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Editor.

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"WE SHALL BE LIKE HIM."

BY MARK TRAFTON.

Vanish then, troublous doubts and fears,
When He, our risen Lord, appears.
In glory all divine,
Each lover shall His image bear.
His glory shall each equal share.
And in His likeness shine.

Gazing upon that cloudless Face,
So luminous with love's rich grace,
Its magic power we feel;
Gazing, mysterious change comes on.
Out of ourselves we shall be drawn,
Himself He will reveal.

Like Him! what language can explain
The richness of the change in vain
We strive to grasp the thought!
That we all faithlessness and sin,
Mortal without, corrupt within,—
How can such change be wrought?

Like Him—triumph o'er death to share,
Eternal life's bright crown to wear,
Resplendent as His own;
To sing the mighty victor's praise,
Hosannas to death's conqueror raise,
And share a victor's throne.

Like Him—who once our sorrows bore,
Knowing no grief or sorrow more,
Nor touch of earth's alloy;
O bliss! from those blest lips to hear,
As we before His face appear,
"Enter your Master's joy!"

Like Him to rest, whom travail sore
Bore down with sorrow on this shore,
Finds now a heavenly rest;
So the sad heart and wearied brain,
No more shall know fatigue or pain,
On the Redeemer's breast.

Like Him—no want; He found no place
Through all earth's widely peopled space
To lay His weary head,
Hunger, or thirst, or want, no more
Invade that richly-furnished store
Of heaven's life-giving bread.

Fade, earthly shadows, fade and die!
Distorting doubts, dissolve and fly!
We shall be like Him there:
And more and more in heart and soul,
As magnet answers to the pole,
His likeness shall we bear.

—Zion's Herald.

The Eternal Punishment of the Wicked.

[Read before the Wilmington Preachers' Meeting, by Vaughan Smith, and published at their request.]

I. THE PUNISHMENT OF THE WICKED WILL BE ELSEWHERE THAN IN THE PRESENT LIFE, AND

II. THAT IT WILL BE ETERNAL.

I. *That the punishment of the Wicked will be elsewhere than in the present life.* "Punishment," says Webster, "is any pain or suffering inflicted upon a person for a crime or offence, by the authority to which the offender is subject, either by the constitution of God, or of civil society."

1. Punishment may be inflicted with two designs, first, to effect reformation, and secondly to sustain the dignity and authority of the government.

Punishment is inflicted in the present life as a corrective. The apostle to the Hebrews, says of chastisement, "though grievous, bringeth forth the peaceable fruits of righteousness." In the civil government some crimes are visited by moderate penalties. In this we see, not only the reformatory design, but an expression given by the government of its existence, and its ability to punish for, and restrain from, the violation of its laws; so also in the present administration of the Divine Government, we see the necessary connection of sin with suffering, as an expressed determination of the Supreme Lawgiver, to punish and restrain sinners; and in both cases instances have occurred of the moderate punishment, securing in the one case temporal and in the other spiritual reformation of the culprit. The extreme to which the

law of the land can go, is the destruction of life. Can it be for a moment maintained, that the Divine Government extends nowhere beyond the portals of the grave, or that the separation of the soul and body renders sin less heinous in his sight? If therefore, the soul of man be immortal, and accountable to God for its character; and if the character of God is one of truth and justice, and that he has bound himself to maintain the honor of his government, are we not led to the conclusion, there is, and must be punishment for the sinful beyond the present existence? especially, as the punishment is not merely for the violation of the Divine Law, but for the infinitely more aggravated circumstances connected with the rejection of the atonement of the Son of God. I remark then, that the Bible refers the final punishment of the wicked to the future state, because,

1. *The peculiar descriptions of it are not applicable to their sufferings in the present life.* How do such passages as the following apply to the wicked in the present state? "But unto them that are contentious and do not obey the truth, indignation and wrath, tribulation and anguish." Rom. 2, 8-9. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1, 7-8. "And cast him into outer darkness where there shall be weeping and gnashing of teeth." Math. 22, 13. "Whosoever was not found written in the book of life was cast into a lake of fire." Rev. 22, 15. "But the fearful, the unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21, 8. Now apply these affecting passages to the most wretched condition in which we can conceive man to be placed in the present state, and it is evident that no punishment of the above description has been, or could be inflicted in this world; but if we acknowledge the existence and Almightyness of God, such inflictions may take place in the future state.

2. *The punishment of the wicked is so connected with that of Devils as to show that it is not in the present state.* "Then shall he say to them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels." Matt. 25, 41. When, therefore, it can be shown that those unhappy fallen spirits are receiving the final doom of everlasting fire in this state of existence, then the idea that sinners are now receiving their final reward is a correct one; but when we remember that they are "reserved in chains, under darkness, unto the judgment of the great day, we conclude that then, and not till then, will sinners know the terrible import of future punishment. Again,

3. *The punishment of sinners is represented in the word of God, as longer*

than man's entire earthly existence. For, when man's earthly existence is spoken of, terms are used to express its exceeding brevity. Take such passages as the following: "For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth and the flower fadeth away." 1 Peter, 1, 24. "For what is your life? It is even as a vapor, that appeareth a little while and then vanisheth away." Jas. 4, 14. "As for man his days are as grass, as the flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." Ps. ciii. 15-16. "My days," says Job, "are swifter than a weaver's shuttle." "Because our days on earth are a shadow." Job, 8, 6. What language could be more expressive of the extreme brevity of man's earthly existence? But, when his punishment is spoken of, terms are used to convey to the mind the strongest ideas of duration: "Everlasting fire," "the worm that dieth not," "the fire that is not quenched," "everlasting punishment." Why, allow me to ask, if man's punishment for sin is to endure only for man's earthly existence, are such terms used when speaking of it? Why is not the duration of that penalty represented as "the flower of the grass?" Why not represent it as a mere "shadow," or as the "vapor?" Can it be supposed that "everlasting" means enduring as "the vapor," that eternity is a shadow of the dial passing as swiftly as "the weaver's shuttle?" Again,

4. *The punishment of the wicked is represented by terms more terrific and affecting than any of those used in the Bible to represent temporal calamity.* This is not a subject for declamation, nor for the exercise of the imagination. The simple, yet awful relations of it, given in the word of God, are more impressive than the burning language of a seraph would be. Listen to some of them and see if they represent any state or condition of man, that has been, or can be here. It is called "the second death," the place "where their worm never dieth and the fire is not quenched," the bottomless pit, "darkness," "mist of darkness," "blackness of darkness forever," "lake of fire and brimstone," "vengeance of eternal fire," "a furnace of fire," "fire prepared for the devil and his angels," and the Son of God called it "the damnation of hell!" These expressions need no comment. Again

5. *That the punishment of the wicked will be in a future state will appear, if we consider, That if natural evil be the only punishment for sin, then it is not by any means inflicted in proportion to the wickedness of men.* Where in point of physical suffering, do we discover any distinction between "him that serves God and him that serveth him not?" How reconcile this inequality with the justice of a holy God? To this, however, it is objected, that over and above the ills to which the flesh is heir, and which the good and the evil share alike, the wicked suffer the agonies of a guilty conscience, which is the compensation for this apparent incongruity in the Divine administration. In other words, the wicked are harassed by remorse—the Christian has peace

with God. This objection is true to some extent, but it is fallacious. The word of God teaches that perseverance in sin results in increased and increasing insensibility of conscience. Thus it is said of some, that they are "past feeling," "their consciences seared with an hot iron." Here, then, we have a condition of punishment without suffering. Still further, a good man suffers more from compunction of conscience, from indulging in a vain thought, than a wicked man from heinous offences. Here the lesser sin is inflicted with the greater punishment. How reconcile this with the justice of God? The objection, again forces the objector into this absurdity, that to escape the punishment due to sin, he must persevere in sin. For, according to the objection, the lashings of a guilty conscience, is his punishment, but we have the fact that perseverance in sin renders the conscience insensible, and therefore the wicked, in time, will suffer not at all.

6. *The atonement made by the Lord Jesus Christ on the cross, sustains the idea of the punishment of the wicked in a future state.* It is written, "cursed is every one who continueth not in all things contained in the law to do them." "Christ was made a curse for us." He died for sin, under the law, a death most horrible and ignominious. For what? To save the race from transitory sorrows of the present existence? But suppose this to be the case. The agony, the groans, the blood, the death of the Son of God have not availed to secure the end. If the relief of man from the consequences of sin—and natural evil be the only consequence and penalty—the glory has not followed. Still, and notwithstanding, sickness and sorrow, pain and death, sway their iron sceptres, and fill the world with sighs, groans and graves; and if the atonement is proposed to save the race from sin and its penalties here, that atonement made through infinite wisdom and love is a failure, and this magnificent plan—worthy of God—is in its results nothing more than

"Ocean into tempest tossed
To waft a feather or to drown a fly."
If not, then, the conclusion is that the punishment of the wicked is elsewhere than in the present life.

[To be concluded next week.]

Good Society Open To All.

Nearly all our associations are determined by chance or necessity, and restricted within a narrow circle. We cannot know whom we would, and those whom we know we cannot have at our side when we most need them. All the higher circles of human intelligence are to those beneath only momentarily and partially open. We may by good fortune obtain a glimpse of a great poet and hear the sound of his voice, or put a question to a man of science and be answered good-humoredly. We may intrude ten minutes talk on a Cabinet minister, answered probably with words worse than silence, being deceptive; or snatch once or twice in our lives the privilege of throwing a bouquet in the path of a princess or arresting the kind glance of a queen. And

yet these momentary chances we covet, and spend our years and passions and powers in pursuit of little more than these, while meantime there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and with thanks if we listen to them. And this society, because it is so numerous and so gentle, and can be kept waiting round us all day long, not to grant audience, but to gain it—kings and statesmen lingering patiently in those plainly-furnished and narrow ante-rooms, our book-case shelves—we make no account of that company, perhaps never listen to a word they would say all day long.

Now, books of this kind have been written in all ages by their greatest men—by great leaders, great statesmen, and great thinkers. These are all at your choice, and life is short. You have heard as much before, yet have you measured and mapped out this short life and its possibilities? Do you know, if you read this, that you cannot read that—that what you lose to-day you cannot gain to-morrow? Will you go and gossip with your housemaid or your stable-boy, when you may talk with queens and kings, or flatter yourselves that it is with any worthy consciousness of your own claims to respect that you jostle with the common crowd for *entree* here and audience there, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen and the mighty of every place and time? Into that you may enter always, in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be outcast by your own fault; by your aristocracy of companionship there your own inherent aristocracy will be assuredly tested and the motives with which you strive to take high place in the society of the living, measured, as to all the truth, and sincerity that are in them, by the place you desire to take in this company of the dead.—John Ruskin.

Growing Old.

After all it is a pleasant thing to be growing old, to feel one's self nearing the summits of the ever-ascending slopes of duty and endeavor, nearing "the tablelands of glory." It is a grand thing to be a noble old man or a noble old woman; to have lived bravely, striven honestly, loved faithfully; to feel life's fitful fever almost spent, its warfare almost over; to have the past, with all its treasures of memory, love and friendship—treasures with which we would not part by the loss of any years, or pains, or sorrows, and to have the future so near at hand that one is but resting for a moment upon the oars in the full glory of sunsets as the boat slowly but surely drifts into port.—Christian at Work.

Irish Professor of Chemistry: "The substance you see in the phial is the most deadly of all poison. A single drop placed on the tongue of a cat will kill the strongest man."

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.*

Like a Gentleman.

"Cousin Alice, is Mr. Harlow a gentleman?" asked Fred Towne of a young cousin who was visiting his father's.

"Of course he is. But why do you ask me?" she replied.

"Because I wanted to know, and I thought you would tell me. Father says he wants me to learn to take a glass of wine like a gentleman, and I have been watching Mr. Harlow to see just how he does."

"Did you ever drink wine, Fred?"

"Never but little, and I didn't think it was very nice. Do you think it nice?"

"Not nice at all. I never taste it."

"Are you like Aunt Jane? She thinks it is dreadful stuff. I have heard her talk to father about it, but he always laughs at her, and tells her she is old-fashioned."

"We are all old-fashioned in the same way at our house, and I wish my Cousin Fred would grow up to be a teetotal gentleman."

"Cousin Alice, I guess there are two kinds of gentlemen: one kind that drinks wine and one that don't; and Bridget told me something about Mr. Harlow that made me almost think he isn't a gentleman at all. She says he gets drunk as a 'baste' when he isn't in fine company. I mean to ask father if he drinks like a gentleman."

Mr. Towne coming in at that moment, the question was propounded and answered.

"Mr. Harlow is always and everywhere a gentleman."

"Is he when he gets drunk as a 'baste,' as Bridget says he does?"

"Bridget talking to you in that way," exclaimed Mr. Towne, angrily. "She must be taught better than that."

"She wouldn't have said it if I hadn't asked her if Mr. Harlow drank wine like a gentleman. I wanted to know because—"

"Never mind the 'because,' and be sure you never ask her any more such questions. Your Cousin Alice can tell you what a gentleman is like."

"I have been asking Cousins Alice about it, and she thinks the same as Aunt Jane does."

"What set you to asking so many questions about drinking wine?"

"What you said to me about drinking it like a gentleman, and what I heard a man say who was talking at the corner of the street. He said men began with wine and ended with the meanest kind of whisky. He said, too, that every boy ought to be pledged against tasting a drop of liquor of any kind. Since then I've been considering what I'd better do. You wouldn't mind, would you, if I should be teetotal like a gentleman, instead of drinking wine like a gentleman?"

Mr. Towne was silent, and Fred continued:

"You would know then, certain and sure, that I never should be a drunkard, and isn't that a good thing to be sure of, father?"

"Of course it is," was the some-

what reluctant answer; and Fred needed no more to decide him upon his future course.

How many of the boys who read this will be teetotal like a gentleman.—Mary Dwinell Chellis.—National Temperance Society.

Rout of Liquor Men in Kansas.

The effect of the recent radical temperance legislation is already seen in the largely increased number of arrests of saloon-keepers everywhere, the increased activity on the part of the authorities, and the utter despair of the liquor element. In Atchison the prosecuting attorney has given notice that after March 23d all saloons or wholesalers of liquor will be prosecuted under the law. The managers of the different railroad and transportation companies have issued circulars to their employes calling attention to the features of the law against deliveries of liquor, and this has stopped shipments. In this city the Prohibition law has been rigidly enforced during the past year, as shown by the report of the county superintendent, which states that \$11,500 has been paid into the school fund from fines collected from liquor dealers, and that there are now seventeen saloon keepers in prison serving out terms.—Dispatch to the Voice.

"Scuttling the Ship."

Cardinal Manning says: "It is mere mockery to ask us to put down drunkenness by moral and religious means when the legislature facilitates the multiplication of the incitements to intemperance on every side. You might as well call upon me, as a captain of a sinking ship, and say, 'Why don't you pump the water out?' when you are scuttling the ship in every direction."

Dr. Rush on Tobacco.

Even a century ago Dr. Rush, with an intelligence far beyond multitudes of physicians of the present day, discerned the closely connecting link between tobacco and the alcoholic appetite. He said: "Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits."

THE frightful prevalence of drunkenness and the enormous increase of the drink traffic, can no more be ignored as a civil question than as a moral. I passed yesterday a new haunt of temptation, where carved wood and rich upholsteries showed an expenditure of thousands of dollars; the community has got to foot these bills in the shape of families impoverished and labor destroyed and paupers manufactured.—Dr. Cuyler.

WHISKEY is good in its own place. There is nothing like whiskey in the world for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whisky; if you want to kill a living man, put whisky into him.—Dr. Guthrie.

Children's Department.

Kittie's New Song.

So sang little Kittie, again and again, down in the Summer house; and the silvery notes came through the open window into papa's study, and papa laid down his book to listen. Soon the voice ceased, and little pattering feet were heard on the stairway, and then a gentle knock.

"Come in, Kittie," said the father. "Papa, isn't this a nice hymn?" responded the little girl. "Please may I sing it to you?"

Little Kittie began, and so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day, part the best, papa," said little Kittie.

"The chorus you mean, don't you Kittie? The lines repeated in every verse. But why?"

"Because, papa, I can't quite understand the rest; but I know that if Jesus hadn't washed my sins away, I could never go to heaven to live with him."

"Why not, Kittie?" asked the father.

Kittie repeated slowly the verse she had learned that morning. "There shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination or maketh a lie." "And, papa, I used to make lies."

"And do you think that Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked him to. And if we ask we shall receive, you know. Don't you like those lines, too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once, said Kittie.

And so papa and his little Kittie sang together of that "happy day, when Jesus washed their sins away."

"My dear reader, has Jesus washed your sins away?"

Trustworthy.

BY BELLE V. CHISHOLM.

"Here, Ellis," said Deacon Cary to a lad of fifteen, as he stepped from the morning train. "Here is a good round-trip ticket that will carry you to Springfield and back without costing you a cent. Take it, and run up and spend Sunday with your mother. It will save you a round two dollars, and that will buy you a new jacket, which, I dare say, you need."

The boy took the ticket from the outstretched hand, and looked it over with a glad smile lighting up his face. "It is all right," continued the deacon, "and good until it is used, you see. I made my trip upon it, and the careless conductor failed to call for it either way. Keep it, and use it," he said, as the boy offered him the bit of pasteboard. "You are welcome to it, and your mother will be glad to see you, I am sure."

"But you have used this ticket already, Mr. Cary," urged Ellis.

"It's not my lookout if the conductor fails to attend to his duty. The ticket is my property yet, and I make a present of it to you," the deacon replied, a little impatiently.

Ellis Conway looked at the card in his hand, and thought of his poor, sick mother, and of all the delicacies the extra two dollars would buy for her comfort, and he was sorely tempted to take the next train to Springfield; but the next moment his better self had triumphed, and tearing the ticket into small bits, he deliberately cast them in the fire, saying as he did so: "The temptation is removed now. If I had used it, the railroad company would not have been much poorer, but I would, for I would have lost my self-respect, and I cannot afford to be on bad terms with myself."

Deacon Cary muttered something about over-righteousness, but a few months later, when in need of a trustworthy clerk, Ellis was the first one who was invited to fill the vacancy. He explained to his partner: "A boy who scorns to cheat a railroad company will be perfectly trustworthy among piles of money." — *Sunday School Times.*

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
No. 11.

An intimation from the editor in last week's METHODIST that these home-spun letters may be continued places me under the necessity of overhauling the pocket diaries I filled up year after year while a circuit preacher on the Peninsula. It is well, for my purpose, that I kept such memoranda of names, places and dates. The habit then formed has lasted to this day, and so useful have I found it that I hope no minister, young or old, has discarded the seeming drudgery as commonplace or useless.

That I should invite myself into this attitude, may strike those who know my mode of life for twenty years past, and that writing has been my unwelcome hobby, as a little singular. So wearied have I often been with the pen that nearly all correspondence has become a bore. Its fascinations, since the halcyon days of the *Sussex Messenger* or the *Somerset Union* have faded away under the everlasting grind of being myself editor, publisher, fighter, folder, accountant, and often, of late years, errand boy as well in a newspaper establishment.

But this review of old scenes and associations, aside from the little labor it costs, is likely to prove, as it has already, a means of relaxation, and possibly a means of grace.

To resume, under a new heading, the thread of my narrative, from the Eastern Conference, I think it would not be difficult for me to fill several of your columns with the *personae* of that session, and the discussions by such men as Hodson, Durbin, Kennedy, Combe, the Coopers, and scores of ecclesiastical giants which belonged to the body in those days. In the examination of character, when every man had to retire from the conference room as his name was called, what jokes they banded over each other's adventures! How George Wittshire always set the Conference in a roar and upset the gravity of our most steady going Bishop! How the young men were put to an inquisition in regard to their matrimonial arrangements! Ah, we have outgrown many things.

It seems so long ago, and yet the novelty of the occasion fixed its incidents indelibly in my mind. Rev. John T. Hazzard, I remember, while representing—a genial old fellow-laborer, John Bell remarked that he didn't aspire to be as great a preacher as some of them, but he could "out-exhort any man on that Conference floor!"

But the closing day came, and I will hardly be believed when I declare that then, and for ten years afterwards, I had no intimation until the Bishop read my name and destination, as to where it was likely to be. In this case the announcement was: Laurel, I. R. Merrill, Adam Wallace.

Laurel! I had one unpleasant reminiscence about that place. As I journeyed the previous year to my first circuit, one burning June day I stopped at its shabby hotel, not knowing then where else to go. Its leading physician was in and out, giving directions about a poor fellow very sick up stairs. It was a case of delirium tremens, and old Dr. Green told the man behind the bar to send up more brandy; that nothing could

save the patient but plenty of the strongest liquor he had.

Mercy on us, I thought. What a town this must be! Now I was to become better acquainted with its character and people, and I am glad to say it improved on acquaintance, and so far as I know, has been improving ever since.

My colleague, Rev. I. R. Merrill, was kind enough to look me up before we left Easton, and gave me this important bit of advice: "Well, my son, you and I must hitch horses this year. Hurry on to your circuit, and be at your work without loss of time. I shall expect you next Sunday. I thank Brother Merrill to-day, perhaps, more understandingly than I did then, for inculcating promptness in all matters of duty, and I believe he has done me the honor to say I always followed his directions—"mine not to reason why."

Before getting to work on this large new field, I made a hurried visit to my home, where a dear little mother confided to me for the first time the secret, that from my childhood she prayed that I might become consecrated to God and his work. She was deeply affected to hear her boy preach. It was to her a matter of satisfaction and joy which no words could describe. It was through her prayers, while the Atlantic ocean rolled between us, that I believe I was saved from "a thousand snares." Four or five years after that day in April, 1848, I knelt at her dying bed and received her last loving charge to be faithful to the end.

It might "point a moral" if I should here divulge how I first obtained the opportunity to fill a city pulpit. Candidly, I wanted the chance, but the pastors coming up in a bunch, by way of Baltimore, picked out their supplies, and I was of course overlooked. I happened to be at the book store on Fourth street Saturday afternoon, Rev. Richard W. Thomas was fuming over the fact that he had no stranger for his pulpit next day. Old Bro. Higgins whispered to him—there's a young fellow just entered the Conference, ask him.

Brother Thomas took a good look at the "young fellow," and did not seem to be much impressed, but at length, in a round-about way inquired, "Where do you preach to-morrow, Brother?" Nowhere that I know of, I answered. "Could you preach for me at Western?" Yes, sir, I think so. I should like very much to try it.

My eagerness, when the customary formula was to decline, beg off, or pre-emptorily refuse such invitations stumped the good man. He did not know what to make of it. I enjoyed his dilemma, when he took Father Higgins aside, saying: "This Brother seems too willing; can he preach at all?" Being endorsed by the wise and Reverend Solomon Higgins, Brother Thomas had to risk it, and as the Western congregation was increased that Sunday morning by about one hundred of my city friends he was more than gratified, and told the joke at preachers' meeting on Monday, the moral of which was, that he had found one brother so unsophisticated in ministerial fencing as to jump at the first offer, and thank him for the opportunity of doing what the Conference had employed him to do—preach the gospel.

Before closing this bit of personality, I may as well correct a mistake into which you have unwittingly fallen. Mr. Editor, in the note of last week, referred to at the beginning of this letter, the home of Captain Lewis referred to at Vienna, was not the place where Prov. 18, 22 was actualized in my history. There was another of the same name, and of this more anon.

The Sunday School.

Christian Contentment.

LESSON FOR MAY 17, 1885.—Phil. 4: 4-13.

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

(Adapted from Zion's Herald.)

GOLDEN TEXT: "The God of peace shall be with you" (Phil. 4: 9).

I. THE CHRISTIAN TRIUMPH (4-7). 4. Rejoice in the Lord.—Find in Him perennial joy—in conscious union with Him, in serving and obeying Him; delight yourself in Him; see to it that nothing lower, nothing else, is prized above Him. Always—unceasingly. Let no calamity, no poverty, no unfavorable circumstances of any kind quench it, or interrupt it. "Count it all joy," even "when ye fall into divers temptations." Joy should predominate in the Christian's heart, and illumine his face, and be the habit of his life. This verse forbids despondency, and worry, and every temper which antagonizes joy. And again I say, Rejoice.—R. V., "again I will say, Rejoice"; the repetition of emphasis, lest at any time in the trials which awaited them they should forget the injunction and become disheartened. So our Lord in His last counsels with His disciples said (John 15: 11): "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [Farrar translates this verse: "Fare ye well always; again I will say, fare ye well."]

"The Christian, therefore, may be and should be, always a happy man. If everything else changes, yet the Lord does not change; if the sources of all other joy are dried up, yet this is not; and there is not a moment of a Christian's life in which he may not find joy in the character, law, and promise of God (Barnes)." 5. Let your moderation (R. V., "forbearance") be known unto all men.—Cook interprets the difficult Greek word rendered "moderation," or "forbearance," as "that yieldingness which urges not its own rights to the uttermost." The meaning seems to be: Let all men, enemies as well as friends, recognize in your conduct the quality of gentleness, or reasonableness. The Lord is at hand—a frequent apostolic reminder, bringing to bear the tremendous issues of that final coming of our Lord in judgment which in their minds was ever imminent. Alford thinks these words may apply either to the preceding clause or the opening clause of the next verse, but prefers to regard it as "the transition from the one to the other: Christ's coming is at hand; this is the best enforcer of clemency and forbearance; it also leads on to the duty of banishing anxiety."

6. Be careful for nothing.—R. V., "in nothing be anxious;" let nothing whatever disquiet, or distract, or overburden you. "Take no thought," said our Lord. In a proper sense, live recklessly, having a trust so perfect and constant that you will never be hurried or worried about anything. But—introducing the remedy for fulness of care. In every thing—no matter what—in losses or gains, in joys or trials, in matters religious or matters secular. By prayer and supplication with thanksgiving—by communion with God, and special requests mingled with praise; thanksgiving for what we have, prayer for what we lack. Let your requests be made known, etc.—unreservedly, filially, trustfully; "casting all your care upon the Lord, for He careth for you." Of course God knows all our individual cares and wants, but for our own good, for the humbling, uplifting influence upon ourselves of prayer, He requires us to

"make known our requests." "For these things will I be enquired of by the house of Israel to do it for them." "Thanksgiving—for every event, prosperity and affliction alike. 1 Thess. 5: 18; James 5: 13. The Philippians might remember Paul's example at Philippi when in the innermost prison. Acts 16: 25. Thanksgiving gives effect to prayer (2 Chron. 20: 21), and frees from anxious carefulness by making all God's dealings matter for praise, not merely for resignation, much less murmuring (Brown)."

7. The peace of God—that peace which is divine in its essence and source. Our Lord said: "My peace I give unto you, not as the world giveth, give I unto you." Which passeth all understanding—which surpasseth human comprehension; inconceivable, transcendent, beyond the grasp of the finite intellect. Shall keep.—R. V., "shall guard." Your hearts and minds (R. V., "thoughts").—The idea is, that this heavenly peace shall "keep watch and ward," play sentry over the heart and thoughts, admitting no peace-breaker, no disturbing intruder. Through (R. V., "in") Christ Jesus—"not the predicate after 'shall keep,' etc., 'in Christ,' that is, keep them from falling from Christ; but, as usual, denotes the sphere or element of the custody thus bestowed—that it shall be a Christian security" (Alford).

II. THE CHRISTIAN STANDARD (8, 9). 8. Finally—to cease from particular directions, and sum up all he would say in one comprehensive precept. Whatsoever things are true—in doctrine or life, as opposed to what is erroneous or false. Those who love Him who is the Truth, and dwell upon His word, will find no difficulty in determining what is true and what is false. Honest.—R. V., "honorable;" pervaded by that fine, high-minded integrity which lies at the basis of all noble character, and which makes a man worthy of the esteem of his fellows. Just—righteous in act and word, both toward God and man. Pure—chaste in thought and feeling. Lovely—exciting interest and affection; such traits as sweetness of temper, sympathy, benevolence, courtesy, and the like. Of good report—such things as are well esteemed among men. If there be any virtue—any ethical grace, whether included in the above or not. Any praise—anything praiseworthy. Think on these things—ponder them; occupy your minds with them, thereby displacing and excluding what is base, or carnal, or frivolous, or unworthy; dwell upon them until they enter into your lives, and are translated into acts.

9. Those things which ye... learned... received... heard... seen (R. V., "saw") in me do.—St. Paul never hesitated to offer himself as an example, and to bid his converts follow him as he followed Christ. He was so conscious of being led by Christ, and inspired by Christ, and of enjoying the fellowship of "the God of peace," that he could fearlessly, and at no sacrifice of modesty, offer his own experience and life for imitation and guidance. The God of peace shall be with you—not merely "the peace of God," as in verse 7, but the Author himself of that peace.

III. THE CHRISTIAN EXPERIENCE (10-13).

10. But I rejoiced (R. V., "rejoice") in the Lord.—Whatever Paul did or felt "was in the Lord." Being ensphered "in the Lord," his feelings were not dependent upon his surroundings. He could "rejoice greatly," though fettered to a soldier. That now at last.—R. V., "that now at length." Your care of me hath flourished again.—R. V., "ye have revived your thought for me." The Philippians had not

been negligent in the matter of voluntary contributions for the apostle's support (Phil. 4: 15), but, of late, either for lack of a messenger, or for some other cause, they had fallen behind; now there was a fresh sprouting (as the Greek word indicates) of liberality on their part, Wherein ye were also careful.—R. V., "wherein ye did indeed take thought." But ye lacked opportunity.—He is careful to give them credit for a generous remembrance of him and a willingness to help him. Their hearts were right, but the apostle was so far away that it was not easy to communicate with him.

11. Not that I speak in respect of want.—He had been in want, but he does not wish the Philippians to think that he complained of it. "Do not suppose me to complain of privations" (Cook). I have learned—an emphatic personal testimony. Practically he says: "For my part, I have been taught by experience to allow nothing to disturb my content, whether it be plenty or whether it be poverty. Being, naturally, of an impulsive, impatient temperament, it probably required many lessons before the apostle arrived at this state of beatific content with all things. Therewith.—R. V., "therein."

The Greek, literally, expresses "independent of others, and having sufficiency in one's self." But Christianity has raised the term above the haughty "self-sufficiency" of the heathen stoic to the "contentment" of the Christian, whose "sufficiency" is not in "self," but in God. 2 Cor. 3: 5; 1 Tim. 6: 6, 8; Heb. 13: 5; comp. Jer. 2: 36; 45; 5 (Brown).

12. I know how to be abased... abound.—Paul's life had been a checkered one, full of "ups and downs," one day humbled, the next day exalted; but reverses had no power to affect him. He moved serenely on in the strength of Christ. Everywhere and in all things.—R. V., "in everything and in all things." I am instructed.—R. V., "have I learned the secret;" "a phrase properly applied to men admitted into such mysteries as the Eleusinian, enshrining a secret unknown except to the initiated" (Ellicott). Full and to be hungry.—R. V., "filled and to be hungry." To abound and to suffer need.—R. V., "to abound and to be in want." Paul was not clamoring for the good things of this life. He made no bargain beforehand for provision for his personal comfort while he preached the Word. Whatever good came to him he took and enjoyed; wherein he lacked he endured without murmuring. The secret of it all was that his true life was "hid with Christ in God;" and in that hidden life he enjoyed perpetual satisfaction.

He had been in poverty and want, and again in sufficiency and more, without murmuring in the one or elation in the other. He knew the two extremes of fullness and hunger, of superfluity and necessity, and was fully initiated in both (Whedon).

13. I can do all things—the omnipotence of faith. No privation was too severe, no cross too heavy, for one who felt himself a partaker of the divine nature, a channel for almighty power. That made him equal to all emergencies, strong for whatever lay before him. Through Jesus which.—R. V., "in him that" Strengtheneth me.—Apart from Christ, Paul was weak, frail, nerveless; he could accomplish no good thing; he would have succumbed at the first trial; the abiding Christ was his strength, and his wonderful career owed all its success to the fellowship divine.

Let us learn, hence: (1) That we need not sink under any trial, for there is One who can strengthen us; (2) that we need not yield to temptation; there is One who is able to

make a way for our escape; (3) that we need not be harassed and vexed and tortured with improper thoughts and unholy desires; there is One who can enable us to banish such thoughts from the mind; and restore the right balance to the affections of the soul; (4) that we need not dread what is to come; trials, temptations, poverty, want, persecution, may await us, but we need not sink into despondency (Barnes).

A TRIBUTE

TO MRS. KEZIA PRICE.

In that "Bright Land of Rest," The subject of her song, With her Saviour she is blest, To whom so lately gone.

A noble life she led, From youth to riper years; And here, he whose love she wed, A faithful witness bears.

Swift pass'd her life's brief day, Busy from morn till night, Having little time to stay, She work'd with all her might.

Spent it in happy cheer, No murmur pass'd her breath; Duty by her was held so dear, She priz'd it more than wealth.

In plan and purpose wise, Gentle and firm and good, She won the heavenly prize, Whose worth she understood.

Music she lov'd, and flowers, Things simple, complex, grand, Her's now in glory bowers, And on the golden strand.

Yes, short her life below, In Heaven 'twill be long; Care she nevermore shall know, Endless will be her song.

Within the pearly gates, Free from every pain; And there now for me she waits, There we shall meet again.

Meet our loved ones too, And walk with them in white, The blood washed and the true, In Heaven's unclouded light.

Blessed hope to cherish, To brighten life's dark day, Here earthly joys may perish, There tears are wiped away.

Here part the friends who love, But love itself remains, Renewed in climes above, Its high fruition bears.

B. F. PRICE.

Letter From Nassau Circuit.

Nassau circuit has been passing through providential dispensations at once remarkable and inscrutable.

At one time, four of the prominent members of Connelly's Chapel were lying upon beds of affliction, with but little hope of recovery. Mrs. Mary A. Fetcher, a member of Ebenezer appointment, and a devoted worker in the church and Sunday-school, was suddenly called from labor to reward. On Saturday, May 2d., Bro. John E. Hazzard departed this life, under circumstances of the most melancholy character.

For twenty years he has been a great sufferer at times, but for the last two months his sufferings have been of the most aggravated nature; so much so, that both mind and body were crushed, and the afflicted one was seized with the dreadful hallucination that he must take his own life. Bro. Hazzard has been a member of the M. E. Church for thirty five years. For thirty two years consecutively he had been superintendent of the Sunday-school at Connelly's Chapel, and never absent from the post of duty save on account of sickness. His devotion to duty, and his example as an humble follower of Jesus is an inspiration to us all. How sad our loss; but we cannot doubt that he, has entered into that heavenly rest, of which he has so often spoken. We would ask for the widow and children, so sadly bereft, the prayers of God's children. The interment took place at St. George's Chapel Cemetery on Tuesday morning. A large concourse of people attended the services at Connelly's Chapel, at which Revs. Mr. Johnson of the Protestant Episcopal Church, and Dr. Heaton, of the Presbyterian made appropriate addresses. PASTOR.

JOHN B. GOUGH, in his lecture, "The Only Remedy," tells this incident of a Cornwall miner:

Two men were sinking a shaft. It was rather a dangerous business that they had to do. Their custom was to cut a fuse with a knife; the men then got into a bucket, and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go up. One man instantly leaped out, and said, "Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the man was saved.

The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that sceptics would laugh at. (If there is any being on the face of the earth I pity, it is a sceptic.) What did he say? "Why did you insist on the other man's hastening up?" In his broad dialect he said: "Because I knowed my soul was safe, for I gie it into the hands of Him of whom it is said that faithfulness is the girdle of His reins," and I knowed that what I gie'd Him. He'd never gie up; but t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a single act of heroism as that!—Baltimore Methodist.

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We are truly grieved to learn of
the sorrowful bereavement that has
overtaken our revered and remark-
able brother Joseph Thompson of
Bethel, Md., in the death of his excel-
lent wife. When the writer was on
Elkton circuit with Rev. Thomas A.
Ferry as his senior colleague in
1851-2, Mrs. Thompson, then Miss
Araminta Lum, was a most devoted
and earnest Christian, active in ev-
ery good work for the advancement
of the church. We deeply sympathize
with our dear brother in this sad
Providence and commend him to the
tender loving kindness of the God of
all comfort who will not fail to sup-
ply sustaining grace in this hour of
his aged servant's severe trial.

Rev. F. B. Harvey a native of Ce-
cil, in the *Philadelphia Methodist* of
last week, criticises the article, in
McClintock and Strong's *Cyclopedia*,
on the resurrection, for asserting that
"there are no traces of such a belief
in the earlier Hebrew Scriptures,"
that "it is not found in the Penta-
teuch, in the historical books, or in
the Psalms." Bro. Harvey cites our
Divine Lord's quotation from Ex. 3-
6, in answer to the caviling Saddu-
cees of this day (Luke 20-27-8), who
couldn't find any "traces" either in
the books of Moses, which they pro-

fessed to believe, and who "deny that
there is any resurrection," also Job's
celebrated protestation of faith in his
Redeemer (Job 19-25-27) Job's em-
phatic question,—14-12-14; and Da-
vid's exultant hope as contemplating
the glorious consummation, he cries
out, "I shall be satisfied when I a-
wake in thy likeness,"—Ps. 17-15.
Bro. Harvey closes with the pithy
remark, "Great men are not always
wise, and even their interpretations
of inspired truth must sometimes
be received with extreme caution.

It is all important to remember
that "inspired truth," and its inter-
pretation are distinct things and too
often do not harmonize. The Jews of
our Lord's day had the "oracles of
God," and yet their interpretation of
them, convicted the sinless one of
grave offences. In the height of
the Millerite excitement, devout men
were so satisfied with Miller's inter-
pretation of the sacred prophecies,
that they declared, if the end did not
come accordingly, they would reject
the Bible as untrue; the real trouble
was, Mr. Miller was mistaken in his
interpretation, and failed to teach in
harmony with inspired truth.

And just here our excellent Bap-
tist brethren, as we take it, grievous-
ly err, in claiming that "immersion
of adult believers is the only scrip-
tural baptism." As they interpret
the Scripture record, the claim holds
good; but the great body of believers,
now, as well as, probably from the
beginning, do not so interpret the
word. If our Baptist, or more prop-
erly, our Immersion brethren, will only
say, these are our views of Scripture,
no one has any right to object, but when
as is usually done, these views are
presented, not merely as Baptists'
views of "Inspired truth," but as
"Inspired truth itself," every
honest dissentient has the right
to protest against the pre-
sumption that would insist upon
every one looking into the Divine
Word through Baptist spectacles.
The Baptist glass reveals immersion
almost everywhere; the Pede Bap-
tist, the honest believer who rejoices
in the privilege of applying the sac-
red sign to his infant child, as well
as to the adult believer, without such
a glass, sees no such rubric in the In-
spired Ritual, and who is to decide
between, these equally honest and
perhaps equally intelligent children
of the common Father? How much
more honorable and Christian like,
for each party to teach and advocate
its own views as such, and neither to
arrogate either a monopoly of the
right of interpretation, or infallibili-
ty in its exercise. Its only one com-
mon Master who is authorized to
speak "with authority." In this He
stands alone not only in contrast
with "the scribes" of his day, but
with all merely human teachers
whether apostles who themselves
claimed obedience, only as their doc-
trine accorded with the Divine ora-
cles, or more modern interpreters, Pa-
pal or Protestant, to none of whom,
as we take it, is given the right to
arrogate the Divine Teacher's style in
declaring the truth,—"I say unto you."
We defer to none in our high ap-
preciation of devout and intelligent ex-
pounder of scripture and rejoice in
the confidence that interpretations
of the Word, as given in the consensus
of the Church, do accord with "In-
spired Truth," but, at the same time,
protest against any individual, or
church invading the sacred temple
of private judgment. Every branch
of the Christian church has the right,
and we may add, the duty to pre-
scribe the terms of its fellowship as
to doctrine, prudential regulations
and discipline in accordance with its
interpretation of the sacred canon,
and to enforce them upon its mem-
bers, but neither the individual, nor

the body of believers, has the right to
deny liberty of dissent to such as
plead a different understanding of
the same.

The Baptist has the right to claim
scripture warrant for his views, but
he has not the right to deny that his
Pede-Baptist brother "finds warrant
for his views in the same Divine ora-
cles. As already said, it is a matter
of interpretation, and both parties
have the same God-given right to in-
terpret. These may seem somewhat
radical opinions, but we claim they
are not only sound, but important.
Nor do they, in the slightest infringe
upon the individual or church's
right to teach. The private judg-
ment must be formed by the wise
use of all possible helps,—the formu-
las of faith as furnished in the various
creeds—the consensus of the Universal
Church—the personal study of the
word with prayerful appeal for the
Holy Spirit's guidance. The practi-
cal fact, that comparatively few may
or can thoroughly investigate for
themselves, makes it necessary that
the mass of believers receive doctrinal
truth from their accepted teachers.
But this neither takes away the right,
nor absolves from the duty of exer-
cising our own judgment, a judg-
ment which recognizes at once the
weight and authority of the in-
struction given and the force
of its own convictions. The office
of the teacher is to convince the
judgment by the force of his teaching,
rather than to impose his doctrine
by mere authority, except as he can
convince his disciple that what he
teaches is enforced by "Thus saith
the Lord!" which, when ever heard
is an end of all controversy.

When our Immersion brethren will
give us,—"thus saith the Lord," for
shutting out from the visible Church
of Christ, all their brother believers
who do not understand the Master
to prescribe immersion, as the only
door of entrance, we shall bow to the
Divine Authority, but until that
time shall rejoice in having both the
Holy Ghost and the symbolic notes
"fall on us," as it did upon the disci-
ples in the upper room, at Pentecost.

Coatesville Dedication.

As announced in our last issue this
interesting event was appointed for
last Sabbath. The day was one of
the brightest, and everything was in
harmony with this gift of a favoring
Providence. A delightful service in
the Sabbath school was the appropri-
ate initiation of the day's work. The
spacious audience room, enlarged for
the occasion, by drawing aside the
heavy curtains that divide this from
the school room, was crowded, at the
three successive services, even stand-
ing room being in demand. Beauti-
ful flowers about the pulpit symbol-
ized the joy and gladness of the hour.
Bishop Andrews was in trim, and
preached a most impressive sermon
on the words, "God is a Spirit." In
the afternoon Rev. Mr. Field, rector
of the Protestant Episcopal Church,
introduced the services by reading
appropriate prayers. Rev. Mr. Rob-
erts of the Presbyterian and Rev. Mr.
Jones of the Baptist Church made
most cordially fraternal addresses, to
which Bishop Andrews made a most
graceful reply, expressing the grati-
fication felt from these words of Chris-
tian congratulation. Rev. John F.
Crouch, Presiding elder, preached
at night from 1 Cor. 13-12. The cost
of the church exclusive of the lot was
over \$15,000 of which \$5000 was yet
yet to be raised at the dedication. To
the joy of all interested, this entire
amount was provided for in cash and
subscriptions, by the close of the
evening service and about 10 p. m.,
the New Olivet M. E. Church was
solemnly set apart to its holiness,

by the Bishop's prayer in the pres-
ence of a large congregation, who lin-
gered cheerfully to this late hour.

Salisbury District Preachers' As-
sociation, convened in the beautiful
town of Princess Anne, the county
seat of Somerset, Monday afternoon,
the 19th inst. Presiding Elder John
A. B. Wilson, and about half of his
preachers were in attendance. The
discussions were earnest and able,
indicating that capable and devoted
men were in charge of our church
interests in this part of our field.
Among the practical topics consid-
ered were "Religion as a Principle,"
"the Model Sermon,"—and "the con-
struction of church buildings." A
full house gathered to the temper-
ance meeting Tuesday evening at
which telling addresses were made
by Rev. Bros. Waddell, Howard,
Davis, McSorley and McFarlane.
The famed hospitality of the eastern
shore, was abundantly illustrated by
the good people of this ancient town.
The editor of the *Peninsula Methodist*
had the pleasure of being a guest in
the interesting family of Judge Ir-
ving of the Court of Appeals of Mary-
land. Among other just sentiments
referred to by Presiding Elder Wilson,
was one specially gratifying to every
friend of our paper, that if we could
place a copy in every family on the
District it would help materially in
winning this year two thousand
souls for Christ.

PREMIUM.—Wood's Penograph and
a year's subscription to the PENINSU-
LA 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-
lars.

THERE are certain old-fashioned
virtues, such as honesty, truth-tel-
ling, a fastidious sense of honor,
and a regard for the performance
of duty as imperative, whatever
the circumstances, which mothers
should inculcate in the nursery.
They cannot too early begin to
train their children in morals.
Little hands should be taught to
respect the property of others.
From the first years, debt should
be considered disgraceful, and
sturdy independence thereof made
the rule of the household. Should
not greater emphasis be laid upon
doctrinal as well as upon practical
education in the home? If the
Bible be taken as the rule from
which there can be no appeal, the
Ten Commandments erected as the
standard, and everything in the
daily life be referred to this ques-
tion, "What is duty to God in this
matter?" the next generation will
stand on a higher plane than the
present. Duty to our neighbor
must be built upon a right under-
standing of duty to God. It de-
pends upon fathers and mothers to
bring children up in an atmosphere
of reverence for God's authority
and of obedience to law, and this
from the first. The mother's work
begins with the babe in her arms.
—Christian Standard.

Rules For Young Christians

1. Never neglect daily private
prayer; and when you pray, remem-
ber that God is present, and that
He hears your prayer.—Heb. 11. 6.
2. Never neglect daily private
Bible-reading; and when you read,
remember that God is speaking to
you, and that you are to believe and
act upon what He says. I believe

all backsliding begins with the ne-
glect of these two rules.—John 5.
39.

3. Never profess to ask God for
anything which you do not want.
Tell him the truth about yourself,
however bad it makes you; and then
however bad it makes you, and then
ask Him, for Christ's sake, to for-
give you what you are, and make
you what you ought to be.—John 4.
24.

4. Never let a day pass without
trying to do something for Jesus.
Every night reflect on what Jesus
has done for you, and then ask your-
self, "What have I done to day for
Him?"—Matt. 5. 13-16.

5. If ever you are in doubt as to
a thing's being right or wrong, go to
your room and kneel down and ask
your room and kneel down and ask
God's blessing upon it.—Col. 3. 17.
If you cannot do this, it is wrong.
—Rom. 14. 23.

6. Never take your Christianity
from Christians, or argue that be-
cause such and such people do so and
so, therefore you may.—2 Cor. 10. 12.
You are to ask yourself, "How would
Christ act in my place?" and strive
to follow Him.—John. 10. 27.

7. Never believe what you feel if
it contradicts God's word. Ask your-
self, "Can what I feel be true if God's
word be true?" and if both cannot be
true, believe God and make your
own heart the liar.—Rom. 3. 4;
1 John 5. 10, 11.—*Brownlow North, in
Presbyterian Banner.*

Programme

OF THE DOVER DISTRICT PREACHERS'
ASSOCIATION—VIENNA, MD.

TUESDAY, MAY 19th.

7.30 p. m.—Address of Welcome V.
S. Collins; Response, A. W. Milby;
Sacrament of the Lord's Supper.
Praise Meeting

WEDNESDAY, MAY 20th.

9 a. m.—Is attendance upon class-
meetings a condition of membership
in the M. E. Church? Edward Davis,
Jas. Conner, G. W. Bowman, J. E.
Bryan. Are Infants fit subjects for
Baptism? E. H. Hyson, C. H. Wil-
liams, T. E. Martindale, P. H. Raw-
lings. Is Immersion the only Form
of Baptism? T. O. Ayers, William
Jaggard, F. J. Corkran, J. Warth-
man, F. L. Morgan.

2 p. m.—Are there three orders in
the Ministry of the M. E. Church?
V. S. Collins, I. Jewell, J. E. Mow-
bray, W. M. Green, W. J. Duhad-
way. Experimental Methodism. Is-
aac Jewell. Children's Meeting. From
4 to 5, sharp. Is it right for a preach-
er to donate to the church the unpaid
part of his salary and then report his
salary paid in full? W. Underwood,
G. W. Burke, W. F. Dawson, G. F.
Hopkins.

7.30 p. m.—Tyndal—His faith,
philosophy and their influence. W.
S. Robinson. Resolved, that the U.
S. government ought to suppress poly-
gamy within its jurisdiction. W.
Underwood, R. Roe, I. N. Foreman,
W. E. England.

THURSDAY, MAY 21st.

9 a. m.—Are large circuits benefi-
cial to the development of our work?
Jas Carroll, J. A. Brindle, J. M. Col-
lins, G. L. Hardesty. Resolved, that
injudicious story telling is damaging
to a Pastor's reputation, and tends to
destroy his usefulness. J. Warthman,
W. S. Robinson, W. M. Warner, W.
W. Redman, J. E. Bryan. The Be-
nevolent collections, and how to take
them. J. E. Mowbray.

2 p. m.—What was the physical
cause of Christ's death? Essay by
Walter Underwood. How to conduct
a Sunday School. V. S. Collins, G. F.
Hopkins, T. O. Ayers, F. L. Morgan.
How to conduct a Prayer-Meeting.
Jas. Carroll, J. M. Mitchell, P. H.
Rawlings, J. Warthman.

7.30 p. m.—What change, if any,
should be made in the manner of
conducting revival meetings. W. E.
England, W. J. Duhadway, T. O.
Ayers, G. W. Burke. Report of the
state of the work and the outlook for
the year. Closing address by Dr.
Price, and layman of Vienna.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. Rowlandville and Mt. Pleasant churches set off at the last session of the Wilmington Conference from Rising Sun circuit are doing grandly. Bro. Wm. Galloway the pastor has received twenty six probationers since conference and organized two flourishing Sunday schools. The congregations propose to give him a liberal support.

The district stewards of the Wilmington District will meet on Wednesday, May 27, at the district parsonage at eleven o'clock, a. m.

The first quarterly conference for Union Church, Wilmington, was held last Thursday night. The pastor's report showed that he had received during the quarter, into full membership 17, on probation 27, by letter 5. That he had preached 28 times, attended 8 funerals, baptized 16 children and 3 adults, led class 24 times, attended Sabbath School 22 times, and had made 275 pastoral visits.

The entertainment in the Cherry Hill M. E. Church last Friday evening, under the auspices of the Ladies Aid Society of the church, was a most gratifying success. The readings and recitations by the Misses Carpenter of Wilmington and Mrs. Butler and Miss Lizzie Merritt of Elkton, were given with rare taste and attractiveness. The parts performed by the pupils of the Sabbath School showed careful preparation and training. The vocal solos by Misses Mary and Bessie Terrell were especially enjoyable and appreciated. The entire exercises were of a high order of merit and received the undivided attention of the large audience present.—News.

Rev. E. C. Atkins from Chesapeake City writes: About seventy-five friends and members of the M. E. Church, met at the parsonage on Monday night, and had a most enjoyable time. Cake and lemonade were served in abundance.

Prof. S. T. Ford, of New York City was present, and entertained the large company in his own inimitable way; giving a number of select readings, and singing sacred and comic songs. All were delighted. Long live the kind people of Chesapeake.

Asbury charge, Wilmington, W. L. S. Murray, pastor. The kind people of this charge have repainted the interior of the parsonage, and placed a new body brussels carpet in hall and parlor. The work of church improvement has commenced.

Zion M. E. Sunday school reopened Sunday, April 19th, for the summer months with a large attendance of scholars and teachers. The officers of the school have decided to purchase a new library which the pastor has been asked to select.

Rev. C. F. Sheppard and wife have been making the rounds of the circuit during the past few days and express themselves as being very much pleased with the people.—News.

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

Chestertown charge, J. D. Kemp, pastor, writes: Friday May 1st, was a grand day in our Church. Mrs. Lizzie Smith and Mrs. Kenney and Miss Stewart, of Phila. were with us. Mrs. Smith had the a. m. service, Mrs. Kenney the afternoon and Miss Stewart the evening. It was a Pen-

tecostal day. The Lord is helping us graciously. The Quarterly Conference has raised the pastor's salary to \$1000.

A correspondent from Chestertown writes: The weekly holiness meeting here is well attended. The Young Men's Christian Association recently organized here numbers about 70 persons and meets weekly and is well attended. The lecture room is usually filled at the Friday night prayer meeting. Some of the classes are so largely attended that the lecture room is used to hold them.

A kindly visit was made to the Parsonage at Rock Hall on the evening of May 1st, by the friends of the pastor and family who brought large supplies for the pastor's larder.

Sisters Smith and Kenney the popular evangelists conducted revival services on the Sabbath evening of the 4th, at which a general interest was awakened. One soul was converted, and quite a number were at the altar seeking after the higher life. It is regretted that those good sisters could not remain longer. Our first Quarterly Meeting came off last Sunday. The love-feast was the best held in the last two years. It was followed by an able sermon from Dr. Caldwell which made the occasion one of great profit.

A correspondent from Sassafras writes: On June 4th, the corner stone will be laid of the M. E. Church at Golts Station. The Presiding Elder, Rev. Dr. J. H. Caldwell, who is evincing a warm interest in this Church, will be present, and with others of the neighboring clergy, will render the occasion an impressive one.

We learn that the earnest efforts of Rev. C. K. Morris have been an important factor in the formation of this church enterprise. We hope that the hearty cooperation of the citizens of the place will make this church an honor to their growing town.

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

Hurlocks charge, G. F. Hopkins, pastor writes: The Rev. A. W. Milby, P. E., held our first Quarterly Conference on Saturday morning, May 9th, at Washington. The Rev. P. H. Rawlins in exchange with Bro. Milby preached for us Sunday morning last. We have begun to receive our probationers, and out of 35 at Calvin Creeek, 18 have been taken into full membership, 5 adults baptized by R. B. Hazzard.

Millsboro charge, Robert Roe, pastor, writes: We were very kindly received by the friends of Millsboro Circuit. They gave us a very nice reception. We found the parsonage neat and clean and an excellent supper prepared. Many of the ladies joined us at the festal board and by their genial ways contributed much to the pleasure of the occasion. On leaving the table we repaired to the parlor for conversation and music, after which, our friends took their departure leaving many good things in the larder for the morrow. They have won the confidence of pastor and family and we are praying that a kind Providence may reward them.

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

A new M. E. Parsonage is being built at Delmar.

Rev. A. D. Davis pastor of Frankford charge, writes: Last Sabbath was a great day in Israel at Salem in Selbyville. Of the fifty probationers received on probation by my predecessor, Bro. Duhadway, as the result in part of his great revival last fall, thirty-six were received into church membership at Salem M. E. Church, Selbyville, last Sabbath.

They were as fine and promising probationers as we have ever admitted. As they stood around the altar and the pastor and official members extended the hand of fellowship, the congregation arose and sang, "Am I a Soldier of the cross," and the power came down upon the people, stirring all hearts. The communion service that followed was one that will be ever memorable to the people of Selbyville. Numbers went to their homes at the close of the meeting, shouting aloud the praises of the Most High. Of the remaining fourteen, two had removed with certificates, two were continued on probation, one only was discontinued, the remaining nine were recommended by the leaders meeting and will be received in the near future: so that probably but one of the fifty will fail to be received into the church, thus giving an encouraging answer to the question, "What becomes of the probationers."

Dover Educational Convention.

The Wilmington Conference Educational Convention, held at Dover, on Wednesday the 6th inst. in the Methodist Episcopal Church, was an occasion of great interest and advantage to the Conference Academy. Chas. M. Wharton, Esq., left at his death a legacy to that institution of \$2000, with interest thereon from the date of his death, Aug. 23, 1883, until Aug. 22, 1885. This legacy was so conditioned, that unless by the latter date, the entire debt of the Academy is reduced to \$10,000, the same should be forfeited. Subscriptions have been made, collections have been taken, and it was announced at the convention that nearly or quite \$3,500 yet remained to be secured.

Bishop Andrews was present, and delivered addresses morning and evening, on the subject of Education, full of great truths, most forcibly stated. In the afternoon there was a general discussion in respect to our conference efforts, to erect the Academy buildings and establish a school. A subscription was then taken, in sums from \$100 to \$5., amounting in all to nearly \$2000. It is hoped that the convention at Princess Anne next week will increase the subscription. A committee was appointed to appeal to our friends in Wilmington for the help needed to consummate the undertaking.

It does now appear that we may hope for complete success. Nearly \$5,600 have been pledged in Dover, including the legacy. The conference subscription is \$2000. The gifts of the churches during the year past have been about \$1,400, and hence the sum of \$1,500 remains to be obtained. A small margin to provide for failures is included in this sum. Now the "ifs" that remain are the Salisbury District Convention, and the dispositions of our friends in Wilmington. We do not believe that our churches in the lower district will fail to respond. Nor can we believe that Wilmington Methodism will turn us away in our hour of need, and in the time of our opportunity as well. Let our friends remember that this is a crisis, which well past, puts us on the tide of fortune. We already feel the flood, and are impelled, as we have never been before, on the way to grand results. We pray that the tide may not ebb, until we are out of all financial straits and difficulties. If this be so, then we will have one of the best schools in the church, with an unflinching patronage, and fully equipped for the great work of Christian education. Young men and women will find here an opportunity equal to the best anywhere, and from this centre

a light will radiate to warm and cheer the thousands of the future, who come hither to find a preparation for the work of life.

JOHN B. QUIGG.

[The following from Bro. Warthman will close the debate, as both brethren have had their say, and the matter has been sufficiently ventilated.]

Bro. Hopkins did not hand me his Missionary Statistics. I found his finance report in the envelope for Missionary Statistics; stated the fact to him; handed him this report for the Finance Committee; told him to get the other for me, but this he did not do. He made the mistake and ought to have corrected it.

J. WARTHMAN.

PERSONAL.

Rev. E. N. Kirby formerly of the Wilmington Conference, was reappointed to the M. E. Church at Rockland Mass., at the late session of the New England Conference.

By reason of illness Rev. Newton McQuay, of Maryland, has been unable to take charge of his new appointment on Kent Island circuit. The presiding elder has appointed Rev. N. Genn, of Greensboro district to fill the place until Mr. McQuay fully recovers.—Greensboro Free Press.

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

Rev. J. T. Tagg, Missionary Secretary of the Methodist Protestant church, preached at Wye Neck Sunday morning and at Ruthsburg in the evening. It was just fifteen years ago Sunday, since he preached his first sermon as pastor of Queen Anne's circuit. He is now one of the most popular and prominent ministers of the Methodist Protestant connection.—Centreville Record.

—The Bishops will meet in St. Louis on the 14th inst. All will be present except Bishop Hurst, who is still abroad, and Bishop Fowler, who is in California. At this meeting the time of holding the Fall Conferences will be fixed.

ITEMS

It is said that though the Protestant population of Berlin has increased by half a million since 1870, only two new churches have been built. The few pastors are overburdened. It is reported that Sunday afternoon, some time since, one of them had to perform 108 baptisms and nine marriages.

In Newfoundland there are about 100,000 Protestants and 65,000 Catholics.

Mr. Moody's London mission cost \$80,000, and the whole of it was raised without a single public appeal.

The Churches are certainly the bodies appointed to evangelize the world, and, in my judgment, cease to be Christian Churches in proportion as they decline to do mission-work.—Spurgeon.

Methodism will lose power when it ceases to preach and practice Entire Sanctification. Neither the sneers of its foes nor the extravagances of some of its professed friends should induce silence concerning it. God's voice goes through all the ages, "Be ye holy, for I the Lord your God am holy."—Western Christian Advocate.

Mr. Moody says: "The ugly age of a boy is from fifteen to eighteen. He knows more than his father and grandfather put together—knows more than he will ever know again. We ought to look very closely after boys from fifteen to eighteen. They then need all the help we can give them."

MARRIAGES.

WARREN—BENSON—At the M. E. Parsonage, No. 2438 Oxford St., Philadelphia, Pa., on May 13th, by the Rev. John W. Sayres, Rev. Benj. C. Warren of the Wilmington Annual Conference, to Miss Mamie S. Benson, of Talbot Co.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Scott,	May,	13	17
Union,	"	14	17
Newport,	"	16	17
Hockessin,	"	22	24
Asbury,	"	23	24
St. Paul's,	"	24	25
Christiana,	"	30	31
Red Lion,	"	31	June 1
New Castle,	June,	6	7
Delaware City,	"	7	8
St. George's,	"	7	8

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.

Centreville,	May	16	17
Queenstown,	"	16	17
Wye,	"	16	17
Kent Island,	"	16	17
Greensborough,	"	22	24
Marydel,	Templeville,	23	24
Easton,	"	29	31
King's Creek,	Cordova,	30	31
Hillsborough,	Ridgely,	30	31
Royal Oak,	"	31	1
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.

Farmington	May	16	17
Lincoln	"	18	17
Ellendale	"	18	17
Seaford	"	22	24
Galestown	"	23	24
Bridgetown	"	25	24
Denton	"	30	31
Burrsville	"	29	31
Federalburg	June	1	31
Millsboro	"	6	7
Georgetown	"	8	7
Milton	"	11	14
Lewes	"	12	14
Nassau	"	13	14

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.

Chincoteague,	May,	16	19
Stockton,	S,	23	24
Pocomoke Ct,	Holland's,	24	25
Pocomoke City,	"	24	25
Onancock,	O,	30	31
Accomac,	Modest Town,	31	1
St. Peter's,	St. P.,	June 6	7
Somerset,	Dames' Quarter,	7	8
Deal's Island,	"	7	8
Holland's Island,	"	8	9
Smith's Island,	"	13	14
Tangier,	"	14	15
Fairmount,	"	20	21
Westover,	Kingston,	21	22
Crisfield,	"	26	28
Annessex,	Quind,	27	28
Asbury,	"	27	28

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

WANTED.—A lady of several years experience desires to make arrangements for the coming year, with school or family, to teach the English Branches, French, and Music. Address TEACHER, care of Peninsula Methodist, Wilmington, Del.

The Floral World.



A Superb, Illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL FREE ONE YEAR! To all who will enclose this ad. to us NOW, with 12c. stamps to prepay postage. The Indiana Farmer says: "Contents interesting, and to flower lovers well worth the price, \$1.00 per year." Mrs. R. A. Houk, Bingham, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fay, Big Beaver, Mich.: "It is magnificent!" Mrs. R. G. Stambaugh, Perth Amboy, N. J.: "Have never seen anything half so good." Mrs. J. L. Shanklin, Seneca City, B. C.: "It is just splendid. Address at once, THE FLORAL WORLD, Highland Park, Ill.

OBITUARY.

Mrs. A. M. Thompson, the daughter of John and Sophia Lum, was born at Lum's Mills, New Castle Co., Delaware, June 5th, 1818, and died in peace at her home, Pivot Bridge, Md., May 1st, 1885.

December 29th, 1863 she was united in marriage to Mr. Samuel Thompson, and from that time till death proved herself a faithful, devoted and loving wife.

Converted at the old Asbury church, in St George Hundred, New Castle Co., Del., in the winter of 1842. She soon after united with the M. E. Church at Bethel, (Pivot Bridge, Md.,) where for forty-two years she has been a faithful worker in the vineyard of the master.

This noble, christian lady, whose heart overflowed with love to those about her, and whose hands were ever busy ministering to the wants of others, seemed never weary with the effort to advance the kingdom of Christ.

Her illness, although severe was not long. A few days of patient suffering and the ransomed spirit left "the house of this earthly tabernacle," to enter the "building of God, the house not made with hands eternal in the heavens."

Like the child falling asleep on its mother's breast, she fell asleep in Jesus.

She has left many loving friends who deeply mourn her loss, but nearest to her was the noble christian husband, who, though far advanced in years, and now in feeble health, bows in humble submission to this dispensation of God's providence, and with the resignation of true christian heroism, exclaims with the Patriarch of Uz, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

As we look upon his patient grief we are reminded of the old aphorism: "Mourns, but not murmurs sighs but not despairs, Feels as a man, and as a christian bears."

We mingle our tears with his, for we have all lost a friend whom we loved.

When sorrow weeps o'er virtue's sacred dust Our tears become us and our grief is just. Her mortal remains were interred in the beautiful cemetery at Bethel, Md., Tuesday afternoon, May 5th, 1885.

Our Book Table.

St. Nicholas for May

Opens with an amusing and characteristic story by Frank R. Stockton, entitled "The Tricycle of the Future," with strikingly descriptive illustrations by E. B. Bensef. A timely paper on the New Orleans Exposition, from the stand point of a boy and girl who lately visited it, will interest their companions; the illustrations are by W. H. Goater.

Mrs. S. M. B. Platt's sweet Irish poem, "In Primrose Time," reminds us that Spring has come again in earnest, and those who wish to take advantage of the fact in a practical way can turn to the "Work and Play" department, and follow the instructions there given how to make "A House of Spring," E. P. Roe, in his farm serial, "Driven Back to Eden," tells of the tasks and pleasures of spring-time; while Lieut. Schwatka, in "Children of the Cold," shows how, even in the land where Winter lingers in the lap of Autumn, the boys and girls are not without their games and amusements.

Marion Satterlee's clever little sketch, "Myself or Another?" will be of especial interest to many young readers, as it is the story which won the first prize in the recent competition for the best story for girls, to be written by a girl.

A FIRST-CLASS Family Magazine.

Lippincott's Magazine.

PROSPECTUS FOR 1885.

Among the chief periodicals of the country Lippincott's Magazine has acquired the distinctive reputation of being "eminently readable."

Arrangements have been made for many contributions of special interest during the coming year. Among these particular attention is invited to a serial story entitled

'ON THIS SIDE'

by F. C. Baylor, author of "The Perfect Treasure," in which the experiences of an English baronet and his friends during a tour through the United States are related with a mirth-provoking humor, a knowledge and appreciation of national characteristics, and a perfect fairness of tone and freedom from caricature, that cannot fail to secure critical approval and wide popularity.

A description of bric-a-brac hunting in England and France by Mrs. Lucy C. Lillie sketches of Italian life, by Mrs. Launt Thompson, an account of the Pioneers of Tennessee, by "Edmund Kirk," an article on the Premier of Canada (Sir John Macdonald), a narrative of the experiences of a Steerage Passenger to and from Liverpool, by Thomas Wharton, an article on Queen Anne, or Free Classic Architecture by Geo. C. Mason Jr., and a comedy for private theatricals, by James Payne will be published in early numbers, together with the usual variety of short stories and articles of general interest by popular writers.

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P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 5.40 7.00 10.30 a. m.; 2.30, 4, 7.40, 9.55 p. m. Philadelphia (express), 2, 2.45, 6.30, 7.50, 8.15, 9.00, 9.55 10.05 11.55 a. m. 12.41, 12.48, 1.54, 5.22, 5.58 6.56, 8.16 and 7.40 p. m.

Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME. On and after Monday, February 9, 1885, trains will move as follows, Sundays excepted.

Between Harrington and Lewes. GOING NORTH. Mail, Mixed. Leave Leave 7.40 8.09 8.37 8.14 8.20 8.25 8.39 8.45 8.55 9.01 9.11 9.24 9.35 9.47 10.00 10.00 10.00

Between Franklin City & Georgetown. GOING NORTH. Mixed, Mail. Leave Leave 5.30 5.42 5.50 6.10 6.20 6.34 6.45 6.57 7.04 7.11 7.30 7.42 7.50 8.05 8.13 8.30

Wilmington & Northern R. R. Time Table, in effect April 25, 1885. GOING NORTH. Daily except Sunday. Stations. a. m. a. m. p. m. p. m. p. m. Wilmington, P. W. & B. Station } 7.00 2.45 1.00 6.15 Dupont } 7.30 3.03 5.23 6.45 Chadd's Ford } 7.35 3.22 5.02 7.12 Lenape } 7.38 3.33 6.14 7.25 Charles } 8.03 3.58 6.55 8.03 Wayneburg } 8.13 4.07 6.55 8.03 St. Peter's } 6.45 11.30 Warwick } 7.00 12.45 Springfield } 7.15 9.33 1.02 4.51 7.47 Hirtshorn } 7.54 10.08 2.00 5.20 8.19 Reading P. & B. Station } 8.25 10.10 2.35 5.55 8.53

Additional Trains.—On Saturday an additional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m. For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Wayneburg Junction, Birdsboro, and Reading, see time-tables at all stations. L. A. BOWER, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent.

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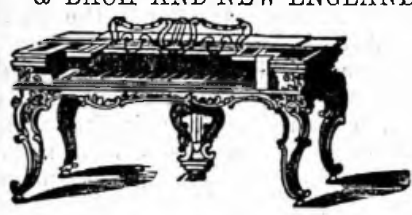
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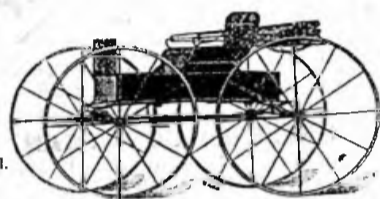
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