Frysinger, the president, is sadly worn with care and labor, because of the insufficient revenues of the school. Why should this be so, when there is so much wealth amongst us?—*Baltimore Methodist*.

We cordially endorse this exhortation in behalf of the "Centenary Institute." Every true patriot should appreciate the importance of providing christian education for our illiterate voters.—Ed. PENINSULA METHODIST.

The 12th and 13th of September are always "big days" in Baltimore. On the 12th of September, 1814, at North Point, below the city, we "licked the British," and on the next day, when their navy tried to sail by Fort McHenry and bombard the city, they met such a warm reception that "the Star Spangled Banner still waved" in triumph over McHenry, and "over the land of the free, and the home of the brave." Francis Scot Key, who wrote the immortal poem which is hated by every traitor and sung by every patriot, was on board one of the English vessels under flag of truce, to effect an exchange of prisoners, when night came on, and the battle for the existence of Baltimore and the liberty of the nation began. All night long he watched the booming of cannons, "the rocket's red glare, bombs bursting in air," and broke forth, in the rhapsody of thought and poetry in the words, forever dear:

"O! say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?" &c.

The whole poem is worthy everlasting praise, and its author is worthy the monument proposed to his memory in the City of Monuments.—*Baltimore Methodist*.

The *Central Christian Advocate* says:

We have received a circular indicating that a movement is on foot to have all the annual conferences instruct their delegates to the next General Conference "to ascertain beforehand that every person for whom they shall cast a ballot as Bishop, is not (and for a satisfactory period has not been) addicted to the use of tobacco." And a memorial is to be presented to the General Conference, which we hope may be adopted without a dissenting vote, that it "will declare the tobacco habit to be an impediment to consecration to the office of a bishop." We believe that the use of tobacco has been so placed under ban in our Church that its days are numbered. And we doubt whether one known to be addicted to its use could be elected a bishop. It may be a question whether any one known to use any stimulant or narcotic of any kind should be elected to any General Conference office.

Such a restriction or condition would press sorely upon some of the brethren, who are in the habit of going to General Conference, and who have not as yet learned to deny themselves the luxury of the weed.

A word to the wise however should be sufficient; and the hint should be heeded by all candidates for honors, for no one knows how radical a body may convene in May, 1888.—*Buffalo Christian Advocate*.

Rev. J. M. Williams, Ph. D., pastor of St. Paul's M. E. Church, Manchester, N. H., was honored with appointment by the Governor and his council as one of the Granite State's official visitors, to the Centennial celebration of the adoption of the Federal Constitution, held in Philadelphia Sept. 15th,—17th. Dr. Williams, it will be remembered, was for several years Principal of our Conference Academy in Dover, Del., and for a while, President of the Wesleyan Female College, Wilmington, Del.

A Million for Missions FOR 1887. BY COLLECTIONS ONLY.

MEDICINE AND SURGERY AS RELATED TO MISSIONS.—Extracts from an article in Methodist Review, September, 1887: "The physician who can minister to a soul diseased can do much good: but one who can minister both to soul and body at the same time is bound to accomplish a more noble work, is an aphorism credited to the New York Tribune. It is particularly true in relation to the extension of Christ's kingdom throughout heathen lands by means of educated medical missionaries. * * * Forty years ago, when Dr. Bradley went to Siam, a great priest said to him; 'Have you come with your little chisel to undermine our great mountain of Buddhism?' When 800 people were dying of cholera every day at Bangkok the doctor stayed with and ministered to them and their friends. Now all Siam welcomes missionaries, but especially medical missionaries. Royalty and commonalty are alike eager to aid their operations. In Teheran, Persia, the medical missionary, Dr. Torrence, was sent for by the Prime Minister, whom several native physicians had failed to cure, and succeed in restoring him to health. Three pieces of land, on which to build a hospital, constituted his immediate reward; but infinitely more than that, in his estimation, is the effect his success will have upon the kingdom of Christ. In China an ill-natured crowd was about to drive a party of missionaries back to the river from which they had landed, but were prevented by a gray-haired man, who said; 'Let these people alone; they are good people. Thirty years ago I was sick in Canton, and these men's friends took care of me and cured me.' In Turkey Mrs. Isabella Davis, who labored there with her late husband, a medical missionary, says that she met the women alone, and then she saw their sad faces, for they could not show themselves before men. They came to the hospital, but would never have gone to the church. When they heard the story of Jesus and his love, and that there was pardon for their sins and healing for their bodies, they were quite overcome, and said: 'Is it true that He died for women?' Two men came three-days' journey to Dr. Davis to get their sight. One was made able to see out of one eye, and followed the doctor everywhere, almost worshipping him and intently listening to the Gospel.

"The Church Missionary Society of England, largely supported by the evangelical section of the Anglican Church, had an income during the year just closed of over \$1,170,000—the largest income of any Missionary Society now in existence."

"The Christian natives of the South Sea Islands prepare their Sunday food on Saturdays. 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."

"At the recent International Convention at Chicago, Mr. Payson Porter presented a most encouraging array of figures. The number of Sunday-schools throughout the world is estimated at 16,447,990; of teachers, 1,952,167, making a grand army of 18,400,157. Of these the United States, has 8,034,478 scholars and 1,107,179 teachers, with 99,762 schools. At the same convention at Chicago the report strongly recommended that increased attention be bestowed on systematic giving in the schools. At present the givings do not average half a cent per scholar a week. Yet this amounts to \$2,500,000. It should be raised to \$10,000,000. Aggressive missionary work for the ingath-

ering of the 9,000,000 of children outside of the schools was strenuously urged, as also still further improved methods of teaching for their upbuilding in righteousness."

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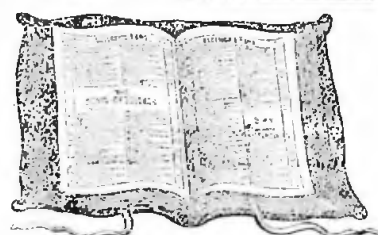
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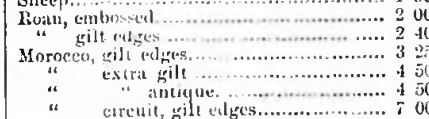
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| French St | | | | 5:15 |
| Newbridge | | | 6:41 | 15:40 |
| DuPont | 7:23 | 8:55 | 5:26 | 6:59 |
| Chad's Ford Je | 7:41 | 9:25 | 6:12 | 7:21 |
| West Chester Stage | 7:50 | 9:33 | 6:14 | 7:30 |
| Coatesville | 8:22 | 10:05 | 6:32 | 7:44 |
| Waynesburg Je | 9:15 | 10:47 | 6:47 | 8:45 |
| Springfield | 7:27 | 9:31 | 1:05 | 5:04 |
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| Stations | a. m. | a. m. | a. m. | p. m. |
|----------------|-------|-------|-------|-------|
| Reading P & R | 8:00 | 9:30 | 3:00 | 5:00 |
| Birdsboro | 8:32 | 10:15 | 3:32 | 5:44 |
| Springfield | 9:09 | 11:05 | 4:03 | 6:15 |
| Waynesburg Je | 9:15 | 11:05 | 4:22 | 6:38 |
| Coatesville | 7:05 | 9:50 | 5:00 | 6:03 |
| West Ches- | 7:00 | 9:40 | 5:00 | |
| ter Stage | | | | |
| Leuap | 7:47 | 10:34 | 5:45 | 6:41 |
| Chad's Ford Je | 8:00 | 10:35 | 6:02 | 6:58 |
| DuPont | 8:55 | 10:53 | 6:25 | 7:23 |
| Newbridge | 6:11 | | | |
| Wilmington | 6:35 | 8:15 | 11:15 | 7:45 |

 Additional Trains, on Saturday only, will leave
 DuPont Station at 7:00 p. m., Newbridge at 1:20 and
 7:15 p. m., for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:10 a. m. 6:20 p. m.
 Arrive at St Peter's 11:40 a. m. 6:50 p. m.
 For connections at Wilmington, Chad's
 Ford Junction, Leuap, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
 F. B. HIBBARD, Gen'l Passenger Ag't.
 A. G. McCausland, Superintendent.

**Western Maryland Railroad, connecting
 with P. W. & B. R. at Union Station
 Baltimore.**
 Commencing March 13, 1887, leave Union Station as
 follows:
DAILY.
 4:45 A. M.—Fast Mail for Shenandoah Valley and
 Southern and Eastern sections. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mecha-
 nicsville, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesburg, and points on B & O
 V. R. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M.—A combination for Hagerstown, Frederick
 Chambersburg, Waynesburg, Chambersburg Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 10:05 A. M.—Accommodation for Union Bridge
 Hanover, Gettysburg, and points on H. J. R. & O.
 R. R. (through cars).
 2 P. M.—Express for Glyndon, (Reisterstown).
 3 P. M.—Southern Express for points on Shen-
 andoah Valley.
 4:05 P. M.—Express for Arlington, Mt. Hope, Pikes-
 ville, Owings Mills, St. Georges, Glyndon, Glend
 Falls, Eunkburg, Patapsco, Westminster, Mcford,
 New Windsor, Linwood, Union Bridge and principal
 stations west of Hanover, Gettysburg and station-
 on H. J. R. & O. R. R. (through cars).
 5:20 P. M.—Accommodation for Glyndon.
 8 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glyndon.
TRAINS ARRIVE AT UNION STATION.
 Daily—Fast Mail 3:40 P. M.
 Daily except Sunday—Glyndon Accom. 1 A. M.
 Union Bridge Accom. 4:45 A. M. Express from B & O
 V. R. R. 8:15, 11:40 a. m. H. J. R. & O. R. R. Frederick Div
 P. R. R. and principal main line points 11:35 A. M.,
 Union Bridge Accom. 2:55 P. M., H. J. R. & O. R. R.
 Glyndon Accom. 3:05 P. M., Mail 5:30 P. M.
 J. M. HODG, General Manager.
 B. H. GRESWOLD, Gen'l Pass. Ag't.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT JULY 8, 1887.
 Trains leave Baltimore Avenue Depot:
EAST BOUND.

| | |
|--|-------------|
| Philadelphia Accommodation, daily, | 6:15 a. m. |
| Philadelphia Accommodation, daily, | 7:00 a. m. |
| Philadelphia Accommodation, daily, | 7:55 a. m. |
| Philadelphia Accommodation, daily, | 10:00 a. m. |
| Philadelphia and Chester Express, daily, | 11:14 a. m. |
| Philadelphia Accommodation, daily, | 1:40 p. m. |
| Philadelphia Accommodation, daily, | 3:20 p. m. |
| Philadelphia and Chester Express, daily, | 4:55 p. m. |
| Philadelphia Accommodation, daily, | 5:10 p. m. |
| Philadelphia Accommodation, daily, | 6:30 p. m. |
| Philadelphia Accommodation, daily except 7:30 p. m., | |
| Sunday, | |
| Philadelphia and Chester Express, daily, | 7:58 p. m. |
| Philadelphia Accommodation, daily, | 9:00 p. m. |

WEST BOUND.

| | |
|---|-------------|
| Chicago Limited, daily, | 7:40 a. m. |
| Arrive Chicago 50 next morning, | |
| Baltimore accommodation daily except | |
| Sunday, | 5:15 a. m. |
| Cincinnati Limited, daily, | 11:25 a. m. |
| Arrives Cincinnati 7:45 a. m., St. Louis 6:45 p. m., next | |
| day, | |
| Baltimore Accommodation, daily, | 3:00 p. m. |
| Chicago and St. Louis Express, daily, | 5:40 p. m. |
| Singular Accommodation, daily, | 7:30 p. m. |
| For Landenberg, 11:00 a. m., daily except Sunday, 3:00 | |
| and 5:25 p. m. daily. | |

 Trains leave Market Street Station:
 For Philadelphia 6:30, a. m. daily except Sunday, 2:45,
 p. m. daily. For Baltimore 2:45 p. m. daily. For
 Landenberg 6:30 11:00 a. m. daily except Sunday, 2:45
 and 5:25 p. m. daily.
 Trains for Wilmington leave Philadelphia 7:00
 and 8:00 a. m. daily; 7:15, a. m. daily except Sunday;
 10:00, 10:45, a. m. daily; 2:00, 3:00, 4:25, 5:00, 5:30,
 6:30, 8:10, 10:40 p. m. daily.
 Express Trains.
 C. K. LOED,
 Gen'l Pass Agent,
 Wm. M. CLEMENTS,
 Manager.
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