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FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Methodism in Italy.

BY LEROY M. VERNON, D. D.

The Italian Methodist Episcopal Church is one of the latest scions planted from the maternal American stock. From the St. Louis Conference, sitting in his former pastoral charge in St. Louis, March 14, 1871, the writer was appointed by the late Bishop Ames to Italy as "missionary, and missionary superintendent." At the Bishop's invitation, rising from his conference secretarial table for an impromptu word *apropos* of the announcement, and for a fraternal leaving-taking, had he foreseen ever so dimly what awaited him, he would have stood dumb with dismay, or at most might have muttered out—"Who is sufficient for these things?" Though reaching Italy in August, 1871, the superintendent, from restraints entirely independent of his own will, and of American rather than of Italian origin, could only begin public services in June, 1873. While before arriving, utterly ignorant of the language, he took a good share of the first public service in Italian—after a fashion, a fashion he has long ceased to follow!

Though at first the obstacles, to action, to any accompaniment or following in our religious services, to the acquisition of working forces native to the country and for a vernacular harness for our ideas, faith and aims, seemed appalling and insurmountable, yet with every step taken, even as in the dark or against a wall, the way providentially opened and the space about us strangely enlarged. Helpers, one after another, were graciously raised up from unforeseen sources; station after station was established, and our work, despite pertinacious contradiction and systematic obstruction everywhere from Romanists, grew and strengthened gradually in all the elements of Church life and character. Finally, in March, 1881, just ten years, almost to a day, after my appointment from St. Louis, Bishop S. M. Merrill organized the Italy Annual Conference in the city of Rome. Among the members of this newly constituted Methodist hive were several men of superior natural gifts, of rare culture, and of high moral and spiritual character. Some of these had been called from the ceremonial service of semipagan altars to the scriptural knowledge and spiritual service of Him, "who offered up himself" once for all time and persons. Others, like Luther, had come forth, through many inward struggles and outward conflicts, from the gloomy, abnormal and perverting life of the monastery; one indeed, a "Passionist monk," had been for a period the guard at the foot of those same "holy stairs" upon which ascending upon his knees, Luther had found the turning point of his career, from which rising and turning, he walked down and out into the world to kindle the fires of the Reformation to the cry, "The just shall live by faith." Others still had been marshalled into this new militant host from the lay Catholic ranks, after honorable service in teaching, in literature, or in the army. While a number, born of Waldensian parents, partly educated in their schools and partly elsewhere, when moved to active Christian life and labor, were providentially led into our Church and ministry. There is thus a marked variety in the character of our ministers, due in part to the con-

ditions and circumstances of our beginnings; a variety which, having its disadvantages, has also its advantages and strength—under judicious and patient direction.

The sixth session of our annual conference was held by Bishop W. X. Niide, in April last at Pisa, and proved a highly interesting and important occasion for the consolidation and promotion of our interests. Our records show twenty-eight native ministers, one superannuated and another supernumerary, twenty-two stations divided into the two districts of Rome and Milan, with American presiding elders, and a membership of about twelve hundred, probationers included. Sunday schools are established and nurtured with diligent care, though against a sea of difficulties; all children having to be accompanied by adults. We publish a monthly paper, edited by the writer, and a *Quarterly Review*, by the kind offices of the Tract Society. We are publishing Sunday tracts and small volumes, distributing tracts, Bibles, and multitudinous portions of the gospel, and fearlessly flinging every available lighted brand into the superstitious darkness about us. Limited as our achievements may be deemed by our friends in more fortunate fields, they suffice often to make neighbor priest cry out with Mephistopheles, "On they go—on, replenishing, renewing. It drives me mad, to see the work that's doing."

Bishop Niide's visit and labors among us have been very acceptable and beneficial. His kind courtesy and appreciation, his peculiar equanimity and his characteristic fairness and impartiality were most opportune, and won for him the hearty good-will and veneration of all. His preaching and all his public offices were in the spirit and power of Elijah. He, too, like his predecessors, felt with us the great need of a strong aggressive and soul-saving work amid the revolting superstitions and idolatries of the Papacy. Multiplied thousands here go ambulating through life, muttering their ceremonial prayers and counting their beads, the with names of the Church, the saints and the Virgin ever upon their lips, fasting and doing penance; but having "received the spirit of bondage again to fear," they bear hearts troubled, desolate, and devoid of the consolations of true religion, having besides gloomy forebodings of purgatorial fire, "a certain fearful looking for of judgment and fiery indignation." Many feel the terrors of the law, the awakenings of truth exaggerated, but find not the soothing balm of the gospel, nor the comfort of the Holy Spirit. Their mournful condition is enough to inflame the coldest heart with god's zeal, and daily stirs us, as a clarion call, to fly to their rescue with every resource.

Besides our own, there is a Wesleyan Methodism in Italy, planted and sustained by the Wesleyan Methodist Church of England. Their work is nearly twice as old as ours, has had two English representatives and districts from the first, has had more abundant means, and is thus very naturally more numerous than we, both in ministers and in member, as well as in stations. Both they and we are well minded to be brethren, and to live and work together as such. Taking the Methodist Episcopal and the Wesleyan Churches together, Methodism is the most extended, the strongest, the most aggressive and the best sustained

Protestant religious force in Italy. If it please God, her banner, which has led the van in so many glorious fields of Christian endeavor and victory, shall preserve here its traditional place in the front rank.—*Central Christian Advocate*.

Describing the Indescribable.

The *New York Tribune* reports Rev. Dr. Parker's sermon in Plymouth church Brooklyn, October 21, on the text, "He is not here, but is risen;" Luke 24-6. We give some of his illustrations of the wonderful significance of Biblical terms.

"Speaking of Jesus Christ, the angel said, 'He is risen.' That is really all we want to know. If we carry that word up to its highest significance, it will suffice at once the reason and the imagination. It is the best word that can be chosen. It points toward a definite direction, but it makes no attempt to localize and define. Who can measure and state in plain figures the significance of this word 'risen?' It is a height a distance, an elevation, an unnamed place in God's infinite firmament, away beyond the sun and the stars and farthest light that glimmers on the strongest telescope. It is a word which begins but never ends. We may see where the Ascended One begins His ascent, but where and how He has ended it, if end it he ever may, we cannot tell. The Bible is wonderful in its choice of terms in describing the indescribable. The Bible has to encounter the difficulty of language, and in encountering it, what other book has succeeded so well?"

The Bible describes the creation of the heaven and the earth. What date does it fix for the infinite miracle? Let poetry dream, let philosophy speculate, let reason argue, and then produce the results of all the processes, and what can equal the sublime words used by the Bible, namely, 'In the beginning?' That is the dateless date. That is the dawn that was never seen by created eyes; the morning that shone before any life awoke. It is the beginning, yet no man can discover its precise origin. Geology cannot pick its way to that antiquity through all the rocks on which it lays its hammer or its instruments of what names soever. Yet who would be without that word? We needed some indication of the origin of things, and we must either have one that was local, limited, and arguable, that is to say, open to contention and controversy, or we were to have one that at once challenged and satisfied the imagination and that called upon reason to say about the creation what God said about its completion, 'It is very good.'

"Take as another instance of the choice of words by the Bible the description which is given of the duration of the Almighty himself: We read that God is 'from everlasting to everlasting.' How well this harmonizes with the expression, 'in the beginning.' These two indications of time and space might have come from the same pen. Who can measure the distance between everlasting and everlasting? Having measured one everlasting we are called upon to lay a line upon another period equally long. Who can do the impossible? who can measure the immeasurable? Yet who is not content with the sublime assurance that the God of heaven and earth wrought His miracles 'in the beginning,' and that He Himself is from 'everlasting to everlasting?'

"Take another instance indicative of the same thought and process; indicative of the same difficulty of incarnation, but yet approaching almost the completion of the miracle. We find this instance in the words which assure us that God has removed our transgressions from us 'as far as the East is from the West.' No poet can amend this form of expression. It stands alone in unique dignity and pomp and pathos. Who can measure the distance between the East and the West. Where does the East begin, where does the East end? Who could have his sins further removed from him? Let us submit these words to the test of literary criticism, and let us be decent and just in our acknowledgment, that come the Bible whence it may, there is a marvelousness of expression about it not to be found in other literature.

"And yet although we are told indefinitely that Jesus Christ is risen, in other portions of the book we are told with some precision to what point the Savior has ascended. We are told, for example, that Stephen said: 'I saw heaven open and the Son of Man standing on the right hand of God.' What a marvelous instance is this, of definite indefiniteness! We think we are to hear precisely where Jesus Christ is, and behold we are left in as great amazement as before. Where is the right hand of God? Rather where is it not? The right hand of the Lord fills all things, holds all things, mightily rules all things. The right hand of the Lord worketh gloriously. The right hand of the Lord is under the hills and behind the blazing suns and above the starry firmament. Yea, who shall shrink from saying that all hell itself burns within that infinite grasp? Thus when we expected to hear exactly where Jesus Christ is, we were told that he is at the right hand of God; but when we ask where that hand is, a voice answers, 'Where is it not?'

Bishop Taylor, Full-fledged.

Our brethren in Philadelphia are wrestling vigorously with the *Status* question; and as the discussion progresses, "our Missionary Bishop," and his parity with his associate "Superintendents" come out more and more clearly, and the Book Committee's blunder in refusing his claim on the Episcopal Fund becomes more and more egregious, the following is from the *Philadelphia Methodist* of the 30th ult.

Rev. Wm. L. Gray, D. D., took the floor and made a masterly defence of the true Episcopacy of Bishop Taylor, and his consequent right to be supported in common with the other Bishops out of the Episcopal Fund.

After some remarks as to the importance of discussing the question in advance of the General Conference, Dr. Gray said the real question underlying the whole discussion was, "Is Bishop Taylor a Bishop of the Methodist Episcopal Church?" In advocacy of the affirmative of this question, he proceeded to trace the history of the action of the General Conference leading to his election and consecration, the appointment being recommended by the Committee on Episcopacy, with the special object of providing Episcopal supervision for Africa in the absence of the regular Bishops, who either could not or would not visit and supervise the work in that country. After careful consideration the report was ad-

opted, nominations made, and Wm. Taylor, a lay delegate representing South India, was elected and subsequently consecrated with the other new Bishops. Soon after the adjournment of the Conference, Bishop Taylor had sailed for Africa, presided in the Liberia Conference, made his reports to New York for the General Minutes, just as other Bishops do; and from that time till the present had been performing the work of a Bishop of the M. E. Church, showing that he was acting the part of a Bishop in Africa as certainly as the others are doing in America, Europe, or India.

As to his views on the subject of establishing self-supporting missions, they were known by everybody at the time of his election, and no one dreamed that he would, in opposition to all his antecedents, take a support from the missionary treasury. His views, too, as to his episcopal equality with the other Bishops were also known before the close of the General Conference; for four days after his election he had stated them very fully in a letter to his friend, Dr. McDonald, a letter which was at once published.

His application made while at sea to the Book Committee for a salary from the Episcopal Fund, was made in the interest of others who might succeed him rather than in his own behalf. The Book Committee were not authorized to interpret the law. If they had a doubt as to his right to pay from that Fund, they ought to have given him the benefit of the doubt and left to the next General Conference to correct the error, if any were committed. To decide that he was not a Bishop was an unwarranted assumption on their part, and to send him to the Missionary Board for a support was but little short of an insult. Nay, as he was in no way under the jurisdiction of the Missionary Society, that society had no right to offer him a dollar from its treasury, and he, as an honest man, could not have taken it, whatever his necessities might have been. The whole trouble in Bishop Taylor's case, he thought, was the result of prejudice. The Bishops themselves were opposed to his recognition as an equal, and only at the suggestion of Bishop Simpson had he been invited to the platform. He did not respond at once to that invitation, as there was no one to take his place as lay delegate to represent the South India Conference. But, he did occasionally occupy a place on the platform, deeming it his privilege, to act for the time being in both capacities.

The Greatest of Men, the Best Christians.

SIR ISAAC NEWTON, was one of the greatest geniuses that ever appeared in the world.

Said the Marquis de l' Hospital, "I represent him to myself, as a celestial genius, entirely disengaged from matter."

Said Kiel, "Of ten parts, nine of them are of his discovery and invention."

To crown all, he was a firm believer and a serious Christian; he applied his discoveries concerning the frame and system of the universe, to demonstrate the being of God, and illustrate his power and wisdom in the creation.

He devoted himself to the study of the Holy Scriptures, prophecies, and events relating to the Messiah.

His chronology explains the connection between sacred and profane history; and furnishes new illustrations of several texts of Scripture.

Dr. Ryland says, "You see the geometrical of the world bowing his under-standing to the revelation of God, and studying that revelation all his days. His Bible was always on the table."

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Temperance in Harrington, Delaware.

During the last session of the court at Dover, the ladies of the W. C. T. U. presented a remonstrance against the licensing of the Harrington House, which was signed by many of the leading citizens of the place, irrespective of parties. In this remonstrance, they charged that the house was kept in violation of the law, that gambling was allowed and liquor was sold to minors, and to habitual drunkards, and on the Sabbath. At the same time they brought the matter before the State's attorney; that he might have the parties indicted by the grand jury. They also gave the State's attorney a list of names of persons who would be competent witnesses in each indictment. Now what follows, is a burning shame on the fair name of our State, and a sad fact that even the law in the way of its affairs, is the hands of the cursed rum power. The facts are as follows, and more than one person in Harrington stands ready to prove it. The summonses were sent by the State's attorney to the proper officer, to deliver them to the parties who were desired as witnesses before the grand jury. The officer instead of promptly discharging his duty, allowed the parties to "skip" and make good their escape; the minors were sent out of town by the rum parties under the cover of the night. Of course there was no indictment found by the grand jury. While the rummies and their friends rejoiced over the sharp trick, it has done much to make others, who have seemed indifferent on the temperance question, realize the danger of the rum power. The friends of temperance are determined to watch with an "eagle's eye" for the first violation of the law. These Christian women are in earnest: it is their homes that they are seeking to protect, and their husbands, sons and brothers, that they are seeking to save.

We understand that the proprietor of the hotel has secured a copy of the remonstrance and the names, and placed it in his *rum den*; and also has given notice, that he will not have any dealings with those persons who had the moral courage to place their names to the paper. It would be well for him to study the list, and to understand that there are men and women in Harrington who have not made a "covenant with death" and an agreement with hell. It would be well also for him to have a list of the drunkards he has made; a list of the blows the poor wives have received from the hands of husbands whom he has made drunk; a list of the children whose bread-money has been turned over to him for rum; and a list of the souls he is sending to hell. His ears ought to be filled with the moaning of these lost spirits, and his eyes made to gaze upon the ruin he is working. If there shall be one fiend in perdition, who will sink deeper into the burning fire of hell than another, it will be the rum seller.

WIFE AND MOTHER.

Murdering the Innocents.

The most tragic pages of human history will not be written until the agonies inflicted by the saloons upon the mothers' wives, sisters, and children of drunkards have been portrayed. That can be never fully done. The sufferings of these victims of a fiendish traffic are too horrible to be fully described. The drink-shop curse rests with crushing force upon a woman. The horrors to which the drink-shop exposes them are worse than those of slavery. The suffering of the wives and daughters of drinking men are more acute and dreadful than any

others experienced in this world. The drink-shop turns men into wild beasts, and then lets them loose upon their families. A living man chained to a putrescent corpse is not more terribly situated than the wives of drunkards. Unable to escape the close relationships of wifehood, they are constantly exposed to brutalities so revolting and heart-rending that their very existence is a prolonged tragedy. Children born with an inherited appetite for drink, of refined, pure mothers, tell a story of the beastliness of drunken fathers and of marital misery that we shudder to think of and dare not describe. Hell itself cannot be worse than the lives of such wives with such husbands. Vivisection has aroused a great deal of indignation; but what is the torture of a few animals in the name of science in comparison with the vivisection of the hearts of wives and mothers, which goes on daily, under the operation of the drink-shop.—*Lever.*

Temperance Address.

BY MRS. MARY WHITALL.

Beloved Fellow Workers:

We are met here to-day to review the past, and to look out into the future; to count the fair sheaves of golden grain, and to make ready for the sowing of fresh fields that await our coming.

The past year has been the best year of the Woman's Christian Temperance Union of Maryland. Our roll of local Unions has been more than doubled; since last we met, more than 90 new Unions having been added. We have paid into the National Treasury, membership dues for 1800 members this year, when last year we only paid for 800. The work of organizing the State, which began so auspiciously at our last convention by the call from the delegates of Cecil Co., for an immediate organization, was happily initiated by the successful formation of a county Union in Cecil, the first county Woman's Christian Temperance Union of Maryland. This has been followed by the organization of 11 counties, one after the other, until now we have successful county Unions in Cecil, Carroll, Harford, Howard, Montgomery, Kent, Washington, Frederick, Baltimore, Worcester, Queen Anne's, and Talbot counties.

We had the valuable aid of Mrs. Jewell, of Rising Sun Union, Cecil Co., in preparing the work on the Eastern Shore. Under her guidance, Mrs. Washington, of Connecticut, gave us most excellent service. Mrs. E. A. Black and Mrs. I. H. Martin, our State organizers, have carried on the work of organization, with energy and skill; Mrs. Black having been in the field the greater part of the time since our last convention; and Mrs. Martin going whenever it was possible for her to do so.

Our counties which have been organized, are in good working order, prepared to push the work along the various lines covered by our departments.

In looking back over the way the Lord has led us during the past year, we can say, surely the good hand of our God has been upon us, and He has helped us; and in His strength we may go forward to the work that is before us. When we remember that the work is the Lord's, and that we are His instruments, we may surely claim His power in the doing of it. If the work of the past has been greatly blessed, we may expect much greater blessing in the coming year. The women of Maryland, now being aroused, as they have never been before. Their hearts have been touched, their consciences have been awakened, and they have been set to thinking on the great subjects, which have been brought before their consideration in the work of the Woman's Christian Temperance Union. If this great stimulus to thought were all that had been done throughout our State, I should count it a great work as "it is thought, that shapes and governs the world." "I hold it true that thoughts

are things endowed with being, health, and wings; and that we send them forth to fill the world, with good results or ill." There has been no greater purifier of the thought of humanity, than our own blessed Woman's Christian Temperance Union, with our high-thinking Frances E. Willard at its head.

Men and women and children are being taught to think, that the drunkard can be reclaimed, that the outcast can be reclaimed, that our homes can be protected, that our boys can be as pure as our girls, that our nation can be freed from the dread liquor-traffic, and that our politicians can be statesmen.

It is our faith in Jesus Christ, our living triumphant Saviour, that enables us to think these thoughts, and to impress them upon those around us. If He came to open the prison to them that are bound, and to set the captives free, we expect it to come. If He came to make and end of sin, and bring in everlasting righteousness, we know that the liquor-traffic must go, and that men must be pure and noble and good.

Let us not waste our strength by dwelling too much upon the sin and crime and evil that seem to be entrenched so strongly in the body politic. Remember our Master's words, "Overcome evil with good." It is said of charity which is greater than faith, or tongues, or martyrdoms, charity believeth all things and hopeth all things. "Believe then on the Lord your God, so shall you be established."

As a result of the growth of our Woman's Christian Temperance Union in Maryland, we may look for a great advance in temperance sentiment throughout the State, and a more determined effort for Constitutional Prohibition in Maryland. The present status of Prohibition in our State is very encouraging and is largely due to the work of the Temperance Alliance aided by the W. C. T. U., and other temperance organizations. Of the 23 counties in Maryland, 17 have prohibitory laws, 8 entire counties are under prohibition, Kent, Harford, Cecil, Howard, Garrett, Caroline, Calvert, and Montgomery; all of Somerset except one district, all of Queen Anne except one precinct, all of Talbot except one district, all of Dorchester except two districts, all of Anne Arundel except Annapolis and one precinct, ten districts in Frederic County, five towns and two districts in Baltimore County, two towns in Worcester County, and one school district in Wicomico County. The growing prosperity of those counties where prohibition is enforced, and the immunity of the people from crime and poverty has created such an enthusiasm in favor of prohibitory laws as to lead us to believe that when the happy moment comes in Maryland, when the vote shall be cast for or against an amendment to our constitution prohibiting the sale and manufacture of alcoholic beverages, there will be such an expression in favor of the prohibitory amendment as shall do honor to the men of Maryland, and shall deliver our beautiful state from the overhanging curse. Our present prohibitory laws are only statutory and are liable to change at each legislature. We shall never be secure, until prohibition is indelibly engraved on the Constitution of the State of Maryland.

When we look back over the 14 years of history which our National Woman's Christian Temperance Union has been making, and see it, with its steady onward march from its birthplace in Ohio taking cities and districts, counties and states, and territories into its communion, until it reaches from Florida to California, and is even now pushing on into Alaska, we can but exclaim in wonder, "what hath God wrought."

And now it is our privilege to reach out west and east across the sea, and clasp hands on the west with the W. C. T. U. in the Sandwich Islands, New Zealand, Australia, Japan, China, and even India. And to the east we meet

the noble British women and unite with them in the World's Temperance Union, and together we move on through Sweden and Norway, Scandinavia and Germany, and even into Russia, where the Czar has given to the temperance men and women the privilege granted to no others, of holding meetings in his empire.

This rapid glance at the work our sisters are doing all over the world is an inspiration to us, and will encourage us to more earnest efforts in our more circumscribed field.

Two hundred thousand women are working, "wearing the white ribbon over their faithful hearts;" and as our national president has said "They must comfort and lift up, in strong motherly arms, this wide, wide world."

I haven't time even to touch upon the various lines of gospel, educational and preventive work, which are engaged in by these brave women the world over. Many of these will be taken up by the local Unions in Maryland during the year that is before us. I can only encourage the workers in the field to more faithful effort, to more believing prayer, to a more entire consecration of heart, and life to the Lord your God. We must ever remember that while the work which is to be done in this world for God, and home, and every land is to be done by the men and women of *faith. The power is from God.*

Missionary Money.

There is a serious misapprehension in the minds of some in regard to the wisdom of appropriating missionary money to some fields in the home work. It had been several years, till last year, since a dollar of missionary funds had been used within the bounds of the Wilmington Conference. Last year Dr. Wilson asked and received a certain sum for work on the Savelbury District within the Virginia counties; and this year that appropriation was renewed, some being appropriated to new work in Dorchester county. The wisdom of those appropriations is seen in the results already achieved. Rev. G. F. Hopkins is in charge of the Dorchester work.

Last March when he was assigned to this work there was not a single church, nor preaching place nor a single member, nor probationer. The work had to be made from the start. Now we have in this field 8 churches, and five more being erected, a new parsonage ordered, 260 members and probationers, 250 Sunday School scholars, and three preachers kept busy during the week. It is safe to say, that Rev. A. D. Davis will win similar good results in our work in the lower Peninsula; and when we say that every missionary in 1885 had an average of 70 souls converted, while in the home field each pastor won but an average of 7 souls, one readily has an answer to the question as to the wisdom of sustaining this work of the Church. We are doing a grand work toward the moral uplift of the heathen world, through the agency of the Missionary Society, and I trust that every member and probationer will do what he can for the cause. For the collection ordered by the general Conference we want a dollar average.

G. W. BURKE.

—*Federalburg Courier.*

Methodism in Wilmington.

There is one matter of great interest not only to Methodism in Wilmington but to our denomination everywhere and to universal Christendom; and that is the question that concerns the status of the children in our church life, especially as it involves the triple relations of the family, the Congregation and the Sabbath School. It will be promptly admitted by all who are informed on the subject, that Methodism in Wilmington by no means disregards "our young people," indeed, it would seem that they receive special attention and are even given

a pre-eminence that some might call *patronizing*. Surely this may be praise worthy and wise, when subjected to the order and end by which and for which the Church was organized. The Sabbath school is a great factor, but its mission is not accomplished if conducted as an independent department in Church work, nor is its attitude legitimate, when it claims or receives pre-eminence among the agencies of the Sabbath services. In childhood the Sabbath-school should be attended, and it will be found an advantage for the parents to accompany their children, and when other responsibilities do not conflict it becomes their duty to do so. But the Sabbath-school was never intended to supercede family instruction. It is the duty of all parents to "train up their children in the nurture and admonition of the Lord." This is by no means sectarian tuition, although it must be more or less *denominational*, but it is the primary work of Christian education with the Bible as the text book. As Methodist parents, believing in the baptism of children, ("and he who forbid this baptism makes a breach upon God's order in the case") we thus dedicate them to the Lord and are pledged to teach them "the Lord's prayer, the ten commandments, the catechism etc.," all which antedate and accompany the Sabbath school. The Sabbath school is to be looked upon as an *adjunct* to the home training, rather than its principal. There is a point however where the Sabbath-school becomes of primary importance, because there are families where religion is not taught, homes where "the Lord and his Christ" are not honored, and where no Sabbath sanctities are observed; hence the children are untaught in the fear of the Lord, and are ignorant of the "truth as it is in Jesus." To meet such cases, the Church Sabbath-school is indispensable. But let it be kept in mind, that the mission of the Sabbath-school is to aid as a church auxiliary, the work of the religious training of the young. There is, I am afraid, an error in thought and in practice from which "Methodism in Wilmington" may not be free, that is that the Sabbath school occupies in a pre-eminent sense a young people's Church association, whose *regime* is more of the social, than the religious, and to which home instruction and public worship are but secondary. As one who wishes the highest good to Methodism in our city and the spiritual welfare of the rising generation. I am free to say, the sooner such a notion is discarded the better. I will only add now that the sagacity of those who have the best interests of all concerned at heart will readily discern the animus and drift of the foregoing suggestions, and that the spiritual life and evangelism of Methodism in Wilmington will be secured in the rising generation, and those following by taking heed thereto.

HELPER.

Offense of the Cross.

Luther was offered to be made a cardinal, if he would be quiet.

He answered, "No, not if I might be Pope," and defends himself thus:

"Let me be counted fool, or anything, so I be not found guilty of cowardly silence."

The Papists, when they could not rule him, called him apostate. He confessed and said, "I am indeed an apostate, but a blessed apostate; one that hath fallen off from the devil." Said he, "Christ liveth and reigneth; that's enough for Luther, so be it."

Such was the activity of Luther's spirit, that when Erasmus was asked by the elector of Saxony why the Pope and his clergy could so little abide Luther, he answered:

"For two great offenses—meddling with the Pope's triple crown, and the monks' fat paunches."—*Spencer.*

The Sunday School.

LESSON FOR SUNDAY, NOVEMBER 20th, 1887.
Matt. 11: 20-30.

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

JUDGMENT AND MERCY.

GOLDEN TEXT: "Come unto Me all ye that labor and are heavy laden, and I will rest you" (Matt. 11: 28).

20. *Then began He.*—After waiting in vain for the repentance of these Galilean towns, which had witnessed His mighty works, He changes His tone of address. *To upbraid*—to rebuke, or reproach, to denounce judgments upon. *His mighty works*—many of which (those at Chorazin and Bethsaida for example) were not recorded. *Because they repented not.*—His miracles and teaching had a purpose—to convince men, and lead them to repentance and discipleship. The Galileans frequently "marveled," but rarely repented.

21. *Woe unto thee*—not a malediction, but a prediction; a solemn, authoritative declaration of judgments that "must needs come," because of persistent impenitence. *Chorazin*—not mentioned in the Gospels elsewhere, except in the parallel passage in Luke (10: 12-16); a town about two miles north of Capernaum, according to Jerome, the ruins of which are now called Khorazy, or Khersah. *Bethsaida.*—There were two Bethsaidas, one on the western shore of the Sea of Galilee, the other (Bethsaida-Julias) on the eastern. The western "city" was probably meant, it being near Capernaum, and the home of Peter, Andrew, and Philip. No miracles are recorded as having been wrought here, which may be regarded as a confirmation of John 21: 25. *Tyre and Sidon*—ancient, Phoenician cities, on the coasts of the Mediterranean, north of Palestine, noted for their wealth and corruption, repeatedly denounced by the prophets, and chastised by severe judgments, as, for example, when they were taken by Nebuchadnezzar, and Alexander. They still existed. It does not appear that our Lord ever visited them, though He went to their "coasts" (Matt. 15: 21). *They would have repented long ago.*—Privileges are by no means evenly distributed in this world, and therefore responsibility is not regarded as uniform. "To whom much is given, much is required," etc. The servant who knew his lord's will and did it not, was to be beaten with many stripes; while only a few stripes were to fall upon him who was ignorant of his lord's will. *In sackcloth and ashes*—the Oriental symbols of mourning. The ashes were strewn upon the head, and the proper clothing exchanged for a garment made of coarse hair-cloth. In this costume the mourners commonly sat upon the ground. The meaning is, that had the Sidonians and Tyrians enjoyed the presence of Christ and His teachings and miracles, as had these highly-favored Galilean cities, their repentance would have been profound, and exhibited by every expressive emblem possible.

22. *It shall be more tolerable.*—Human responsibility is measured by the opportunities granted, the clearness of light with which the man is favored. There are different degrees of punishment, as there are different degrees of blessedness. "How fearful the application of this principle to those in Christian lands who neglect the great salvation!" "Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world. Men are judged not only according to what they have done, but according to what they might or would have done under other circumstances and conditions of life."

23. *Thou, Capernaum*—its site uncertain; believed to be identified with Tell Hum, on the northwest corner of the Sea of Galilee. *Exalted into heaven*—in point of privilege, it having been chosen by Jesus for His place of residence, after His repulse from Nazareth; and having been the scene of many notable miracles, such as the healing of the centurion's servant (Matt. 8: 5), Simon's mother-in-law (Matt. 8: 14), the paralytic (Matt. 9: 1), the demoniac (Luke 4: 33). *Shall be brought down to hell* (R. V., "Hades").—Heaven and hell are used here antithetically. Heaven is the first to express the height of privilege, the second the depth of ruin which would follow the misuse of privilege. *Had been done in Sodom*—that wicked city which was once the chief city of Palestine, but had once been smitten by fire, and submerged by the waters of the Dead Sea. *It would have remained until this day.*—That is, their repentance would have averted judgment, and none would have averted judgment, though one of the oldest cities, as a monument of God's guardianship over those who honor and love Him.

24. *More tolerable for the land of Sodom.*—

Evidently our Lord is speaking of the future and final judgment; and He does not regard these Sodomites as having been annihilated, but as still existing, and reserved for punishment corresponding to the light which they had.

"Observe here: 1. That there shall be a day of judgment; 2. That in the day of judgment some sinners shall fare worse than others—there are degrees of punishment; 3. That the worst of heathen, who never heard of a Saviour, shall fare better in that day than those who continue impenitent under the Gospel."

25. *At that season*—either immediately after He had denounced the cities above mentioned, or on some special occasion of which the connection is lost. Possibly the sight of His disciples around Him, so receptive of His word, as contrasted with the proud and wealthy rejecters of His truth in these condemned cities, suggested the ascription that follows. *Answered and said*—answered whom? As Jesus immediately addressed the Father in one of those public acknowledgments which are so rarely recorded, it might be that some comforting word had been spoken to Him from on high, inaudible to other ears. *I thank thee*—better, "I confess," or "acknowledge Thee"—Thy justice in all things. *O Father, Lord of heaven and earth.*—Jesus addresses Him as His Father, not as His Lord; He is "the Lord of heaven and earth." Four more instances of this style of addressing the Father publicly, are given—at the grave of Lazarus (John 11: 41); in the sacerdotal prayer (John 17: 1); also in John 12: 28; and on the cross (Luke 23: 31). *Thou hast hid these things*—these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. "These things are not arbitrarily 'hid.'" Simply, "the wise and prudent" refuse to see them. "If our Gospel be hid, it is hid to them which are lost, in whom the god of this world hath blinded the eyes of them that believe not," etc. *The wise*—the learned class, given to speculation, and to the pride which merely intellectual culture so easily engenders. *Prudent*—the sagacious, shrewd men of business. *Babes*—to the docile and childlike, the receptive and humble, who have no pride of intellect to hinder their faith and obedience.

26. *Even so, Father.*—In this confidence in the unerring wisdom and goodness of the Father over all, Jesus himself found rest, and His followers should do the same.

"Take up the great enigma of the doings of God, and the destinies of men, at what end you may; adopt whatever method of solution you prefer; make your way through the difficulties which beset you, as far as you can; sooner or later you reach the point where explanation fails, and where there is nothing left but to join with Him who said, 'even so, Father, for so it seemed good in Thy sight.'"

27. *All things are* (R. V., "have been") *delivered unto Me*—"all things" absolutely, without limitation: "all fulness;" "all the treasures of wisdom and knowledge." "All things were made by Him," and He "upholds all things by the word of His power;" "by Him all things consist." This declaration should not be restricted to His mediatorial dignity, though that, of course, is included. *No man knoweth the Son but the Father.*—The nature and being of Christ the God-man is a sacred mystery, which no mortal mind can comprehend, which no one fully knows but the Father. *Neither knoweth any man the Father save the Son.*—None but the "Only-begotten," whose home is "in the bosom of the Father," can truly know Him. Contrast the imperfect and unworthy conceptions of God which prevailed before the Advent with that revelation of the Father which Jesus gave to the world. *And he to whomsoever the Son will reveal Him*—not merely His omniscience and omnipotence and wisdom, not merely those attributes which make up the doctrinal declaration concerning God, but that inner revelation to the heart of His Fatherhood, and love, and grace.

"Jesus is the only being who could know God fully, having seen Him as He is, being one with Him. No man knows the Father except he add to the knowledge gained from other sources that special knowledge of God's grace and love which the Son affords. Philosophy is so far right, that to the Christless, God is unknowable. For the way in which the Son reveals the Father, and to whom He will reveal Him, see John 14: 15-24.

28. *Come unto Me.*—The connection with the preceding verse is strongly marked: Seeing that "all things are delivered unto Me of My Father," and no man knoweth the Father "save he to whomsoever the Son will reveal Him," and "no man cometh unto the Father but by Me," therefore come unto Me, in faith believing that the Father will be

revealed, and light and grace and peace be given. *All*—"not this or that person, but all that are in anxiety, in sorrow, in sin, come—not that I may call you to account, but that I may take away your sins; come—not that I want your honor, but that I want your salvation." *Labor*—the toiling and striving. *Heavy laden*—the burdened. Primary reference may have been had either to those among the Jews who were groaning for deliverance from the Roman yoke, or wearied with the ritualistic exactions of the Scribes and Pharisees, who bound "heavy burdens and grievous to be borne, and laid them on men's shoulders," in the shape of oppressive ceremonies and obligations; but the wider application, to those who "labor" to make themselves better, and are "heavy laden" with conscious guilt or sorrow, is the one which finds most general acceptance. *I will give you*—"I" is emphatic. To Me only has it been delivered of the Father to make this gift. And it must be given; it cannot be purchased; it is all of grace. *Rest*—the inner rest of trust and hope, not to be gained by any efforts after legal righteousness; the peace which passeth understanding, which no foreboding can disquiet, no anxious cares disturb, no fear of condemnation dispel.

29. *Take My yoke upon you.*—The Jewish teachers spoke of "the yoke of the law." To this "yoke" the scribes had added a heavier one—"the tradition of the elders," and it is to this latter "yoke" that especial reference is made. For this "yoke of bondage" our Lord would substitute His own "easy yoke." The bondage to ceremonies He would do away with; or, as one of His apostles expressed it: "Stand fast in the liberty where with Christ hath made you free, that ye be not again entangled in the 'yoke of bondage.'" *Learn of Me*—become My disciples; and follow My example and teachings. *I am meek and lowly in heart*—not in semblance, like the scribes, but in reality; and therefore fitted to teach and exemplify those fundamental duties of meekness and humility. Notice that our Lord was not elated, or unduly puffed up, because "all things had been delivered" unto Him of His Father. Though highest in dignity, He was lowliest in humility. *Rest unto your souls*—the tranquility which is within, and which follows from meek and lowly submission to the will of God.

30. *Is easy*—gentle, agreeable, helpful. The yoke of obedience which He imposes never galls and is cheerfully borne. Augustine, in one of his sermons, compares Christ's easy yoke to the plumage of a bird, "an easy weight which enables it to soar to the sky." *Burden Light*—in comparison with burden of sin, or with that of the law which was added because of sin.

Letter from Mrs. E. B. Stevens.

In the excellent reports of the Philadelphia, and Baltimore Branches' annual meetings, submitted by Mrs. Browne and Mrs. Hutchin, the election of two District Secretaries was omitted, Mrs. J. B. Phillips, 309 west 12th St. Wilmington, for Wilmington Dist. and Mrs. N. M. Browne, 807 Lombard St. Wilmington, for Easton Dist. The last named was in lieu of Miss M. Thompson of Smyrna, who found it impossible to serve. Auxiliaries in these districts will please report promptly to their respective secretaries after each December, March and June meeting, and make the annual report early in September. Auxiliaries in the other districts will please send reports to me, 227 East Boundary Ave. Baltimore, Md. at the same times. The executive Committee of the W. F. M. S. is now in session in Lincoln, Nebraska; sitting at my desk, I catch the echoes. First, a full strong outburst of praise, as the Secretary announces, that the aggregate receipts show an increase of thirteen thousand dollars over the previous year; then they rejoice with trembling, as each official correspondent tells of marvelous, almost unprecedented success at every station, with the consequent call, "more missionaries, more money." Appropriations for '87-'88 have not yet been reported, but they will surely be in excess of the year just closed; and we who are identified with Philadelphia and Baltimore Branches must not lag behind. The next statistical column in our Conference Minutes should show at least \$3,000 for the W. F. M. S. Surely in this garden spot of our goodly heritage, we shall not be outdone by those who have just stepped from

heathen darkness into His marvelous light.

Miss Gheer, just from Fukuoka, Japan told of an auxiliary organized one year ago, in what I call an ideal church—*every woman in it a member of the W. F. M. S.* She brought twenty dollars (their first contribution) and it is proposed to sell this at 100 per cent profit. Another auxiliary in Tokio with fifty members contributes fifty dollars. Verily these have heard the summons, "Arise, shine, for thy light has come and the glory of the Lord hath arisen upon thee." The unvarying testimony of our missionaries from that interesting field is, that "one dollar spent in Japan this year, will be better than two sent to that same region a quarter of a century hence." The field in Japan is so white to harvest that ten ladies are asked for, in addition to the force already there.

Miss Atkinson, a beloved co-laborer with our own Miss Spencer, has returned for a brief respite, and brought into her own home in Cazenovia, N. Y. her personal teacher, O Mina Sakurai, a strong character, and a devout christian, whose one object is the highest and fullest equipment for the Master's service.

Echoes from other fields will be given soon.

The audience room of First M. E. Church, Baltimore City, will (D. V.) be dedicated Sunday, Nov. 6. Bishop Foss will preach in the morning, and Bishop Andrews conduct the dedicatory service. In the afternoon Dr. Buckley will preach, and Dr. Little in the evening. It is expected that the entire indebtedness will be provided for, previous to the dedication. I expect to cast my lot in with this people; my home being only five blocks from the church. Though resident outside the bounds of Wilmington Conference, my interest in all that pertains to its prosperity is not in any degree lessened; a cordial welcome to my address as given above, is hereby extended to any and all of its members.

E. B. STEVENS.

Baltimore, Oct. 31.

"Our Fifth District."

MR. EDITOR:—Your issue of the 5th inst. brought us another criticism upon Bishop Warren and his Cabinet, under the above caption. If such criticisms as those of "Down Country" and "Peninsula" continue will it not be difficult to secure the consent of a Bishop to preside over the next session of our Conference, or Presiding Elders to sit in counsel with him, if indeed they are not all ecclesiastically beleaguered by these Goliaths, who speak so "fearlessly," and condemn so mercilessly?

It is fortunate for these ecclesiastical criminals that "Peninsula" echoes the report of "Down Country's" cannon rather than touches off his own loaded howitzer, for if the former is so deadly, what must the latter have been?

There is one hope however, for these poor, unfortunate, immature, and injudicious victims, there has appeared a David, as their "Guardian," who has shown his skill in the use of the "sling and smooth stones," in your issue of the 29th ult.

One thing can be said of both these articles, they are strong; strong in assertions, strong in invectives, strong in the odor of a sour temper.

Our Fifth District is indeed a lawful subject for discussion; but these articles are manifestly devoid of the spirit of debate and full of the spirit of censure. "Peninsula" says, among other things 1.—"All that was necessary to be done on the territory within this district (Salisbury and Virginia) could have been easily done by the Presiding Elder of Salisbury District."

We do not know just who "Peninsula" is, but one thing is certain, he is not now and never was a Presiding Elder on Salisbury District; for this assertion is in direct conflict with the statements of all the

Presiding Elders that Salisbury District has had in recent years. All of these Ex-Presiding Elders have been considered industrious men, and some are renowned as hard workers, and yet their universal testimony has been that Salisbury District is hard to work. The present Presiding Elder a man of no mean reputation as a worker, declares that the district, as it now stands, is hard to work, even beyond the endurance of an ordinary man; and his plans of work accord perfectly with his assertions, and yet "Peninsula" says the work of the district could be easily done by one man, and "Down Country" is "not ready to admit" that the district, "as it was is too large". "Down Country" may have been a Presiding Elder of an up Country district, and more might have been expected of him, but the statements of both convince us fully, that they mean to reflect upon Bishop Warren and his Cabinet, or they have no proper conception of the work of a Presiding Elder on Salisbury district, or else these Statements reflect very seriously upon their own manner of work. A slovenly workman can get over a large district with ease, but "A workman that needeth not to be ashamed," wants a smaller territory than the Salisbury district, even as it now stands.

2.—"Peninsula" also says "had the Bishop consulted the more mature and judicious men of the Conference, he certainly would not have formed this district." Who does the Bishop consult on such matters but the Presiding Elders? Surely "Peninsula" can not be acquainted with Bishop Warren's counsellors, or he would not have cast such a reflection upon them. I will introduce them therefore to him; there is Bro. Hill from the Wilmington District, a man of at least 60 years of age, 40 years a minister, having served with great acceptability some of the best charges in the Conference, a Presiding Elder for two terms, a man reputed for good judgement and wise counsel. If we were looking for "mature and judicious" men Bro. Hill would be one of the very first selected: We certainly can't agree with Peninsula in this case.

The next is Bro. France of the Easton District; a man with the growth and development of 50 years, a successful minister of the gospel for 30 years, and a Presiding Elder for the last two years. I never before heard it intimated that he was not "judicious;" in that quality he stands eminent.

The Presiding Elder of Dover District was T. O. Ayres. His brethren seemed to think that he was "mature and judicious," when the selected him to fill the place of scholarly Milby, and after nine months trial, they hadn't changed their minds, as was shown by their action at the last Conference. His great success in the pastorate proves him to be a man of wisdom, as well as a man of energy.

Is it possible that "Peninsula" didn't know the Rev. J. A. B. Wilson. Bishop Warren seemed to think he was known throughout the Methodist Episcopal Church. He has had more experience in 40 years than most men have in a long lifetime. How does "Peninsula" account for his great success in both the pastorate and Presiding Eldership, if he is not one of the "mature and judicious men of the Conference. Would the trustees of Dickinson College have unanimously conferred the honorary degree of Doctor of Divinity upon him, had they regarded him as "immature and injudicious?"

These are the men whom Bishop Warren consulted in reference to matters pertaining to our Conference, and these are the men who advised and sanctioned the arrangement, which gave us "Our Fifth District." If these are not "mature and Judicious" men, where can such be found in our Conference? These men, individually may have made mistakes. All men do, who do anything. But is it probable, that these four men combined, with the great interest, and wisdom they have manifested in the welfare of the Church could have made such a blunder, as "Down Country" and "Peninsula" would have us believe? The fact that "Our Fifth District is the product of five 'mature and Judicious,' men affords a very strong presumption, that it is the best arrangement of our Conference territory for the present. We will deal with what "Down Country" says in our next.

DEFENCE.

Conference News.

Rising Sun, Md. Rev. I. Jewell, pastor. The M. E. church of this place is now in the midst of a glorious revival; forty-four were received on probation Sunday, Nov. 6th. There are ten more yet to be received; and still the work goes on. For five weeks we worked and prayed with scarce any demonstration of the Holy Spirit, but Monday of the sixth week, the Spirit came upon us in mighty power, and fifty souls professed conversion in one week. Such a glorious time as was realized in our 9 a. m., prayer meeting, Sunday, the 6th inst. will never be forgotten. The church was filled with the glory of God. The Friends held this ground firmly a century before the Methodists came. It looks now as if God is going to give it to the M. E. church.

The official board of the Snow Hill M. E. church, have invited Rev. R. Watt, pastor of the M. E. church in Princess Anne, Md., to become their pastor at the next session of the Wilmington Conference.

The entertainment given in the M. P. Church, at New Church, on 12th ult., was a grand success. The opening address upon the destruction of Sennacherib, by Mr. E. B. Taylor, of Atlantic, was much applauded. Tableaux representing the comforts of bachelor, and married life, showing a contrast not very flattering to single blessedness, were well rendered, creating great merriment. Scenes in a fortune-hunter's life, were next presented, but the tableaux of 7 old maids dressed in their singular costumes had a peculiar merit. The music both vocal and instrumental deserve special praise, especially the solos rendered by Miss Costin, of Pocomoke. The amount realized was about \$55, which will be applied to the payment of the church debt.—*Peninsula Enterprise*.

RISING SUN, MD. I. Jewell, pastor. The tidal wave of revival power is still moving on this community. Sunday, Nov. 6th forty four converts were received as probationers in the M. E. Church, the following Sunday, there were fourteen more received, and at the evening service there were four conversions. There have been about seventy conversions up to date, and nearly if not all will identify themselves with the M. E. Church.

The Post Office address of Rev. A. D. Davis, Presiding Elder of the Virginia District, will be at Cape Charles City, Va., for the next month.

Deal's Island Letter.

The people of this place were greatly agitated by the statement published in the *Crisfield Leader*, and copied into the *PENINSULA METHODIST*, that our pastor, Rev. B. C. Warren had been appointed to a chaplaincy in the navy. When this statement was circulated among our people, they feared that Bro. Warren would soon be removed from us, and we would have another man here to take his place. The fear of losing so good and efficient a pastor, whom the people have learned to love and respect, caused general and sincere regret and sorrow. Therefore with joy, we read in your last issue, Bro. Warren's card, in which he corrected this statement.

Some years ago, when Bro. Warren was a single man, he made application for such a position, but subsequently, withdrew his application. He is therefore at a loss to know where and how the present report was started. He does not entertain any idea of leaving the regular itinerary, but is well pleased with his present work.

Sunday two weeks ago, Bro. Warren delivered a strong sermon against the rum business; and last Sunday a telling one against bribery at elections. In my opinion, the election in Somerset county Nov. 8th, was in name only. To the shame of our county, there is good reason to believe, we are ruled by men who have either themselves, or by their relatives and party friends, bought the places, to which the official count declares them elected. Could a righteous and just verdict be rendered upon this ballot; it is my belief that the nominees of the prohibition party would be found to be entitled to the official chairs. I am in hopes the Christian sentiments of our people in Somerset may soon be aroused, and that they may combine in a party of purity, and consign by their ballots to political death, the men, who through bribery, are building up political reputations. God deliver us from our oppressors!

Yours, JOHN D. LECATES.

Nor. 10th, 1887.

Holland's Island.

DEAR EDITOR:—Circumstances prevented us from having our "Good tidings day" un-

til Sabbath, Nov. 6th, when we were favored with a high day in our Holland Island Methodist Church. The tasteful arrangement of fruits, vegetables, flowers, etc., made a most attractive decoration. Among the fruits displayed was the Pomegranate, to which reference is often made in the Bible, and one of our decorations was a heart, trimmed with bouquets, with a lovely cross in the center. We used Rev. Mr. Hammond's service for "Good tidings day;" and were delighted with the extra turnout; especially did we appreciate the presence of our worthy friends of advanced years. The collection will be O. K. when the roll is called.

The new dwelling of Capt. Jas. H. Price will soon be ready for occupancy. Capt. Jas. H. Dize has sold his fine property to one of our stewards, Capt. John W. Wilson.

At the last visit of our very worthy Presiding Elder, Capt. Jessie J. Parks, our energetic merchant was made happy by securing as his wife our estimable sister, Mrs. Leah A. McCoy. May they live long and be happy.

Continuous pounding is apt to harden; but, inasmuch as our people are disposed to pound their pastor ever and anon, it is a good thing that in this case, the blows have an opposite effect, and out of a heart softened with grateful appreciation, the present pastor offers his sincere thanks for many tokens of thoughtful kindness to him in their continuous pounding. The hearts of our people are large and warm, and no one has a better opportunity of proving this than their pastor.

We have an interesting Children's Class of twenty-five, formed for instruction. Church interests are moving along; interest encouraging. The attention given by our ladies and children to making "Good tidings day" a success merits and is hereby given, the hearty thanks of their unworthy brother,
H. S. DELANY.

Our Virginia Work.

DEAR BRO. THOMAS.—The Lord is with us, and we are pressing the battle in Virginia.

Notwithstanding adverse circumstances, a grand work is going on at Hallwood. Bro. Connelley is being ably assisted by Sister Sallie Boice, of Philadelphia. The church is too small to hold the crowds that come. Several have been converted, and many have requested the prayers of the church.

Bro. Gallaway has just closed a very successful meeting at Parksley, and has commenced another at Crossoutown, where indications are good for a glorious revival. This excellent brother is in great demand in revival work. On all sides he is called for, and is helping other denominations as well as our own. We are working him hard, but he seems to hold out well. Sister Boice assisted Bro. Gallaway in his Parksley meeting, and proved to be a grand help indeed. We regard her coming to Virginia, as providential.

Bro. Easley is in the midst of a glorious revival at Onancock. Yesterday, the 13th, was the occasion of our third quarterly meeting in that charge. We commenced with love-feast at 9.30 a. m., and it was one of the best I have been in for years. This was followed by the sacrament of the Lord's supper, the tide of religious feeling rising higher and higher all the time. At night, of eight penitents who knelt at the altar, seven were gloriously converted. Hallelujah! It was probably one of the grandest days in the Onancock church since the olden times, before the war. It will gladden the hearts of the surviving old pastors to hear of this. Bro. Easley is doing his work well, and has much to gladden his heart.

Bro. Geisler having returned to the Boston University to complete his theological course, I have been compelled to take the pastoral charge of Cape Charles City church myself. Bro. Geisler has left it in a very prosperous condition. We expect to dedicate this church free of debt, Sunday week, the 27th inst. Bro. Hill of St. Paul's, in your city, has been engaged to preach the dedicatory sermon. He spent part of his early ministry on the Virginia work, and is well and favorably remembered here, and his many friends will be glad to see and hear him once more. Of the other brethren and their work, I have not time to write now; besides it would take too much of your valuable space in one issue. Suffice it to say, that they are doing well, and that you may expect a good report from them at Conference, even if we are not able to send you the good tidings earlier.

A. D. DAVIS.

Nov. 14th, 1887.

Harrington, Del.

Our pastor, Rev. John Warthman, is very popular among our young people, and has rendered us most faithful service in all branches of our church work, during the two years just closing; especially in our last win-

ter's revival in which over one hundred and fifty persons professed conversion. He is now conducting a series of meetings at Asbury, being encouraged already with three penitents at the altar, and a considerable interest manifested in the congregation. At New Year's a similar effort will be made in the town church. At Brother Warthman's request the Presiding Elder has given notice, that there will be a change in this pastorate at the next conference. Some of the official board, with the pastor have been trying to work up a sentiment favorable to an advance in salary. This has resulted in an invitation from the whole official board to the Rev. S. J. Morris, Ph. D., to become Brother Warthman's successor, and in a pledge to him of eight hundred dollars as salary.

The Sunday-school last Sunday decided to have special services for Christmas Sunday, and a Cantata the following Monday night. Brother Betts, the superintendent was instructed to procure proper books, etc., for drilling the school.

Brother Henry M. Money having resigned the leadership of the Sunday morning class, Brother L. W. Betts has been appointed by the pastor as his successor at the request of the class.

The Ladies Aid Society have been improving the interior of the parsonage, recarpeting, adding furniture and other needed supplies for the comfort of the occupants.

Harrington is making an effort to organize a National Bank, with considerable show of success. Books for subscription are open and placed in the hands of the following committee, W. T. Sharp, Mr. Thorp, J. C. Reed, B. L. Lewis, and R. H. Smith.

Mrs. M. L. Adams and Mr. Reuben Ross are building residences in town.

Mr. Hezekiah Harrington has had his store room thoroughly remodeled and beautified, and now has one of the best stores in town.

Rev. Charles E. Simmons (local) leaves us January 1st.

More anon, Z—

BOSTON PREACHERS EXTEND A HELPING HAND.—We clip the following from *Zion's Herald* of the 9th inst. It appears in a report of the proceedings of the Boston Preachers' Meeting, the Monday previous:

"Rev. J. A. B. Wilson, a Presiding Elder of the Wilmington Conference, gave an interesting account of the work of our church on the eastern shore of Maryland and Virginia. A collection was taken for the work there. Bro. Wilson deserves the help of our people in this vicinity."

Dedication.

Wesley M. E. Church Cor. of Jackson and Linden Sts. Wilmington, Del., will be ready for dedication Nov. 27th. The Rev. W. G. Koons the pastor will announce the programme next week.

Special Notice

Back numbers wanted to complete files for Historical Societies: *Conference Worker*, Feb. 16, 1884; *Peninsula Methodist*, Nov. 7, 1885; Dec. 19, 1885, Feb. 27, 1886 and Jan. 8, 1887. If any of our readers have copies of our paper of the above dates, and are willing to part with them we shall be glad to have them sent to this office.

Dedication.

The Methodist Episcopal church at Cape Charles City, Va., will be dedicated (D. V.) Sabbath, Nov. 27th, 1887. Rev. Charles Hill of St. Paul's, Wilmington, Del., will preach at 10.30 a. m., and 7 o'clock in the evening. The public are invited.

A good Sunday School costs something. It costs money, which somebody must give; and it costs what no money can buy—unselfish and tireless endeavor on the part of superintendent and teachers. No Sunday School "runs itself," unless, indeed, it is going downhill; and then it can hardly be called a good Sunday school. He who hopes to have a good Sunday school in his field of labor without a liberal outlay, will be disappointed in his hopes; and he ought to be disappointed.—*S. S. Times*.

St. Augustine, Florida, the oldest city in the United States, has been devastated by fire. A dozen well-known buildings were destroyed which were worth in the aggregate about \$250,000. The most important of the burned buildings, considered historically, was the old Spanish cathedral, which although upwards of 300 years old was still used as a church. The dispatches in naming the value of the different structures burned estimate the cathedral at \$10,000, which must be purely a commercial estimate. The chime of bells in its tower must have

been worth more than that amount. One of the bells bore the date of 1682.—*Ex.*

The organization of Methodist ladies in and about New York city known as the M'Clintock Association has during the sixteen years of its existence materially assisted more than 220 struggling theological students.

The annual report of the Missionary Society of the Methodist Episcopal Church for the year 1886 makes an octavo volume of 377 pages. It is the only publication which gives an orderly and complete exhibit of the condition and progress of our missions and the work of the Society, and should be in the hands of every pastor and intelligent layman. Any pastor who will make proper use of its pages, including the maps, may so well inform the membership of what the Society is doing, that he will have no difficulty in passing the "million line." Pastors may have the work by asking for it at Mission Rooms, 805 Broadway, New York, by word or letter.

Ex-governor St. John, of Kansas, said in a recent lecture at Chicago, referring to Francis Murphy: "I am willing to get into Mr. Murphy's wagon and ride with him as long as he goes my road. If his wagon stops it is no reason I should fall out with Mr. Murphy. I should keep on my road on foot. He is doing a great work, and one which rejoices my heart."—*Exchange*.

To Our Readers.

We cannot too strongly urge upon our readers, the necessity of subscribing for a family weekly newspaper of the first class—such, for instance, as *THE INDEPENDENT*, of New York. We were obliged to select one publication for habitual and careful reading to the exclusion of all others, we should most likely choose *THE INDEPENDENT*. It is a newspaper, magazine, and review, all in one. It is a religious, a literary, an educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 folio pages and 21 departments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, *THE INDEPENDENT* will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$3.00, or two years for \$5.00.

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In connection with the International Sunday-school Lessons for 1888, it is now highly probable that no one book will prove of greater value, or excite more wide-spread interest than the "Bible Studies," prepared especially for these Lessons of 1888, by the Rev. Geo. F. Pentecost, D. D., late pastor of the Tompkins Ave. Congregational Church, Brooklyn, and the well known evangelist and writer on religious subjects, A. S. Barnes & Co., New York and Chicago, are early in the field with this volume. It covers the Old and New Testament International Lessons by a plan of treatment which is decidedly new and interesting.

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Miss Frances E. Willard contributes to the November number of *The Chautauquan*, a sketch of Pandita Ramabai. The noble work of this young Hindu has attracted wide attention, and many will be glad of this opportunity of becoming better acquainted with her history.

Eugene Lawrence, author of "Works of British Authors," and "Historical Studies," contributes an article on "Current Literature of England" to the November issue of *The Chautauquan*.

Thanksgiving.

The B. & O. R. R. Co., in accordance with its usual custom, will sell *Road Trip Excursion Tickets* at greatly reduced rates to and from all Stations on its lines east of the Ohio River. The tickets will be sold November 23rd and 24th, good to return until November 25th, inclusive. For further information, call on Ticket Agents, B. & O. R. R.

Marriages.

WALKER—FOSTER.—At the residence of Wm. D. Mullin, 1102 Jefferson St., Wilmington, Del., on Nov. 3d, 1887, by Rev. Chas. F. Sheppard, George Walker, of Kenton, Del., to Maggie E. Foster, of Wilmington, Del.

GREWELL—LAMB.—In the M. E. church at Maryland, Md., Oct. 27th, 1887, by Rev. W. M. Warner, William T. Grewell, and Laura A. Lamb, both near Henderson, Caroline Co., Md.

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Obituaries.

Francis Asbury Ellis, the son of Rowland and Martha Rudolph Ellis, was born near Turner's Creek, Kent Co., Md., Dec. 29th, 1806, and died Wednesday morning, Nov. 2d, 1887. At the age of twenty-five, he came to Elkton, and after two years' study of the law under the late Col. John C. Groom, was admitted to the bar April 30, 1833. For a term he was editor of the *Elkton Courier*. He was a prominent member of the Whig party, and its successful candidate for the House of Delegates in 1844, and for the State Constitutional Convention in 1859, and was for two years Clerk of the County Commissioners. He was one of the organizers of the Mutual Fire Insurance Company of Cecil county, incorporated Jan. 30th, 1846, and was elected Secretary and Treasurer at that time, and has remained in that capacity ever since. He had notified the directors that he would on account of failing health, resign his position on 9th of the present month.

Mr. Ellis was one of the earliest advocates of the public school system, and was instrumental in securing a law authorizing the establishment of a public school system in the county, which was submitted to the people in 1851, but was defeated. He was elected School Commissioner in 1858, and continued to take an active part in the work until the State system was adopted. He was an examiner in chancery until the time of his death, and the commissioner of deeds for Pennsylvania.

Mr. Ellis was a prominent Odd Fellow, having been a charter member of Cecil Lodge, I. O. O. F., of Elkton, which was instituted about 1850. He was for many years a member of the State Grand Lodge, and had represented the State in the Grand Lodge of the United States.

Mr. Ellis was one of the most prominent and widely known Methodist laymen in the Wilmington Conference. Prior to 1849, he was a member of the Protestant Episcopal Church.

In that year he became deeply impressed with his need of an experimental knowledge of saving grace, during the progress of revival services in the Methodist Episcopal church of the town, then under the pastorate of Rev. William H. Elliott, who is now a superannuated member of the Philadelphia Annual Conference. His conversion was clear and complete, and thoroughly revolutionized his character and life. With prompt decision, he identified himself with the church, at whose altar he had found with so exceeding great joy, the "pearl of great price," and ever after demonstrated the strength and ardor of his devotion to her interests, by responding to every call of duty with diligence and faithful zeal, and showing himself always "ready for every good word and work." In connection with Bro. Ellis' change of church relation, it is of interest to recall the fact, that a hundred years ago, our pioneer bishops, Revs. Dr. Thomas Coke, and Francis Asbury were entertained in Elkton by the "Rudolphs," and so generous and cordial was their hospitality, that Bishop Asbury makes special note of it in his journal, in the words, "we were treated by the Rudolphs with great respect." Who can tell what benign influences came upon the youthful daughter, from the devout converse and prevailing prayers of those itinerant bishops who were her parents' guests? How abiding must have been those influences, as indicated in the name which that daughter gave to her son and in the earnest and efficient service of almost forty years given to the Bishop's namesake to the Church for which that Bishop had labored with such untiring devotion, and sagacious zeal! There would seem to be a genuine line of spiritual succession at least in Bro. Ellis' Methodism, and right worthily did he show his appreciation of it. Not only did his character and life so impress his brethren with the conviction of his eminent fitness for official trust, that he was early and continuously called to such service, but in every office he held, he performed the required duties to their satisfaction and to the advantage of the Church. Soon after his conversion he was appointed class-leader, and continued to hold that most important position so long as he lived. Receiving a license to preach the Gospel, he exercised his gifts in this blessed work, as a local preacher. In the last General Conference, held in Philadelphia, May 1884, he was one of the two lay delegates who represented the Wilmington Annual Conference in that body rendering very valuable service to the Church at large, by his wise and intelligent actions as a member of important committees.

In his social and domestic relations, he was the polished Christian gentleman, a true friend, a kind and considerate father, a devoted and affectionate husband, illustrating the beauties and excellencies of an intelligent piety.

Soon after he came to Elkton, he married Miss Eliza Ann Howard, daughter of the late Thomas Howard; their five sons and two daughters survive their parents. Bro. Ellis subsequently was married to Miss Martha Torbert, daughter of the late Rev. William Torbert of the Philadelphia Annual Conference, whose wife was a member of the same family of Rudolphs, to which brother Ellis' mother belonged.

Toward the close of Friday the 4th inst. the mortal remains of our valued friend and brother were borne to the cemetery on the banks of the Elk River, and deposited in the grave to wait the resurrection trump. In the words of an appreciative friend, "the ashes of a braver man, better citizen, sweeter Christian, have never mingled with their kindred dust." "Blessed are the dead who die in the Lord. Yea, saith the spirit, for they rest from their labors and their works do follow them."

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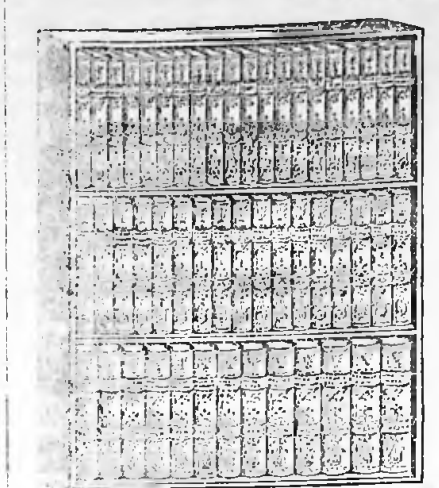
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Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations,
 6:40, 7:00, 7:30, 8:15, 9:15, 10:30, 11:30 a. m.; 12:30, 2:00,
 4:40, 7:40, 9:50, 10:30 p. m.
 Philadelphia express, 2:50, 3:30, 4:40, 6:30, 7:50, 8:50,
 10:07, 11:35, 11:55 a. m.; 12:35, 1:35, 2:35, 3:35, 4:35,
 7:00.
 New York, 2:00, 2:50, 4:00, 5:00, 7:00, 10:07, 11:35,
 12:35 a. m.; 12:35, 1:35, 2:35, 4:00, 6:30, 7:50, 8:50,
 9:50 p. m.
 For Newark Centre, Del. 7:40 a. m., 12:35, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m., 5:57,
 11:58 p. m.
 Baltimore and Washington, 1:25, 4:15, 8:04, 10:03,
 11:00 a. m.; 12:05, 4:17, 7:52, 4:41, 5:10, 6:20, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:40, 8:50 a. m.; 12:35, 2:35, 3:50, 4:25,
 7:00, 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30
 a. m.; 12:35 p. m.
 Harrington and way stations, 8:30 a. m.; 12:35, 6:20
 p. m.
 For Seaford, 2:50 p. m.
 For Norfolk, 12:08 a. m.

Wilmington & Northern R. R.

Time Table, in effect May, 19, 1887
 GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.
Wilmington	7:09	2:47	4:55	6:15	6:45
French St.					
Newbridge					
DuPont	7:23	3:02	5:20	6:39	7:09
Chad's Ford Jc.	7:37	3:16	5:34	6:53	7:23
Lompe	7:51	3:30	5:48	7:07	7:37
West Chester Stage	7:59	3:38	5:56	7:15	7:45
Cotesville	8:12	3:51	6:09	7:28	7:58
Waynesburg Jc.	8:26	4:05	6:23	7:42	8:12
Springfield	8:40	4:19	6:37	7:56	8:26
Birdsboro	8:54	4:33	6:51	8:10	8:40
Reading P. & R.	9:10	4:49	7:07	8:26	8:56
Station	9:40	5:19	7:37	8:56	9:26

Additional Trains, on Saturday only, will leave
 Wilmington at 11:35 p. m. for Newbridge, DuPont,
 and all intermediate points.
 French Creek Branch Trains.
 Leave St. Peter's 6:50 a. m., 12:35 p. m.
 Arrive Springfield 7:25 a. m., 1:00 p. m.

GOING SOUTH.
 Daily except Sunday.

Stations	a. m.	a. m.	a. m.	a. m.	a. m.
Reading P. & R.	8:00	9:30	3:00	5:00	
Station					
Birdsboro	8:22	10:5	3:22	5:44	
Springfield	8:36	11:05	3:36	6:15	6:10
Waynesburg Jc.	8:50	11:19	3:50	6:29	6:25
Cotesville	9:04	11:33	4:04	6:43	6:39
West Chester Stage	9:18	11:47	4:18	6:57	6:53
Lompe	9:32	12:01	4:32	7:11	7:07
Chad's Ford Jc.	9:46	12:15	4:46	7:25	7:21
DuPont	10:00	12:29	5:00	7:39	7:35
Newbridge	10:14	12:43	5:14	7:53	7:49
Wilmington	10:28	12:57	5:28	8:07	8:03

Additional Trains, on Saturday only, will leave
 DuPont Station at 1:00 p. m., Newbridge at 1:20 p. m.,
 and all intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:00 a. m., 6:20 p. m.
 Arrive St. Peter's 11:30 a. m., 6:50 p. m.

For connections at Wilmington, Chad's
 Ford Junction, Lompe, Cotesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 timetables at all stations.

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Commencing Thursday, Oct. 7, 1887, leave Hillen
 Station as follows:

DAILY.
 4:40 A. M. - Fast Mail for Steamboat Valley and
 Northern and Southern points. Also Glenwood,
 Westminster, New Windsor, Union Bridge, Mecha-
 nicsville, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & O
 V. R. R.
 11:35 P. M. - Accommodation for Glyndon.

DAILY EXCEPT SUNDAY.
 8:00 A. M. - Accommodation for Hanover, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations. Also, points on S. V. R. R. and connec-
 tions.
 9:35 A. M. - Accommodation for Union Bridge,
 Hanover, Gettysburg, and all points on B. & O.
 Div. (through cars). Also Carlisle, Pa.
 2:25 P. M. - Accom. for Glyndon, (Winterstown).
 4:00 P. M. - Express for Arlington, Mt. Hope, Pikes-
 ville, Owings, 20th, St. Georges, Glyndon, Green
 Field, Finkburg, Patuxent, Carrollton, Westminster,
 Belvidere, New Windsor, Linwood, Union Bridge and
 stations west also Hanover, Gettysburg and stations
 on B. & O. Division, (through cars), Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 6:15 P. M. - Accommodation for Westminster.
 6:55 P. M. - Accommodation for Union Bridge.

TRAINS ARRIVE AT HILLEN.
 Daily - 7:40 and 10:40 P. M. - Daily except Sunday -
 7:00, 8:20, 11:15 a. m., 3:00, 5:10 and 6:15 P. M.
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SCHEDULE IN EFFECT JULY 6, 1887.
 Trains leave Delaware Avenue Depot:

EAST BOUND.	
Philadelphia Accommodation, daily	6:15 a. m.
Philadelphia Accommodation, daily	7:00 a. m.
Philadelphia Accommodation, daily	7:50 a. m.
Philadelphia Accommodation, daily	10:00 a. m.
Philadelphia and Chester Express, daily	11:14 a. m.
Philadelphia Accommodation, daily	1:00 p. m.
Philadelphia Accommodation, daily	3:00 p. m.
Philadelphia and Chester Express, daily	4:55 p. m.
Philadelphia Accommodation, daily	5:10 p. m.
Philadelphia Accommodation, daily	6:30 p. m.
Philadelphia Accommodation, daily except Sunday	7:30 p. m.
Sunday	
Philadelphia and Chester Express, daily	7:58 p. m.
Philadelphia Accommodation, daily	9:00 p. m.

WEST BOUND.
 Chicago Limited, daily, 7:40 a. m.,
 Arrive Chicago 5:50 next morning,
 Baltimore accommodation daily except
 Sunday, 8:15 a. m.,
 Cincinnati Limited, daily, 11:25 a. m.,
 Arrive Cincinnati 7:15 a. m., St. Louis 6:40 p. m., next
 day.
 Baltimore Accommodation, daily, 3:00 p. m.,
 Chicago and St. Louis Express, daily, 5:40 p. m.,
 Sogery Accommodation, daily, 7:50 p. m.
 For Lansdowne, 11:00 a. m., daily except Sunday, 5:00
 and 5:25 p. m., daily.
 Trains leave Market Street Station:
 For Philadelphia 6:30 a. m., daily except Sunday, 2:45,
 3 p. m., daily. For Baltimore 2:45 p. m., daily. For
 Lansdowne 5:30, 11:00 a. m., daily except Sunday, 2:45
 and 5:25 p. m., daily.
 Trains for Wilmington leave Philadelphia 7:00
 and 8:00 a. m., daily, 7:15 a. m., daily except Sunday,
 10:00, 10:45, a. m., daily, 2:00, 3:00, 4:25, 4:50, 5:30,
 6:30, 8:10, 10:00 p. m., daily.
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