

# Peninsula Methodist.

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Editor.

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## "THY BURDEN."

To every one on earth  
God gives a burden to be carried down  
The road that lies between the cross and crown.  
No lot is wholly free;  
He giveth one to thee.

Some carry it aloft,  
Open and visible to any eyes,  
And all may see its form, and weight, and size;  
Some hide it in their breast,  
And deem it thus unguessed.

The burden is God's gift,  
And it will make the bearer calm and strong,  
Yet, lest it press too heavily and long,  
He says: Cast it on Me,  
And it shall easy be.

And those who heed His voice,  
And seek to give it back in trustful prayer,  
Have quiet hearts that never can despair;  
And hope lights up the way  
Upon the darkest day.

Take thou thy burden thus  
Into thy hands, and lay it at His feet,  
And whether it be sorrow or defeat,  
Or pain or sin or care,  
It will grow lighter there.

It is the lonely load  
That crushes out the life and light of heaven,  
But, borne with Him, the soul restored,  
Forgiven,  
Sings out through all days  
Her joy, and God's high praise.  
—Marianne Farrowham.

## The Pauline Philosophy of Heathen Responsibility and of Christian Evangelization.

REV. ROBT. W. TODD, SNOW HILL, MD.

There is apparent, in the Christian Church, a diversity of conviction and sentiment as to the reasons for missionary effort among the heathen nations. Not many months ago, a "star" preacher called from abroad to preach the missionary sermon in a Peninsula town, laid down the proposition, that "the heathen who sincerely worship the idols they have been taught to reverence need not the Gospel in order to salvation," but that "as the Gospel and Christian civilization vastly improve their political and social status, it is the duty of the Christian Church, for philanthropic reasons, to support our missionary organization." On the following Sunday, in his attempt to correct this faulty statement, the pastor swung to the other extreme, and laid down the proposition that "without the Gospel, the heathen must all be lost forever, by reason of inherited depravity." Neither of these positions is tenable. What, then, is the Pauline philosophy of heathen evangelization?

That a certain class, in pagan and heathen nations, living and dying without the Gospel, will be saved, is doubtless taught in the New Testament. In the 1st and 2d chapters of his Epistle to the Romans, Paul discusses the question of heathen accountability at considerable length. If we begin with the 18th verse of the first chapter, we shall find the following propositions sustained.

[First.] God has made such a manifestation of himself in the "creation," that heathen men may see "his eternal power and Godhead," if they are willing to be enlightened; for these things "clearly appear," and he holds that "they are without excuse" if they do not recognize them and act accordingly.

Secondly. The Apostle unequivocally holds that, despite this natural revelation the Heathen, as a class, have knowingly refused to "glorify" this clearly revealed, God; are ungrateful, vain, self-sufficient unteachable; that they have stultified, themselves and offended God by "changing the glory of the incorruptible God into images," that consequently they are "unclean," "liars," with "vile affections," full of envy, murder, deceit, malignancy, etc. If we read the whole ter-

rible indictment to the end of the chapter, we have God's picture of the beautiful sincerity and morality of the heathen world! Eighteen hundred years of wicked device and practice has not made them any better morally, as is abundantly testified by the observations of travellers and missionaries.

The third proposition of the Apostle, is that God is impartial in his administration, and will render to every man—Jew and Gentile, Christian and Heathen—according to his deeds; but that those who have sinned against the Law of God, as revealed in the light of nature, shall not be held amenable to the more rigorous requirements of the written law of revelation; but that, nevertheless, they "shall perish without law" i. e.—the written law (chapter ii 6—16). As "sin is the transgression of law," the degree of culpability, in the case of the heathen and their consequent suffering in punishment, will depend on how fully or how imperfectly this law was revealed to them. But any revelation *anyhow—anywhere, puts any man anywhere in the world, under corresponding obligations of obedience.*

Now the question arises: are there any among the Heathen who conscientiously obey this imperfectly revealed law of God? From Chapter ii 14, 15, it would seem, and we have hope, that there are at least a few who do so. "When the Gentiles which have not the law, do by nature"—by the light of nature—"the things contained in the law, these having not the law, are a law unto themselves which show the work of the law written in their hearts." Such men the Apostle teaches will be acquitted both by their own consciences and the righteous Judge of human motives. But let us remember that Paul does not find the ground of salvation where the above mentioned eloquent divine did—in the fact that they have done substantially the things contained in the law.

Now let us inquire, what are the things contained in the law? 1. Recognition of a Supreme Power and Intelligence. 2. The non-worship of idols. 3. Reverence for the Creator. 4. The devotion of a stated portion of time to rest from worldly engagements and to divine worship. 5. Honor to parents. 6. Sacredness of human life. 7. Chastity. 8. Rights of property. 9. Truthfulness. 10. Unselfishness. The teaching of Paul is that the heathen or Gentile who meets these requirements, so far as he is able and willing to recognize them, however imperfectly, will be saved.

But just here we are confronted with this thought: If there are comparatively so very few, in Christian lands enjoying the benefits of written revelation, and under the tremendous impulses and constraints of its divine sanctions, who are doing the best they can to comply with its requirements, is it not a conclusion irresistible that the number of heathen obeying the unwritten revelation is vastly smaller? And just here is where God condemns men of both classes—Christian and Heathen: This is the condemnation, that light is come into the world; but men love darkness rather than light." Thus God's Word shows us that every man who goes to perdition, reaches that deplorable state, not because he has had greater or less opportunities of illumination, but because he rejected the light given him, and loved and deliberately chose darkness. Not one of all the millions

of lost souls, went to perdition because of inherited depravity. To accept such a theory requires us to believe in the universal damnation of those dying in infancy. There is, however, a point in the history of every person who reaches the period of conscious moral responsibility, where he must either accept the cure provided for inherited depravity, by following such light as God gives him, or assume the responsibility of it. In the latter case his depravity, be he Christian or Heathen, becomes an actual and overt sin, bringing him into condemnation, and necessitating repentance and pardon.

If there is a soul anywhere in the world who has no revelation of law, natural or written, that soul cannot sin; for "sin is the transgression of law," and therefore that soul cannot be damned. But the soul anywhere, in Christian or in Heathen clime "that sinneth," breaks such law as God gives him the means of knowing—"it shall die." The great motive to missionary effort, as set forth by the Apostle to the Gentiles, is not the fact, no one disputes, that the Gospel will give the heathen a better civilization; it is not because all the heathen will be damned because of Adam's sin—for that theory is unscriptural; but it is the terrible fact that the whole world lieth in the wicked one; that man everywhere, lives wickedly; and that while "in every nation, he that feareth God and worketh righteousness is accepted of Him;" at the same time, as to the multitudes in all nations who love darkness rather than light, there is "none other name" than Jesus "given under heaven among men whereby we must be saved."

It is a favorite pastime of the valiant Knights who assail Christian Orthodoxy to set up an ingeniously devised man of straw; impress upon the popular mind the conviction that he is a real, live, orthodox specimen of the ecclesiastical genus homo; and then, with a grand flourish, exhibit their dexterous stonessling, before which the venerable and herculean Christian Goliath trembles, totters and bites the dust.

Mr. Beecher may be considered the great American Champion of the doctrine of an educational and respectable hell, and of a future probation, under more favorable circumstances for men who fail to attain to holiness in the probation that now is. If I have not misunderstood him, his leading argument for a future probation, is the great injustice of the universal damnation of the heathen millions as taught, he claims, by orthodox Christianity; and that the commonest principles of fairness require that they shall have an offer of salvation under more favorable auspices.

I have already demonstrated that orthodox Christianity teaches no such nonsense; but that it distinctly declares that the exactions of the moral law, on which heathen salvation is conditioned, are evenly proportioned to the degree of revelation God has given them. On a fair interpretation of the Pauline philosophy of heathen responsibility, the pretentious craft launched and manned by the advocates of the new theology is hopelessly becalmed to rot, fall in pieces and go down to the depths of an effete philosophy. The Christian disciple who is brought up at the feet of the great Apostle to the Gentiles, will have ample incentive to effort for heathen evangelization. At same the time, on

the theory of one probation, and one equitable administration of Divine Sovereignty over all nations and conditions he will be able to adopt the conclusion that "justice and judgment are the habitation of God's throne."

## Rev. Wm. Potter Davis, D. D.

Dickinson College, at its late Commencement, through the unanimous vote of the faculty and trustees, conferred upon the above named minister the degree of D. D.

Bro. Davis was born near Milton, Sussex Co., Delaware, Aug. 31st, 1846, and worked on his father's farm, attending the country school, until he was 16. He prepared for college under Prof. Reynolds, in Dover, Del.; taught school a short time in Kent, Del., in 1864; entered the Freshmen Class in Dickinson on his 18th birthday, and graduated in 1868, with the rank of "First Class Orations." During his College course, he was converted, largely through the influence of Rev. Jacob Todd, D. D., a fellow student who kept his religion while in College, and sought to lead his associates to Jesus. Through his faithfulness, this able minister was given to the Church.

Dr. Davis was one of the principals of Milton Academy, a short time after his graduation; the eye of the church was upon him, and the voice of God was summoning him to higher leadership. He was licensed to preach in Milton, Oct. 6th, 1868, and at once appointed to fill a vacancy on Lincoln Circuit. He was received on trial in the Wilmington Conference at its first session, March 1869, and was sent as junior preacher to Dorchester Circuit, where he served two years. He was then asked for at Milton, his home, the place, that had sent him out two years before, and where he served with great acceptability and success; his second year closing with a glorious revival.

From Milton he went to Frederica, which under his ministry developed into one of the best charges in the Conference. At the close of his full term here, he was stationed at St. Paul's Wilmington; next at Dover, Del. At the close of his term here, he was again sent to Dorchester; but measures already on foot culminated in his transfer to the New Jersey Conference, and his appointment to the first church, New Brunswick. After three years of eminent success, he was sent to Broadway, Camden, N. J., where he is now, in his third year. As in all before, blessed success attends his labors in this charge.

With a magnificent physical presence, pulpit ability of the very first order, and pastoral qualities almost phenomenal, he gives patient attention to every detail of his work. His church last year lead the Conference in collections, and in the number of conversions; probationers numbering 209. We predict a brilliant future for this earnest and eminent minister, fitted as he is by character, native ability, force and culture, for any position in the church.

In manner, Bro. Davis is modest, almost to diffidence; not demonstrative, but very true in his friendships; he is cautious rather than bold, and of superior judgement in all things.

Now in the very prime of his splendid manhood, this honor comes upon him from his Alma Mater; and is one of those distinctions, like that of Dr. Craig's,

which is an honor to the school to confer, as well as to the ministry to receive. A CLASSMATE WHO KNOWS HIM WELL.

## The Revolution of '76 and its Causes.

It is difficult for us at this distance, to account for the blind obstinacy on the part of England that made the war of the Revolution unavoidable. It would be more difficult if her attitude toward Ireland to-day were not so similar. And still, in the contest that gave us our freedom, it must be acknowledged that the constitutional right seemed to be with England; else it would not have been a revolution on our part, but a defense of vested rights.

When England granted charters to the colonizing corporations, she yielded none of the prerogatives of the crown. What she gave, Lord Mansfield held, she could take away. She recognized no popular or inherent rights; in fact, the system of the age did not know the name of liberty, as we know it to-day.

So long as England was occupied with revolutions at home and with wars on the continent, and the Colonies were comparatively valueless, they were allowed to shift for themselves, but always with the understanding, on the part of England, that they existed in their semi-independent form merely under sufferance. Indeed, the Colonies themselves acknowledged the right of the mother country to the profits of colonial commerce, when later they began to increase, and they were obliged to import from England and export to England, they were willing that tea from the Indies should come by way of England; but when George the Third attempted to assert political as well as commercial power, he met with repulse.

The Colonies, left to themselves, had made a far greater political progress than the mother country. In this development, the rights of the individual had won recognition. The social conditions were changed. Samuel Adams saw this and when the English Parliament voted that the Colonies should contribute to meet the burdens of debt incurred by the Seven Years' War, he claimed that the people's money should not be voted without the people's consent. That was a new doctrine then, and it took a seven years' war in this country to establish its truth.

The American statesman foresaw that the political system of George the Third, with all its strength of legitimacy, was not the system of justice, and that it must be overturned by revolution peaceful or warlike. The blind obstinacy, before alluded to—the blindness of the English statesmen and the obstinacy of the English king—made peaceful revolution impossible.

The Colonies were driven to war. They would not vote money; then they must be taxed. Their resistance established the grandest principle of political science: "No taxation without representation." The full force of these words can only be comprehended in the light of the world's history. Through the darkness of uncivilized centuries the people were taxed, they knew not how or why. That one class might live another died; that one might thrive another starved. The Revolution leveled us to a common basis of freedom and equality. The glory of the fight belongs to America, but the profits of the war have been divided among the civilized nations of the earth.—Independent.

**Mrs. Ann Wilkins.**

**RESOLUTIONS FROM THE SIXTEENTH ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.**

Whereas, We have learned with deep pain of the neglect and threatened obliteration of the grave of Mrs. Ann Wilkins, one of the pioneers of the Woman's Missionary work; therefore,

Resolved, 1. That the General Executive Committee of the Woman's Foreign Missionary Society take charge of the remains of the honored dead, and provide for them a suitable resting place.

2. That the Chairman of the committee appointed by the General Executive Committee, Mrs. Kennard Chandler, be requested to prepare an appeal to the women of Methodism asking for contributions, until a sum be procured sufficient to buy a lot, remove the remains, and erect a simple monument in some suitable place, and that she request our Church papers to publish this appeal. Shares to be ten cents.

3. That Mrs. Kennard Chandler be requested to act as treasurer of the fund, and report aggregate contributions from each branch through *The Heathen's Woman's Friend*.

**THE APPEAL.**

BY MRS. KENNARD CHANDLER.

In the summer days of childhood, on the old plantation in Virginia, I first met the Rev. John Seis. He proclaimed the Gospel of liberty to the captive. A member of my Grandmother Ritchie's family listened. God's message came to her soul and long before Abraham Lincoln signed the Emancipation proclamation, Anna Taylor, heroic wife of Bishop William Taylor, had loosed the bonds of captivity and set free her slaves, sending them to Liberia, the chosen center of African colonization. With childish imagining I tried to follow them across the mysterious sea to what then seemed an unknown land. No Livingstone had yet discovered the lakes Victoria and Nyanza. No Stanley had sailed up the Congo. The Dark Continent lay wrapped in sable night. But even then a Day-star had risen, a light had shined in the darkness. Mr. Seis told us of a woman, a simple, sweet woman, who, years before I was born, had sailed across these same seas to carry the Book of God, the story of Jesus, to far-away Africa.

And thus early in my young life, on the formative yet indestructible tablet of a child's mind, the name of Ann Wilkins was indelibly engraved. As I listened to Mr. Seis I little thought that years afterward in the full tide of missionary service, I should find her neglected weed-grown grave. The homestead and farm had passed into stranger hands; the farmer declared his intention to remove the headstone and plow up the field. But God was watching the precious seed of that resurrection body. The Woman's Foreign Missionary Society were made aware of the facts at their last executive session, and passed the resolutions at the head of this article. Upon opening the grave we found the casket, in which Ann Wilkins had rested for nearly 30 years, perfect and entire. Its plate lies before me as I write, bearing the inscription: "Ann Wilkins. Died Nov., 1857. Aged 51 yrs. 4 mos. 13 days."

With reverent hand the undertaker removed the precious remains to the casket we had brought. He remarked; "Here is her right arm." "Give it to me," I said, and as I pressed it to my own, I gave this living hand in renewed consecration to the cause she loved so well, and kneeling over that wide-open grave, filled with the pure, sweet air of heaven, baptized with a more glorious sunlight, across the more than a quarter of a century since that tired hand had rested across her breast, there came to me a quick vibration, almost as though the harp held by her angel hand had throbbled a double note of praise. O hands that ministered to the lowliest, now striking clear notes of praise on harp whose quivering chords

send out endless notes of melody! O feet so many times weary with the march and countermarch of life, now lying in the crystal river, now tarrying beneath the tree of life whose branches, full-clustered, hang low, and now, with flying speed, some angelic message of love convey! Upon her head I placed my hand—head that ached and eyes that wept, as she cried: "O Africa, Africa! would that I might gather thee into the fold!" The crown rests now upon thine uplifted brow, now so richly studded with flashing jewels!

Mention has already been made in *The Christian Advocate* of the services of the reinterment in Maple Grove Cemetery, where a magnificent site has been donated by the trustees to the Woman's Foreign Missionary Society.

She sleeps within sight of the free roll of the glorious Atlantic, whose billows bore her toward her chosen field of labor. As we stood under the trees in the evening glow, while Bishop Harris read the impressive burial service, it was an hour never to be forgotten. Africa pleaded as she never pleaded before, and to one heart at least Ann Wilkins, dead nearly thirty years, spake more eloquently than a Livingstone or a Stanley, or even our own trumpet-voiced Taylor, as he calls back our rivers and seas and continents for Africa's redemption.

How brave she was! What courage it required to take a woman to Africa 50 years ago! But she knew the promise was sure; it had been sealed with the blood of the covenant: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Gethsemane, Calvary! magic words to stir the heart of the Church, and set in motion marching feet to remotest bounds, inciting to deeds of valor such as earthly patriot has never known.

Cox thrilled with triumphant joy as with prophetic vision he knew his grave would become a mighty bridge, over which should march victorious hosts. In that early time Cox could touch, as it were, but the head of Africa; to-day, through jungle and through forest, Taylor is pushing his way till he shall lay his hand of power upon the thrilling pulse and throbbing heart of Africa, which shall be stirred into quickened life until the very jungle shall laugh with joy and the wide plains resound with the high praises of our God.

But three brief months had passed when Cox fell. This heroine, sent out by our parent board in 1837, for nearly 20 years held aloft the torch of Gospel truth.

A pioneer, Ann Wilkins opened, as only a woman can do, a pathway in the wilderness of the human heart. Most touching are her letters, in which she speaks of cleansing with her own hands the accumulated filth of the children whom she gathered in her little school-house. May we not say that she created an era in the history of Methodist missions, and may we not, in recognition of our work in its earlier beginnings, ask a noble monument from the women of Methodism of the present day?—a simple shaft to mark her resting place; but let her real monument be raised in heathen lands. There are school houses to build, women and children to be rescued from such degradation as in this Christian land we cannot conceive.

A sudden shock, and a widowed mother was childless. Her life had been given to missionary work. Her daughter's monument should be reared across the seas. Her needle was set in motion. Art now become the handmaid of compelling love, wrought with such matchless skill and rare design that very speedily the "Caroline Wright Memorial School" became a grand factor in the molding of Christian thought in Japan. To still another came the inspiration, and straightway her pen became such a power that from its proceeds she builded in India a "Home for Friendless Women." Such monument as this would Ann

Wilkins ask of Methodist womanhood.

If to some hearts comes the thought to build a "Wilkins Memorial School" let the messenger in—it is God's angel. Some of you hold your possessions but in trust, and recognize the responsibility of stewardship. You can take many hundred shares—the interest will accumulate. We have placed the shares at ten cents, so that each little child and toiling woman may have a share.

All money not necessary for the shaft will be taken to the General Executive Committee of the Woman's Foreign Missionary Society, and sent directly to heathen lands.

Send contributions to the respective Branch corresponding secretaries, or to the treasurer, Mrs. Kennard Chandler, Ocean Grove, N. J.

**Youth's Department.**

**Some-Time.**

"Some-time's come! Hurry up! Some time's come!"

"Some-time! What do you mean? Where are you anyway? and who's speaking to me? I don't see any one," and Rose Murray rubbed her eyes, shrugged her shoulders and pinched her hand a little, just to find out if she was awake, or if she were dreaming. She wasn't dreaming, that she knew; for the same voice, with no apparent owner kept on talking. And such an unpleasant way!

"Some-time! That's next door to in-a minute, a close to after-a-while and going-to-do-it. Pretty-soon, to-morrow, one-of-these-days—they can all be found together. And you, don't know where sometime is? Well, I never heard a girl of your age talk more about it. But come along; you'll soon find out where it is."

"Come along! Where? How can I go anywhere with only a voice?"

"How did you go to Paris last week, and to that strange party the other night where the girls all wore their school dresses, and the boys forgot to stand by themselves on one side of the room?"

"Those places! I didn't go to either of those. I was only dreaming then. But I am not asleep now—am I?" and Rose squeezed her left-hand little finger very hard and rubbed the heel of her boot on the sensitive side of her right foot. "No, I'm not asleep. Where are you going to take me?"

"Never mind, just come," replied the voice; and added, as Rose moved slowly in the direction from which it came. "Now you're in Some-time, and I hope you'll enjoy yourself. I'll come back for you one-of-these-days—one-of-these days," and the voice died away as it repeated these words in a malicious tone.

"What a queer dream I've had!" thought Rose; "this is my own room, and it's almost dinner-time by the clock. I'd better go and make the dessert I told mother I would after awhile."

"No, no! Me first; Me first!" called out voices all around her—some close by her, some far away, some loud, some so faint she could just hear the words—but so many. The room was full of them, and each one belonged to something. The loudest came from the algebra at her feet, which had fallen from her lap as she looked over the last *St. Nicholas*, saying, "I'll do that old problem in a couple of minutes."

The problem spoke now: "You can't get away, you must do me first."

"Very well," answered Rose, "you're a great bother to me, but I'll soon settle you;" and she took a pencil from the table in preparation for hard work.

"No, no! Give me back to my owner. You said you would in an hour or so, when you borrowed me this morning."

"I want to be sewed up," demanded a great rent in her dress. "You promised to do me some-time, and it's sometime now."

"Put me in order, then," came from the work-basket.

"Find me first," cried out the thimble from—where?

Poor Rose looked around despairingly. It was her own room truly, but it was so full of voices, so crowded with things that ought to be done, and so many more were pushing in through the doors and windows. What should she do? Books wanted to be returned to their owners, the newspaper must be read to her grandmother, pictures must be hung straight, the table drawer must be put in order, even the dust on the furniture insisted that it should be taken off immediately.

Where should she begin? Be done they must; and she went to work in good earnest, trying to quiet some of the voices nearest her. But what was the use? For everything done, a dozen other crowded around her. Promises she had made long ago, kept calling to her; and worst of all, little still voices in her heart reminded her broken promise to amuse the baby while her mother took a nap before dinner, of the visit she had meant to make a sick friend, of the little quarrel she had been going to make right with her cousin, of the bundle of warm clothes she had promised to give Tommy Brown, the washerwoman's son, early in the winter.

Rose had been called a little procrastinator long before she knew what the big word meant; and only last week one of her best friends had written to her, and begun the letter, "My dear Going-to-do-it!" But now what was to be done? Something must. She never could do all these things. It seemed as if everything she had meant to do and didn't do, everything she had promised to do and had forgotten to do, since the time she was five years old, was here now, pushing against her, and crying to her, with tormenting voices, "It's some-time now, Rose. O Rose! it's some-time."

What did she do? Well, what any other fifteen year old girl would have done. She said, "I can't, I can't, I can't!" and then sat down and burst into tears. Still came the dreadful chorus: "Some-time! some-time!"

"Why, Rose, it's dinner time! Don't you hear the bell?" and some one touched her shoulder.

Rose started, opened her eyes, and there stood her little brother, laughing, and ringing the bell in her ear. "How funny you look when you're asleep!" he said. "I almost thought you were going to cry before I shook you."

They wondered, at dinner that evening why Rose looked so solemn; and when dessert time came, and her mother asked, "Rose, dear, did you forget again?" something very like tears filled her eyes as she answered; and she felt her face grow red and hot, and grandma said; "No one ever expects Rose to do as she says she will."

But for a month, or for a year,—yes, longer even yet,—she remembers,—and Rose is a grown-up woman now,—those ten minutes of misery spent in Some-time. So strong an impression did the dream make on her, that she has ever since followed the only plan by which one can conquer the little thief, Going-to-do-it. This is to attend to each thing as it comes, and not to wait for a convenient season.—*Sunday School Times*.

**Abate the Nuisance.**

Do not allow your pulpit to be a bulletin for posting all manner of institutions, entertainments and performances. Have courage and conscience about this matter. Give out your legitimate notices with emphasis and invitation and put everything else into the waste basket. Do not oppress your hearers, divert their attention, distract their spirit, by reading a string of notices. A correspondent of the *Freeman* deals with it thus: "Are our pulpits to be advertising offices and ourselves advertising agents? Would it not suffice to allow bills, of a right character, to be put on notice

boards outside or in the porch of our chapels? Can the people remember all the notices as they are announced from the pulpit? Is not the practice a hindrance to our worship and service, distracting the attention, leading to forgetfulness of the petitions which have just been presented at the "throne of grace," and unfitting the mind for the message about to be delivered? Stretch your imagination, Mr. Editor, and conceive of Peter in Jerusalem, or Paul at Mars Hill, asked to give out half a dozen notices of excursions, bazaars, Bands of Hope, sermons, lectures. Can't you see their countenance? Methinks I can, and see also the said 'bills'—on the ground! I could tell you of one church where 'bills' are allowed to be posted, but no 'giving out of notices.'"—*St. Louis Christian Advocate*.

**Camp Meetings.**

Chester Heights,	July,	20-29
Federalburg,	"	28
Camden Union,	Aug.	4-13
Brandywine Summit,	"	9-19
Woodlawn, Cecil Co., Md.	"	10
Deal's Island	"	6-16

**Quarterly Conference Appointments.**

Hockessin,	July 30	Aug	1
Christiana	" 31	"	1
Newark,	"	"	1 2
North East,	"	"	7 8
Elk Neck,	"	"	8 9
Port Deposit,	"	"	13 15
Rising Sun,	"	"	12 15
Hopewell,	"	"	13 15
Rowlandville,	"	"	14 15
Newport,	"	"	21 22
Scott,	"	"	17 22
Asbury,	"	"	21 22
Union,	"	"	26 30
St. Paul's,	"	"	29 30
Madely,	"	"	25 30
Delaware City,	Sept	3 5	
St. Georges,	"	4 5	
New Castle,	"	5 6	
Red Lion,	"	5 6	

CHAS. HILL, P. E.

**EASTON DISTRICT—JOHN FRANCE, P. E.**

Rock Hall,	July	25 26
Queenstown,	Aug 1	31
Kent Island,	" 1	31
Easton,	Aug	6 7
Trappe,	"	7 8
Oxford,	"	8 9
Centerville,	"	8 10
Wye,	"	8 10
Hillsboro,	"	14 15
Kings Creek,	"	14 15
Greensboro,	"	15 16
Royal Oak,	"	20 22
St. Michaels,	"	20 22
Talbot,	"	21 22
Bayside and Tilgman's,	"	21 22
Townsend,	"	28 29
Middletown,	"	28 29
Odesa,	"	29 30

**DOVER DISTRICT—SECOND QUARTER.**

Cambridge,	July	25 26
Woodlandtown,	July 31	Aug 1
Church Creek,	"	1 2
Vienna,	"	8 9
Hurlocks,	"	8 9
East New Market,	"	8 9
Potters Landing,	"	15 13
Galestown,	"	15 14
Cannons Crossing,	"	15 16
Federalburg,	"	15 16
Greenwood,	"	22 21
Farmington,	"	22 23
Bridgeville,	"	22 24
Seaford,	"	22 25
Millsboro,	"	29 25
Nassau,	"	29 30
Lewis,	"	29 30
Melton,	"	29 31
Georgetown,	Sept	5 3
Houston,	"	5 4
Harrington,	"	5 6

A. W. MILBY, P. E.

**SALISBURY DISTRICT—SECOND QUARTER.**

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Powellville,	July 24 25	10	Sat 3
Parsonsburg,	" 24 25	2	Sat 9
Gumboro,	" 25 26	8	M 9
Shortley,	" 25 27	3	T 9
Frankford,	31 Aug 1	10	Sat 9
Selbyville,	31 " 1	10	Sat 11
Roxanna,	31 " 1	10	Sat 3
Bishopville,	30 " 1	2	F 7
Berlin,	Aug 1 2	7	M 9
Newark,	" 1 2	10	M 2
Pocomoke ct.	" 7 8	10	Sat 10
Westover,	" 8 9	2	M 2
Fairmount,	" 8 9	5	M 9
Bethel,	" 13 15	10	F 10
Laurel,	" 13 15	10	F 7
Delmar,	" 14 15	10	Sat 9
Sharptown,	" 15 16	8	M 8
Riverton,	" 15 16	3	M 2
Salisbury,	" 15 17	3	T 9
Quantico,	" 15 17	8	T 3
Fruitland,	" 15 19	3	T 10
Princess Anne,	" 15 18	10	W 7
Onancock,	" 22 23	10	M 9
Acomac,	" 22 23	3	M 1
Cape Charles City	22 23	10	M 7

J. A. B. WILSON, P. E.

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

JOHN A. B. WILSON,

The Sunday School.

The Resurrection of Lazarus.

LESSON FOR SUNDAY, JULY 24, 1886. John 11: 20-27; 39-44.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT. "Jesus said unto her, I am the resurrection and the life" (John 11: 25).

I. JESUS AND MARTHA (20-27).

20. Then Martha, as soon as she heard.—R. V., "Martha, therefore, when she heard." That Jesus was coming.—A messenger had probably been dispatched to tell the sisters that Jesus was approaching the village. He would, naturally, prefer to see them separate from the personal friends that usually thronged a house of mourning. Martha, the more active of the two, appears to have gone forth at once to meet Jesus, without telling her sister. Mary sat still (R. V., "still sat") in the house—oblivious of everything in the greatness of her grief; surrounded, as she sat veiled in her home, by at least ten friends or professional mourners.

21, 22. Then said Martha—R. V., "Martha therefore said." Lord, if thou hadst been here, my brother had not died—language of sad regret, but not of reproach; language which both the sisters must have frequently used to one another, for Mary uses the same in her greeting to Jesus. But I know that even now—R. V., "and even now I know that." Whatsoever thou wilt (R. V., "shalt") ask of God, God will give it (R. V., omits "it")—a vague though direct expression of her confidence. Martha could believe in general, but not in particular. She was perplexed by the message that Jesus had sent, that this sickness would not be "unto death." She knew of the raising of Jairus' daughter and of the young man at Nain. But Lazarus had now been dead four days. Corruption had begun. She felt that God would answer any prayer of Jesus, but when, later on, Jesus ordered the stone removed, it was Martha who sought to arrest the action.

23, 24. Thy brother shall arise again—a tentative, ambiguous declaration, tending to assist her faith. I know that he shall rise again in the resurrection.—She dared not construe the words differently, as meaning anything else than the final resurrection. Her reply was uttered "with a sad resignation."

25, 26. I am the resurrection and the life.—Humanity could ill spare these words. Countless millions have found in them comfort and hope, and they will pass down to the end of time, uplifting and consoling the dying and the bereaved. And yet they were used, in the first instance, simply to help the faith of a heart-broken woman. The emphasis is upon the first word, as Trench very clearly interprets it: "I am the Resurrection and the Life"; the true life; the true Resurrection; the everlasting triumph over death, they are in Me—no distant things, as thou speakest of now, to find place at the end of the world; no things separate or separable from Me, as thou speakest of lately, when thou desiredst I should ask of another what I possess evermore in Myself. In Me is victory over the grave; in Me is life eternal; by faith in Me that becomes yours which makes death not to be death, but only the transition to a higher life." From the fact that Christ is Life—the source of all bodily as well as spiritual life—He is also the Resurrection. He that believeth in (R. V., "on") Me—Faith in indispensable—that faith that unites the soul to the living Christ. Though he were dead (R. V., "though he die") yet shall he live—though like your brother, he be dead, yet this physical death is not final: he shall be raised, because I am the Resurrection. Whosoever lieth and believeth... shall never die—because I am the Life. Even physical death is not death. Physical death is not worth speaking of, so true and immortal is the unending life. You, Martha, to whom I speak, shall "never taste of death" in any true sense, if you keep my words; for death will simply be the portal to the highest, holiest life. Believest thou this?—a home question. Jesus had said "whosoever." He says now "thou."

27. Yea, Lord, I believe.—R. V., "Yes, Lord, I have believed." That thou art the Christ, etc.—R. V., "that thou art the Christ, the Son of God, even he that cometh into the world." She cannot grasp the full meaning of His words, but her faith has grasped Christ as the Messiah, and to this she gives heartfelt confession.

[28-38. Martha goes home, secretly informs Mary of Jesus' approach, and tells her that the Master calleth for her. Mary hastily goes to meet Him, and falls at His feet with the same lament which her sister had used. She is followed by friends who are no friends of His, and she therefore says no more. A mysterious spasm of emotion passes over Jesus. He inquires where the grave is. They

conduct Him to it. With a human nature exquisitely sensitive to the woes and griefs of those with whom He mingled, "Jesus wept." His sympathy extorts from some of "the Jews" (His opposers) the comment: "Behold how He loved him;" and from others the sneer: "If He loved him so much, why didn't He save him? He healed the blind man; why didn't He avert His friend's death?" implying that He was either unwilling or unable to interfere in the case of Lazarus.]

II. JESUS AT THE GRAVE (39-42).

39. Take ye away the stone.—The Jewish grave was generally an excavation in the limestone rock with an horizontal approach and a few descending steps, fitted up with niches, and sometimes shelves, and protected from beasts of prey, by a heavy stone rolled against the entrance. From the fact that the family of Bethany had a tomb of their own, a high social position has been inferred. The body was usually prepared for burial a few hours after death, and interment took place the same day. No coffin was used; the corps was wound with strips of linen, and shrouded loosely, with a long sheet over all; a napkin covered the face and neck, and spices were plentifully used in the preparation. According to Luke 11: 44, graves were sometimes vertically sunk. Martha... saith, Lord, by this time he stinketh—just such a remonstrance as we might expect from anxious, easily-troubled-propriety-loving Martha. Perhaps she thought Jesus wanted to take a last look, and she hastens to remind Him of the repulsive consequences of this indulgence. Alford believes that her words express a fact, not a supposition, and are proof conclusive that Lazarus was really dead.

40. Said I not unto thee?—See verse 4 and 23. How often we need a like gracious reminder, to recall us from our fears and perplexities to simple trust! If thou wouldst believe (R. V., "if thou believest")—my sayings. In what a stern school does Jesus sometimes train our faith! Here was one He loves, and yet how He chastens her! Here was a fruit-bearing branch, yet He prunes it, cutting to the quick. The chastening was sore, but afterwards it doubtless yielded "the peaceable fruits of righteousness." Thou shouldst see the glory of God—showing itself, in a supernatural act of power and goodness. Not death, but life—not corruption, but beauty, should she see.

41. Then they took away the stone.—R. V., "So they took away the stone." R. V., omits the next clause—"from the place where the dead was laid." Father.—They had called him a blasphemer (10: 37) for claiming that God was His Father. Perhaps some of His accusers were present. He here again asserts His sonship, and shows that His claim is recognized by performing a stupendous miracle through the power given Him by the Father. I thank thee that thou hast heard (R. V., "heardest") me—not prayer, but praise. The prayer had been offered before (Meyer, Alford) or at the same moment (Tholuck), or, there had been no prayer, according to Westcott, who says: "This passage may help to an understanding of the true nature of prayer in the case of the Lord, as being the conscious realization of the Divine will, and not a petition for that which is contingent. Compare 1 John 3: 22. In the case of men prayer approximates to this more and more. It is not the setting up of the will of self, but the apprehension and taking to self of the Divine will, which corresponds with the highest good of the individual."

42. And I know.—The "I" is emphatic. Thou hast seen Me always—a glimpse into that life of uninterrupted prayerfulness and communion with the Father which Jesus ever maintained. If prayer was the secret of His strength, what an argument to us to pray without ceasing! Because of the people which stand by—R. V., "because of the multitude which standeth around." Says Whedon: "There is rightly a preaching in public praying." Mag believe that thou hast sent (R. V., "didst send") me.—The miracle, He hoped, might be something else than a prodigy for the people—might convince them that He was the Sent of the Father.

III. JESUS THE RESURRECTION (33-44).

43. Cried with a loud voice.—To cry aloud, or shout, was not his habit (Matt. 12: 19). It was for the multitude that he uttered the loud command; it was not its loudness that raised the dead. This cry was prophetic of that greater one that all shall hear (5: 29). Lazarus—Augustine aptly says: "He calls him by name, lest he should bring out all the dead." Come forth—literally, "Hither, out!" a brief but mighty call, which echoed through the eternal shades, and was at once obeyed. In the instant the spirit re-entered its tenement, decay was arrested, the tide of life coursed through the veins, and the shrouded but reanimated form appeared at the portal.

44. Bound hand and foot... his face bound—

so bound, apparently, that he could not move himself, or see; and his appearance, therefore not being able to step, was, as Basilian calls it, "a miracle within a miracle." What a spectacle he must have presented! Loose him and let him go!—as though he said, "Untie the napkin!" Unwind the linen wraps that confine the limbs! Take off the habiliments of the grave, and put on the familiar raiment of the living man. Cease your empty consolations, ye Jews; there is no longer need for them. Dry your tears, sisters, and attend Lazarus back to your home, and to a joyful feast, for 'thys thy brother was dead, and is alive again; he was lost and is found."

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 58.

I think it was at Salisbury, and amid the recollections of my second year on that circuit, I closed the last letter relating to pastoral incidents, Rev. E. G. Irwin being my devoted colleague and friend. My term of service was laborious throughout. The sickness and death of a number of our members, by the then prevailing billious, or typhoid fevers gave me serious concern, especially under the conviction that our leading medical men blunder in their stereotyped practice, depleting the system, and lowering vitality until it could not rally. With some of the doctors, I had the temerity to disagree, telling them I was getting tired of the monotony of following them around, praying at sick and dying beds, and attending funerals, where I firmly believed a little of the science of common sense would have saved their patients. My theories of that day, I believe, are most generally accepted now; and with great success by the younger generation of practitioners.

We had our share of novelty, such as the entertainment of strangers affords every parsonage, or used to thirty years ago. There was hardly a week in which some accredited lightning rod man, fruit tree agent, patent pedler, or cranky evangelist did not come to our door and make himself at home as long as he cared to stay, and leaving, had to borrow a little money to tide him over some unforeseen emergency. We were not quite so sharp in those days to detect irregularities in people's professions, or so uncharitable as to pronounce them frauds without indubitable proof; even then we were willing to pray with them, and let them depart in peace.

One irrepressible old gentleman with extended acquaintance in Canada and most of the Northern states, happened along, selling a patent right for something appertaining to harness, or, perhaps, it was an ox yoke. He became so interested in our revivals services that he yielded himself to the councils of our zealous people, and knelt at the altar, commenced to pray and speak in meetings, and put up with the preacher for greater spiritual advantage. He was a source of wonder and amusement to me, and is to this day, for he procured \$150 of me, and "cut stick," leaving a baulky horse, and carriage he had not paid for on my premises.

I accepted the exchange, without going around town to tell the nature of the transaction, determining to make that horse do some traveling. I was succeeding, until one day he exhibited another unfortunate trait of depravity. He was lazy at best, and my whip was wearing out fast, so I turned the butt end, and he resented the arrangement with his heels, until he made the splinters fly.

Soon after this a farmer came looking for a good cheap horse. I told him the truth—I hope the whole truth, but as he needed him to plough in stumpy ground, and was willing to risk all errors in early training, I reduced the price \$25, and got him off my hands.

I never think of Salisbury, that it does not remind me of a step in the side walk near where Mr. John White's store house stood. The street was a declivity, and this step was placed on the side walk for an accommodation. Of dark nights, not

expecting such a thing, everytime I passed that way it shocked me like an electric battery to take this step. It seemed to snap the vertebrie, and leave me astonished. I wonder if it is there still!

Another little "circumstance" occurs to me in connection with that irregularly constructed town. I attended an Annual Conference there some years ago, and among other visitors, we had Rev. Dr. R. L. Dashiell, Missionary Secretary. He was born and raised in Salisbury, and was not without honor when he returned to his old home a peerless preacher and platform orator. The colored folks were proud of Mas'r Bobby, especially when he condescended to go to their old meeting house and give them a brilliant sermon. Next morning as he was hurrying from Mr. Tom Smith's, where he told the Conference he was being fed on oysters in every style three times a day, to the M. E. Church, he met a sable acquaintance. They cordially shook hands, and the colored brother began to compliment him on his rapid improvement since he was a boy about town. Said he, "You was always smart, Mags. Robert; you used to beat 'm at shinny, and skatin' and all sich, but I 'clar to gracious, since you got to be a great secretary, you are a sounding brass, and a tinkling cymbal!"

Our greatest camp-meeting was held at old Melson's. When I drove out to that piney region to fix up my tent, everybody else seemed to be busy, especially with hatchets and handsaws, so that borrowers had no chance. Returning to town for my family, I bought a saw, and owned a hatchet. When I reached the camp again, I put up a notice on a large tree in front of my tent, "A hatchet and saw to lend." Nothing so extraordinary had ever occurred at a camp-meeting before, the people said. It was the talk of the evening, and may have been referred to on the next day which was Sunday. I had plenty of customers Saturday night, but checked them peremptorily when they said they only wanted the tools for a "minute," and would return them in stanter. "Don't lie about it," I reminded them, "for you wont do either—never knew anybody who did. You will keep them as long as you need them, and then most likely drop them without a thought of the owner. Take them, and welcome, but don't lie."

I had more fun over this odd little circumstance than anybody was aware of, and met a man not many months ago who was there, and asked me if I still kept a hatchet and saw to lend?

That camp, I think would have been a dead failure but for Rev. John B. Maddux. John was raised in the vicinity, and went into the battle to win. God gave him many souls as stars in his crown of rejoicing.

So many of our leading members were interested in outside matters, that the time of the meeting passed without their getting revived. The last night came. There was a grand rally around the altars. Mourners crowded in, and members, in sheer desperation joined them in prayer. "The power" struck us like a cyclone. Long after I had retired, I could hear the exhortations and shouting in every part of the camp. Young Levin H. Melson, I remember especially, making a break on the horse pound crowd, where the fiery baptism resting upon him made him eloquent in persuading many of his friends and neighbors to seek the Lord, before, as he reminded them, it might be "everlastingly too late."

Had the camp commenced on that key, we might have won 500 souls to God.

A prudent man advised his drunken servant to put by his money for a rainy day. The man earned good wages, but she most of it went down his throat. In a few weeks his master inquired how much money he had saved. "Faith, none at all," said he. "It rained yesterday, and it all went."

A Musical History.

FOURTH PAPER. Concluded.

I now reach the conclusion of this brief history, by making a record of the new order of things, which came to my notice on the recent visit referred to in the first paper of this series. The old church upon the Green, whose history, notwithstanding the comical and tragical clauses that mark its annals, and mentioned in this story, would compare in things, grand and sacred, with any other in our borders, has been superceded by a new and more imposing building, in another part of the town. But the old church with the open lot in front, where numerous vehicles found ample accommodation, and where beneath ornamental shade trees, shaking of hands and genial converse marked the intercourse of a noble people, have a fascination that memory embalms. The old church is used for school purposes, and the writer having occupied its pulpit and trodden its courts for two years, trusts it may never more be profaned; and that friendly human hands and angelic wings may guard its precincts. The new church is eligibly situated on Main Street; it has a basement, and apartments above and below for church purposes, and is every way creditable to the generous people who erected it, and enjoy therein sanctuary blessings. A new choir has been organized, which occupies a place to the right of the pulpit, and a fine toned organ chimes with the voices of sacred song. And besides this instrument for the main audience room, there is another in the basement for the Sabbath School; and on certain occasions a cornet is heard. So it seems with musical concord, the harmony of feeling and thought prevails. With these statements, the history I undertook to write is finished, and I would say with the deceased hero, "Let us have peace," and with the Apostle, "Let brotherly love continue." And although I have finished my story, it may be somewhat like the last chapter in one of Dr. Johnson's works, entitled, "The conclusion in which nothing is concluded."

B. F. PRICE.

SHOWERS OF GOLD.—It is said of an Emperor of China, that he was a temperance man. He loved the cup of cold water, he hated the intoxicating bowl. He was clean in his habits; pleasant in his manners; a friend to his people. But he was much distressed at the sight of destitution and wretchedness incurred by the habit of drinking. The horrors of the liquor shop wore upon him till he could endure it no longer. He issued a decree that every saloon should be immediately closed. That was prohibition like a thunderbolt. But the most remarkable thing related by the story is, that three days after the prohibition went into effect, the heavens rained gold. It fell down like showers of wheat; the people gathered it in great quantities; they had regained their senses since drunkenness was stopped, and got rich. This latter part of the ancient story may be metaphorical. Yet it is just what we would expect to follow a thorough prohibition of the liquor business. What an abundance of wealth would descend upon the people, in the precious coin of domestic joy, public peace, individual happiness, and national prosperity, if the outrageous traffic in intoxicants was wiped out! What a ruin of gold, if the cost and expenses, arising out of that diabolical trade, were turned into a shower of gains, instead of losses.—Standard Reader.

A prize of one thousand dollars, for the best book on The Christian Obligations of Property and Labor, is offered by The American Sunday-school Union, of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887. Such an offer ought to stimulate writers and thinkers to produce a work that will be of great service in the solution of the complicated questions involved.

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ILL. P. E.

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ARTER.

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P. E.

Table with 2 columns: Day, Time. Rows: Hour for Quarterly Conf. Sat 3, Sat 9, M 9, T 9, Sat 9, Sat 11, Sat 3, F 7, M 9, M 2, Sat 10, M 2, M 9, F 10, F 7, Sat 9, M 8, M 2, T 9, T 3, T 10, W 7, M 9, M 1, M 7, E.

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## SPECIAL OFFER

FOR THIRTY DAYS.

We will give to any one sending us ten (10) dollars, and the names of ten new subscribers, to the PENINSULA METHODIST, a Waterbury Watch.

The Peninsula Methodist to new subscribers from new until Jan. 1, 1887, only forty (40) cents.

The eulogistic sketch of Rev. A. Craig, D. D., in the PENINSULA METHODIST of the 17th inst., was sent us by his warm personal friend, Rev. John A. B. Wilson, Presiding Elder of Salisbury District, Wilmington Conference, and should have been so credited. Bro. Wilson has a similar tribute in our issue of this week, to Rev. W. P. Davis, D. D., an ex-member of the same Conference.

We notice with pleasure some familiar names among the graduates of the Conference Academy at its recent Commencement: Hugh C. Browne, son of Rev. N. M. Browne, pastor of Scott M. E. Church, of this city, and Miss May B. Martindale, daughter, of Rev. T. E. Martindale, pastor of Dover M. E. Church.

Our readers will read with pleasure the following tribute to an able and accomplished Representative of our Republic to foreign courts, who faithfully represented its Christianity as well as its other interests while abroad, and who has ably filled a chair in our grand University in Boston since his return. We have given some reports already of Dr. Cramer's preaching and addresses at Ocean Grove. We take this from the *Advocate* of the 8th inst.

"Professor M. J. Cramer, of the Boston Theological Seminary, whose ill health, we regret to say, will compel him to take a year's rest, has received a very high compliment recently in the fact that Prof. Dr. Fr. Nippold, formerly of Heidelberg, more recently of Berne, and now Professor of Historical Theology in the University of Jena, has dedicated a work to Prof. Cramer as follows:

Dedicated to Mr. M. J. Cramer, late Minister of the United States to Switzerland, now Professor of Systematic Theology in the University of Boston, as a *continued remembrance* of the beautiful hours of fruitful exchange of thoughts on the Charismata of the different Churches; as a *grateful remembrance* of his many years' endeavors to promote in America a knowledge of the motive and aim of German theology; as a *hallowed remembrance* of the rich information given me by him of the power of religion in the land of political liberty; and as an *expression* of the common endeavor of all Churches built upon the foundation of the Gospel "to grow in grace and in the knowledge of our LORD JESUS CHRIST."

This is of much interest to us, as it agrees with what we heard, both in Denmark and in Switzerland, of Prof. Cramer as a true representative of our Government, but also of the Church life and

Church work of our country. This is the first instance of which we have ever heard of a German theologian dedicating a work to an American Methodist preacher. It shows one thing at least: that our Church is beginning to be recognized as a fruit-bearing branch of the universal Church of CHRIST by the heretofore unduly prejudiced theologians of Germany.

### Musical Instruments in Church.

Bro. Hazel of Kenton, Del., enters his protest against the endorsement, our correspondent, Rev. B. F. Price seems to give to the use of instrumental music in Divine worship, in his recent articles on "A Musical History." He says, "I am surprised to see Bro. Price standing up for instrumental music in the M. E. Church. The Psalmist David introduced instruments into the public worship; and we cant but think he brought leanness in with it, as we see is the case these days. The Prophet Amos says, 'woe unto them that chant to the sound of the viol, and invent instruments of music, like David.' Amos 6-5. Dr. A. Clark, the eminent Commentator, condemns them as tending to corrupt the worship of God, and destroy the spirit of true devotion. John Wesley says, 'he has no objections to organs in his chapel, provided they are never seen or heard.' If Bro. Price repudiates these founders of our Church, how can he claim the right to call himself a Methodist? Besides, the prophet Amos uses the word woe, which in the original means damned, thus denouncing the use of these instruments, as sinful. We should resist the prevailing tendencies to worldly fashions, and not let unconverted people conduct so important a part of Divine worship. We must not bring into the church the musicians who in a theatre or a bar-room handle such instruments, if we would have God sanctify our preaching to the salvation of souls. Titus, 2-14, tells us, the blessed Christ 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' In his sermons, Vol. 1, sermon 31, Sec. 4, Mr. Wesley says, 'we must be singular, or we shall be damned.' Ever since the Lord blest me with sanctifying grace, I have cherished his blessed word as solid truth, from end to end. We shall receive the light of the Holy Ghost on its sacred pages if we will only ask for it. The Lord Jesus has promised to be present where two or three are gathered together in his name; he does not say we must get an instrument, and a professor of music to play on it. If Bro. Price can bring any Scripture to show that I am wrong, let him do so. As preachers of the Gospel, our doctrine must stand or fall by the Word of God."

### A Challenge Accepted.

Through the courtesy of a friend, Rev. W. L. S. Murray received a circular, in which a wholesale liquor dealer, positively asserts that the Bible nowhere condemns moderation, and definitely promises to give two hundred barrels of flour to any Christian Society who shall produce a single sentence from the Bible against moderate drinking. Bro. Murray announced his purpose to respond, last Sunday evening, and of course St. Paul's was crowded. The first passage quoted was the strict prohibition to Aaron, Lev. x-8: "The Lord spake unto Aaron saying, Do not drink wine nor strong drink thou nor thy sons with thee, when ye go unto the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations;" next, "The Nazarite shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes, or dried; all the days of his separation shall he eat nothing that is made of the vine tree, from the kernel even to the husk," Num. 6-3, 4. Judges 13. The angel of the Lord said unto Samson's mother, "thou shalt conceive and

bear a son now therefore beware, I pray thee, drink not wine nor strong drink." Third, The Rechabites when pots of wine and cups were given them that they might drink, said, "We will drink no wine; for Jonadab, the son of Rechab, our father commanded us, saying, 'ye shall drink no wine, neither ye nor your sons forever.'" Jer. 35-6. The angel of the Lord said to the mother of John the Baptist, "He shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost from his mother's womb. Luke 1, 15.

The dealer also blasphemously claimed that Christ himself was a distiller, because he turned water into wine; and therefore that it was right to drink in moderation. Bro. Murray maintained that there are wines spoken of in the Bible, which are not alcoholic; and that it is an unwarranted assumption to say that the wine made by Christ at the marriage in Cana was alcoholic. How then could he, who came not to lead in temptation but to save from evil, justify himself, if he had placed one hundred and twenty gallons of intoxicating wine, which is a mockery, before the people. Christ did in a moment at this wedding, what he does every year by the slow processes of nature.

The dealer held that laws to prohibit were but the ideas of cranks, more injurious than helpful. Bro. Murray claimed if individuals or communities were ever saved from the curse of rum, people must strike at the root of the matter, by insisting on total abstinence for all drinkers, and total prohibition for those who make and sell alcoholic beverages. The signs of the times are that this is coming. The little cloud that was no bigger than a man's hand a few years ago, is cooling the political heavens, and soon God's thunderbolt, the Prohibition ballot will blast this legalized traffic, root and branch.

### Letter from Ocean Grove.

As the season advances, the population of this unique city by the sea rapidly increases, as does that of its prosperous sister across Wesley Lake. Not only are the cottages and boarding-houses filling up, and the neat and comfortable tents being occupied, but the crowds that promenade the board-walk for a mile and a half along the beach, afford ocular proof of this fact. While all the meetings are well attended, the Sabbath congregations are immense, filling the spacious auditorium, and overflowing into St. Paul's, whose energetic and faithful pastor has announced his purpose to keep up regular church services in it, throughout the season. This is as it should be. Even the large auditorium cannot accommodate all the people who want to hear the gospel, and not a few find the beautiful church more consonant with their taste, and comfort as a place of worship. We respectfully suggest the seemliness of a formal notice from the auditorium platform, of Sabbath services in St. Paul's.

With all the centripetal attractions to these services, as elsewhere, many observe the Sabbath, otherwise than going to church—a stroll along the beach, with worshipful thoughts, perhaps, stirred by the grandeur and sublimity of the ever restless sea, or a quiet hour's reading, on some eglantine-embowered verandah, whose fragrance is borne upon the delicious sea breezes offers temptations to which not a few succumb. Yet it is doubtless true, that nearly every visitor to the Grove, attends church, at least once on the Sabbath; and the same may be said to the credit of most of those who summer in Asbury Park, where attractive churches of all the leading denominations extend cordial invitations to come and worship. The scholarly Dr. McIntosh of Philadelphia, delighted a large congregation in the Presbyterian tabernacle, Sunday the 4th inst., and in all the churches, visiting clergymen do most of the preaching.

Last Sunday morning in Ocean Grove, we had to choose between Dr. Kynett of Church Extension fame, in the auditorium with its special attractions, and the venerable and venerated pastor emeritus of St. John's Independent church, Baltimore, Rev. Dr. Augustus Webster, who preached in beautiful St. Paul's. Of course, the crowd was at the auditorium, where Dr. Kynett discoursed for more than an hour on Christian Philosophy as compared with other Philosophies.

### DR. WEBSTER'S SERMON.

In St. Paul's, a select and appreciative congregation listened with great pleasure to a beautifully lucid and comforting exposition of the words of Jesus, "No man can come to me, except the Father which hath sent me draw him," John 6-44. Remembering the gratification and edification afforded last summer by our octogenarian friend, in discoursing on God's wonderful plan of "justifying the ungodly," we felt glad to have the opportunity of hearing him again; and deliciously sweet was the gospel as it flowed, in calm and earnest utterances, from his lips. "May it be the Divine pleasure to bless our consideration of this portion of his blessed word," was the first sentence, leading every devout soul to breathe a responsive prayer, whose gracious answer fell upon speaker and hearer, like dew upon the thirsty grass. "To get at our Lord's meaning in this passage, we must look carefully at the circumstances under which it was spoken. He does not mean to teach here, that no man has the ability of himself to come to Christ, however true that is. Nor does he mean that God has selected some whom he will draw to his son by the irresistible power of his grace, while all the rest are left to perish. This cannot be; for listen, 'The Lord is good to all, and his tender mercies are over all his works,' and again 'God is no respecter of persons.' He was speaking to the Jews who rejected him, because they misunderstood their own scriptures, and were his inveterate enemies, because they thought he assumed to supplant Moses. When he gave sight to the man that was born blind, they said, 'we knew God spake by Moses, but as for this—;' their disgust and contempt for Jesus was unutterable, they could find no name for him,—as for this—, we know not where he is." His power can come only from Beelzebub, the prince of devils. Jesus was a very cautious reformer, he only spake as they were able to bear it. In this gospel are some of the cleverest statements in reference to the doctrine of the Trinity in Unity. 'In the beginning was the Word and the Word was with God and the Word was God; the same was in the beginning with God.' Again we have a Trinity of dispensations, that of the Father and the Son, and the Holy Ghost; in each succeeding one there is clearer light given,—Jesus says, 'ye have heard, thou shalt not kill, but I say unto you, love your enemies,' taking away that which makes you want to kill. What a plain and comprehensive rule of duty, will this thing I am about to do, do any body any harm, then I must not do it. 'When the Holy Spirit is come, he will take of mine and show them unto you. All that the Father hath is mine, and when the Comforter is come, he will speak of me.' All these dispensations, however, varied in their methods of revelation, have one and the same purpose, human salvation, not partial, but seeking to draw all men to Christ, as the Saviour of sinners. 'No man can come to me except the Father which hath sent me draw him, 'they shall be all taught of God. Every man therefore, that hath heard and learned of the Father cometh unto me.' 'He came unto his own, but his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believe on his name.' This then, is the lesson of all history from the begin-

ning, men get along without God, can't be saved without God and his grace. If we only will believe on his Son, we shall never lack for grace, his grace is as free and abundant as the air we breathe. Hereafter we shall understand the Providences that are often so dark now. The careful mother loves her babe too much to let its little fingers clutch the bright flames of the burning lamp; wise parents love their children too well to allow them to remain at play, and absent themselves from school. We may shed tears over our loving parents' graves, but they will not be tears of regret, but of gratitude for their faithful care and discipline. So with our Heavenly Father, he is not pushing any one out of the way of life; all he does is done for the purpose of saving us. Even when it is all in vain, and we refuse to come to him, he cries out with anguish, 'Oh! Ephraim, how shall I give thee up.' We do not come to Christ because we resist the Father's drawing. Happy would we be this moment if we would but submit; so long as one resists he is a curse; a curse to himself, his wife and children, a curse to his neighbors. If we submit, he fills the mind with light, the heart with love, and all our powers are consecrated to his service. While he is always drawing us, he respects our will, and never forces it. Reverently we say it, God cannot force the human will. Could he do it, there would not be a sinner in the world, Let us then appreciate our responsibility, yield to the Father's drawing, and in all things say, 'Thy will be done.'

The afternoon study of the word was well attended, 1790 being the number reported present.

The evening sermons were by Rev. Dr. Caldwell, and Rev. D. M. McInturff of Athens, Tenn.

### S. S. ASSEMBLY.

An interesting and popular feature of this series of meetings was an exhibition of very fine stereoscopic views of the Yosemite, Colorado, and Utah. The magnitude, grandeur, and picturesque beauty of these wonder-lands of our country are calculated to increase our reverent adoration of their great author, while they swell the patriotic heart with grateful pride that we have so goodly an heritage.

Prof. W. L. Marshall gave as the key to the true difficulty of the Mormon problem the fact that while in Utah there are but 28 acres in every 1000 that can be cultivated even by irrigation, the Mormon hierarchy control every acre of arable land, and can thus prevent successful colonization by such as are unfriendly to their opinions.

### RECOGNITION DAY.

Instead of the familiar word Commencement, by which is designated the close of school life and the beginning of life's practical tasks, the Chautauquan University, under its accomplished Chancellor, designates the day of graduation of its students as Recognition Day.

Tuesday last, was Recognition Day at Ocean Grove. An immense audience assembled in the auditorium to hear the oration by the Chancellor, Rev. John H. Vincent, D. D. His address was a most admirable one, both in manner and matter. By a masterly description, he placed his audience "among the heights" natural and moral, the sublime scenery of an incomparable Sierra Nevada, the glories of Alpine summits, and the historic and sacred scenes of Palestine illustrating the former, while the latter, immeasurably surpassing any material heights, were sampled in such grand characters, as our own Washington, Lincoln and Grant, in Napoleon the Great, John Calvin, Martin Luther, Michael Angelo, Moses, and the peerless man of Nazareth. His peroration was a fitting close of one of the finest and most eloquent addresses, we have ever heard.

In the afternoon there were the interesting exercises of graduation and conferring diplomas upon the members of the class of '86.

Conference News.

The Camp-meeting at Wye will begin Aug. 23d, and continue ten days. The tents are all two story permanent structures. There are fifty-one tents on the ground, besides a large tabernacle which will seat from eight hundred to a thousand people. Wye is beautifully located about six miles from Centreville, from whence there are two trains each way daily, connecting with the Del. Road at Townsend. Hacks run to and from Centreville on the arrival and departure of trains. The ground is supplied with an abundance of pure spring water. The Camp will be under the very best sanitary regulations. Everything necessary will be done by the trustees to contribute to the health and comfort of those attending the meetings. A corps of revival workers will be present from Baltimore and include a number of the most prominent workers engaged in the recent Sam Jones' meetings. Wednesday Aug. 11th will be devoted especially to temperance work. Eminent speakers from abroad will be present. The meeting will be in charge of Rev. J. A. Arters of Centreville.

The camp at Deal's Island, will begin on Friday, August 6th, at 7.30 p. m., and continue till Monday morning, August 16th. The Epworth Hymnal will be used at all the services, and will be for sale on the ground. Bring your Hymnals with you. A large corps of ministers have already promised to be present, and it is hoped that Bishop Mallalieu will remain with us some time. Any one from the distance desiring to tent there, must write at once, if they wish a tent on the front circle. Canvas tents can be had of the managers at cost; put up ready for use, with floor and fly, 14x14, \$7; 12x16, \$9; company tents, 14x20, \$10. For further information address Rev. Jno. D. C. Hanna, or Rev. Jas. T. Daniel, Deal's Island, Md.

Mr. John A. Clough, of Denver, Colorado, has presented the M. E. church at Bridgetown, with a handsome Estey organ. This was the first church Mr. Clough joined, about 50 years ago, and pleasant memories cling there still. He will also furnish the bulk of the means to repair the old building and refurnish it. Through the efforts of Rev. Mr. Sharp, effective work is being done within the bounds of his circuit.

The St. Michaels M. E. church is nearing completion. The oak paneled ceiling is finished and looks very handsome. The walls are to be frescoed, and pipes are to be put in the building so that gas may be used instead of the coal oil lamps. It would be well for the Episcopal church to have gas also, as the two churches could combine and use the same machine, thereby reducing the cost for each church. We hope they will consider the matter.—*Easton Gazette*.

The rooms of the Conference Academy are being painted and papered, and when completed, they will be more comfortable than at any time previous. The facilities of the music department have been increased, by a new upright Decker piano. The faculty will be the same as last year, excepting the assistant in instrumental music, Miss Hanlin retiring, and Miss Orphella Johnston, late assistant music teacher in Bordentown Female College, entering.

Rev. Geo. A. Phoebus, D. D., preached at the M. E. Church, Christfield, last Sunday morning week. The Dr. is visiting friends on the Peninsula.

The Sunday School of the Dover M. E. Church, went to Tolchester last Thursday.

The M. E. Church at Cambridge, Md., are making arrangements for paying off the debt on the church, which amounts to \$5000. At a meeting recently held for the purpose of devising ways and means, nearly \$1000 was pledged.

The Methodist Episcopal congregation of Salisbury have decided to build a new church instead of repairing the present structure. They calculate the building to cost \$6,000, two thirds of which have already been subscribed.

The authorities of Union church, Zion circuit, have resolved to erect a vestibule in front, about 11 feet square, and to make other improvements, and secured on Sabbath July 4th, at the close of the sermon, \$521 in cash and reliable subscriptions, in a few minutes.

Bishop Mallalieu has promised to be at Woodlawn Camp this year. The time will be definitely announced hereafter.

Ezion M. E. church this city, will be rededicated to-morrow, Bishop Andrews preaching in the morning.

Rev. Jacob Todd, pastor of Grace M. E. church, this city, is expected to be present at Woodlawn camp, and will preach on the Sabbath.

Rev. John H. Dashiell D. D. of Washington, D. C., will be present, and preach sometime during the camp.

Rev. J. A. B. Wilson requests us to correct a statement in the sketch of Rev. Alex. Craig, D. D., in regard to the increase in the missionary collection, during his term as Presiding Elder, which should have been 140 per cent. instead of 112 as stated.

Letter from Powellville.

DEAR BRO. THOMAS.—Having received authority from Presiding Elder Wilson, I went May 17th, to preach at "Congo Branch," a place where service has not been held for some time. This is an extra service held every two weeks, seven miles from my home. Arriving at this church on my first round, I was told that the *President* would preach there, on this particular evening. With others who seemed anxiously expecting a *Chieftain* to fill their pulpit, I waited awhile; however, as the *President* did not come, the stranger, to the surprise of the expecting company, ventured to announce a hymn, call to prayer, and proceed with the service. Good attention was paid, and we hope some work was done for the Master. We find here, a people willing and ready to hear the message. Our congregations increase, and the prospect is fair for building up this forsaken church.

At St. James', a place which some had thought must be given up entirely, the people have decided to build a new church, 30x36 feet, with recess pulpit; to compare favorably in its finish, with other churches. A building committee has been elected, a deed for a beautiful site has been given; in a few days the lumber will be hauled, and the work of building will be pushed with business-like haste.

The trustees at St. Paul's, not willing that Methodism should longer suffer in their hands, have concluded to build a new church, on a lot which has recently been given to them for this purpose. Their church will be nearly the same size as the St. James'. At the beginning of this Conference year, there was talk of building here, but though we have made haste slowly thus far, we are happy to be able to state that the matter has now taken a permanent form, and is sure of being carried to completion.

At Wesley, we are expecting to repair the old church building, and make it comfortable for the time being.

The St. John's people, unwilling to sit longer in darkness, have taken out the old windows, some of which were of opaque material, and have put in new windows of a modern pattern.

Our people are fully aware that the preacher needs a comfortable house, and will see to it that one is had. In a few days we shall have a deed for land, on which a parsonage will be built; 16x34 feet, with a back building attached.

Powellville circuit is struggling for a better state of affairs, and our determination is to *push hard* for victory; but will not some liberal minded, large hearted friends come to our assistance? We need help, and need it now. Any amount sent to the undersigned, will be thankfully received, and duly acknowledged. Our Children's Day was a very pleasant and we hope, a profitable occasion. Collections good. The children performed their parts well. The choir did themselves credit by their excellent music.

We are encouraged by good congregations all around the circuit. At some places, many remain outside for want of even standing room within. Our Sunday-schools are interesting and getting on reasonably well. Collections mostly taken, and will compare favorably with those of former years.

My people have more than once taken charge of the preacher's dwelling, and when they were gone, we were pleasantly surprised to find so many tokens of kind regard, left behind. What is better than all else, I rejoice to know surely the Lord is among his people. Peace, harmony and brotherly love prevail; and we are pressing forward to greater achievements in spiritual life. I am not sorry there is such a District as Salisbury. With a man at the front who will lead, and others earnestly seeking to follow with full faith in the word of Jesus, "Lo I am with you alway." By the grace of God and the co-operation of my people, I hope to do my part; and earnestly ask the prayers of God's people, that we may be able to dedicate two churches, and build a parsonage during this year.

I am as ever,  
Yours in the work,  
W. W. CHAIRS.

Letter from Hurlock's.

DEAR BRO. THOMAS.—We have many things to say, and some which might have been said before, about the work of the Master, but must now say the most interesting. We have heard much about Children's Day, and the success attending its celebration. We never fail to keep it, and always have a joyous time, but this year more so than ever, if possible—collections nearly twice as large as ever before. Some say that the children should be publicly praised by the pastor for their success in reading, speaking and singing on their own day. If we were to begin this, we would hardly know where to stop, and more, the children are of our own home, as it were, and hence we let those who listen as visitors, pay their own compliments.

Our third year among this people, is passing rapidly away. God is with us still, and we are praying for a still greater manifestation of His saving power than we have ever had before. All except two of the probationers at Washington, (numbering 15 in all,) have been received into full membership, and more to follow. We are just now on the eve of holding a Sabbath-school convention—short speeches by old and young, readings, recitations, and essays on Sunday-school work; refreshments to follow. We will report next time. G. F. H. July 20th, 1886.

Secretary or Censor, Which?

BROTHER THOMAS.—The article in your issue of July 17th, headed, "Dover District Preachers' Association," is signed by Brother F. M. Morgan, as secretary of the Association. Either the signature or the article is misleading. If he writes as secretary, then his duty is clear; he should publish the minutes of the Association as they were approved by the Association. This, brother Morgan has not done. In paragraph 2 of the article, he speaks of a paper on "Fraternal Courtesy;" and all of that paragraph beginning with "if all the assertions," and on to the end of the paragraph, had no place in the minutes of the Association, and therefore have no right to appear in an article purporting to be a copy of the minutes approved by the Association, as of course every one understands that article claims to be.

The reason I desire to have this understood, is this; the portion of the paragraph indicated, contains rather a serious intimation against me personally. It says distinctly, "if all the assertions and intimations of Bro. Collins' paper, are founded upon facts, etc." This, as every one must see, implies grave doubt as to the truth of those statements. And such a record in the minutes, had it been approved by the Association, would have been equivalent to a very severe vote of censure. But such a minute was never read before the Association for their approval, and consequently forms no part of the record of the Association; and I certainly hope he will do me the justice to state the fact that that portion of the article was not in the minutes.

If, however, Bro. Morgan, as a brother minister, doubts the statements, that is a very different matter; for every man must use his own judgment in all such matters. But it seems to me the proper time to have expressed those doubts, would have been while we were all together at Seaford. I was prepared, had they been called for, to prove every assertion made, by facts, figures, names and dates that cannot be gainsayed. And if Bro. Morgan will take the trouble to call upon me, at home or elsewhere, he may chance to meet me, I can, and will, cheerfully give him those facts for his own satisfaction.

Exceedingly regretting to have occupied so much of your space,

I am, very truly yours,  
VAUGHN S. COLLINS.  
Fellon, Del., July 20th, 1886.

PERSONAL.

Rev. A. D. Davis has been on a visit to his family in Georgetown. His missionary work in Accomac county, which is his pastorate, is progressing very encouragingly. Already one church has been built and dedicated, and work has begun on two others. He has organized three Sunday-schools, and the services in the Tabernacle are largely attended by the people.—*Denton Union*.

Spry Sherman, Esq., one of our leading members in Vienna Md., was among the crowd that assembled at the auditorium at Ocean Grove, Sunday morning last. He had run up from Baltimore for a sniff of old Neptune's balmy breezes, and a Sabbath's pleasure in the city of the saints.

Rev. W. L. S. Murray, pastor of St. Paul's, Wilmington, with his wife and daughters, spent a few days at Ocean Grove the early part of the week, en route for a visit to Mrs. Murray's relatives in northern New Jersey.

Brother and sister Murray and two of the editor's daughters were among the graduates of the C. L. S. C., class of '86.

Rev. J. L. Houston is again comfortably settled in a cottage in Asbury Park, and appears to be much improved in health. He paid the editor a call this week, and promises to favor us, at his convenience, with some personal recollections of his ministerial experiences.

Rev. E. N. Kirby has been appointed instructor in elocution in Harvard University.

James N. Tood, Esq., of the *American Union* and the *Caroline bar*; Mr. Robert M. Todd, of the *Easton National Bank*, John R. Todd of *Dickinson College*, and Mr. George Todd, of *Drew Theological Seminary*, are visiting their father, Rev. R. W. Todd, in Snow Hill.—*Snow Hill Messenger*.

Rev. Vaughn Smith, of Wilmington, filled the pulpit of the Elkton M. E. Church on Sunday, July 11th, the pastor being absent on a visit to his father in Virginia.

Queen Victoria ascended the British throne on the 20th of June, 1837, and is now in the fiftieth year of her reign; and has, on the whole, been one of the best sovereigns Great Britain ever had.

Miss Ida Davis daughter of Rev. A. D. Davis, has been re-appointed first assistant teacher of Georgetown Delaware, academy.—*Federalburg Courier*.

During the absence of Rev. H. L. Bunstein in Europe, the pulpit of the Presbyterian church in Milford will be filled by Rev. J. S. Willis.

ITEMS.

There are 347 female blacksmiths in England, all of whom actually swing heavy hammers and do men's work.—*Ec.*

According to the estimate of the Dean of Westminster, one-fifth of the whole population of England and Wales are in Sunday-schools—i. e., there are 600,000 teachers and 5,200,000 scholars.

It is stated that the Red Sea is losing its ruddy hue, which is due, as is well known, to the presence of a microscopic plant. Other spots in the ocean are similarly discolored. Recently, it has been found that the dark green color of some portions of the Arctic Ocean, is due to the same minute species of plant of the seaweed order. It is believed that the whale's food, very minute animals, live on this microscopic vegetable. Whales gather in localities where the dark green discoloration is noted, so that an important branch of commerce seems dependent on the existence of a minute plant, unknown until recently.—*Northern Christian Advocate*.

The Loudon *Electrician* is the authority for a new and easy method of relieving the toothache. It says that if a thin plate of zinc be placed on one side of the gum, and a silver coin on the other side, with the aching tooth between them, and then the edges of the metals brought together, a weak galvanic current will be established, that will cure the pain. It looks possible, and is the sort of thing one could easily get somebody to try.

Dr. T. L. Cuyler understands the art of "putting" things, as will be seen from the way in which he "puts" his opinion of one of Ward Beecher's harum-scarum "utterances." In a recent article, Dr. Cuyler says, "My brilliant neighbor has unwisely said that 'Doctrine is only the skin of truth set up and stuffed.' Just imagine St. Paul writing to Timothy, 'Give attendance to—the stuffed skin of truth!'"—*National Baptist*.

On and after October 1, 1886, *The Educator*, Rev. W. M. Frysinger, D. D., will be published as an illustrated monthly for the home and school, at sixty cents a year.

It ought not to require an agonizing effort for a church, two million strong, to raise one million dollars annually for missionary purposes. When once we have crossed the million line, and find that it has taken no bread from our mouths, no raiment from our backs, but only a few more pennies per annum from our pocket, we shall probably wonder why we delayed so long to come up to this reasonable and creditable standard.—*Michigan Christian Advocate*.

Edinboro, Erie county, Pa., is spoken of as a "beautiful town, with its lovely flowers, fine schools, no license, and the largest and finest school library in the state."

Southern prohibitionists point with pride to the fact that the town of Salem, N. C., has permitted no liquor to enter its limits in one hundred years. It is a Moravian town.

Some person has figured out that Easter, which fell on April 25th this year, had not been as late since 1794, and will not again be so late until 1943.

A whole town of 500 people, in China, (near Foochow), has adopted Christianity. This result was largely brought about by a native Christian preacher, who faithfully pointed the people to the only Saviour in the midst of the cholera plague last summer. Their appeals to their idol gods were in vain; but when they called upon the true God, He helped and saved them.—*Baltimore Methodist*.

If Fiji be tried by the moral test, the missionary test, or any other test, there is not a country on our globe, which is more eminently Christian. In 1865, the Fijians were cannibals; the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, was looked upon in the light of so much beef; the prisoners deliberately fattened for the slaughter. Now there is not a heathen among them; and out of a population of 112,000, no fewer than 102,000, are adherents of the Methodist church, the others belonging to the Roman Catholic church. There are 53 native ministers, and eight of the theological students have offered to go as missionaries to New Britain. All the schools are Methodist.

To attempt to serve God without love, is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.

Eight pupils in the Vincennes, Indiana, high-school, refused to appear on the stage at commencement, to receive their diplomas, because Miss Grace Brewer, a colored girl, was permitted by the directors to graduate. We are glad to say that Miss Brewer received an ovation from an immense audience.—*Ec.*

The Presbyterian clergy in Maryland, an exchange says, are agitating a change in the State constitution's proviso, debarring ministers from holding seats in the Legislature. We think ministers of the gospel have higher duties. At the same time, we think it is unworthy of a Christian State, to place such a stigma upon an honorable class of its citizens. We hope all others who believe in fair dealing, and condemn unjust discriminations, will join "the Presbyterians" in agitating for this Reform. As appropriate, we give the following:

"A Methodist minister, as popular now as in his younger days, and well known in Pennsylvania, was proposed some years ago, as candidate for the Legislature. His letter of declination is too good to be lost: 'I am informed that my name will be presented at the Convention for nomination as candidate for the Legislature. I appreciate the kindness of my friends, but must decline the honor. My reasons for declining, you will find in Nehemiah vi., 3.' Not having a Bible in the Convention, a messenger was dispatched to find one, when the reasons were found to read as follows: 'And I sent messengers unto them saying, I am doing a great work, so that I cannot come down—why should the work cease whilst I leave it and come down to you?'"—*Lockhaven Express*.

New Auxiliary W. H. M. S.

At Mt. Salem church, Wilmington, Del., on June 30th, Miss Emma Hoffecker organized an Auxiliary of the Woman's Missionary Society, numbering forty members. Miss Mary McGill is President, Miss Amy L. Clark Corresponding Secretary. Thanks are due the pastor, Rev. R. C. Jones, for the aid so freely given to the work.

Earnest Days.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some goodly strength or knowledge gained for yourself. So, from day to day, from strength to strength, you shall build up indeed, by art, by thought, and by just will, an *eccllesia*, of which it shall not be said, "See what manner of stones are here," but "See what men."—*Ruskin*.

The Passenger Department of the New York, Philadelphia and Norfolk Railway Company, has issued a small hand-book of summer excursion routes to the Virginia Springs, Natural Bridge, Luray Caverns, Old Point Comfort, Lynchburg, and Richmond, for distribution to those contemplating a summer's trip to any of these delightful resorts.

These new routes of summer travel combine not only the attractions of mountain scenery and the historic battle-grounds of the Peninsula Campaign, but afford stop-over privileges at Old Point Comfort and Richmond for additional sight-seeing and rest.

The books embody all necessary information as to rates and time of trains, &c., and may be had upon application at the principal ticket offices of the Pennsylvania Railroad Company.

Obituaries.

William H. Price was born on Corsica Creek, Queen Anne's Co., Md., Oct. 1831, and died at Belle View, in the same County, March 25th, 1886.

He was an official member of the church; was deeply interested in its welfare, and was a constant worshipper at its shrine.

JOHN W. POOLE.

Miss Leah Thomas died at the residence of her nephew, Mr. Thomas Leckie, East New Market, Md., June 23d, 1886.

Increasing infirmities had prevented her for some years, attending the services at the church, yet in spirit she was there with the Christian worshippers.

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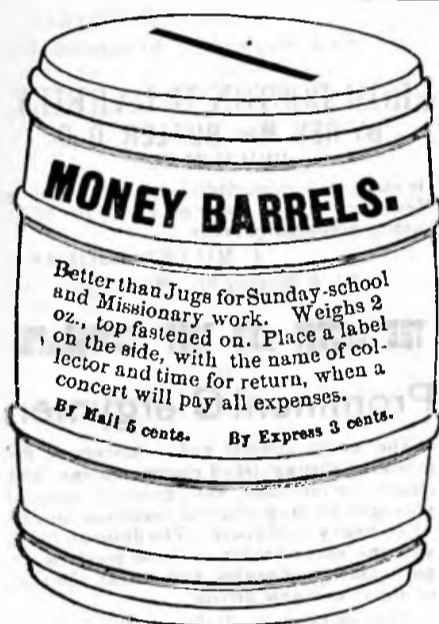
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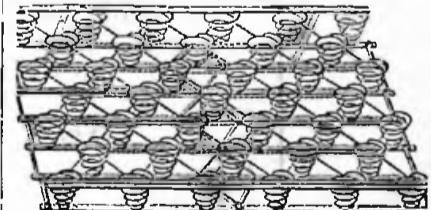
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