

# Michigan Christian Advocate.

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## OUR NEW BISHOPS.

The great event of the General Conference is past: for whether rational or irrational, no other contingency in our Church awakens such deep and widespread interest as the possible elevation of a man to the office of Bishop. Candidates were not wanting, and it would be possible to duplicate the newly elected incumbents, over and over again. But here, as in all elective offices, locality, constituency, position, confraternity, and other influences, are important conditions of promotion. In this case, with the exceptions of Drs. Ninde and Mallalieu, the men elected are not the men that those not conversant with the sentiment of the General Conference would have named. Only a week before the election, so sagacious a journal as the *New York Independent* gave J. H. Vincent the first rank. Dr. Hunt of the Bible Society, Dr. Buckley, Dr. Buttz, Dr. Kynett, Dr. Payne, Dr. Bayliss, Dr. J. O. Peck and others have been mentioned, but to us in this latitude Dr. Fowler and Dr. Walden were not suspected of a liability in that direction. But we are not disposed to utter a word of regret or criticism at the decree of the illustrious fathers upon whom Providence has devolved the duty of selecting bishops for our Israel.

William Xavier Ninde was born in Jefferson county, N. Y., in 1832. His father, William W. Ninde, was an eloquent, amiable and godly minister of the Gospel, who died at the age of thirty-six. Dr. Ninde was educated at Wesleyan

almost silent member, for fourteen years. His characteristic modesty has been manifest in the sessions of his Conference, where his voice has been seldom heard. But his presence has seemed a perpetual benediction among us, and our cup of blessing would be full if his residence could be fixed in this city.

John M. Walden, the second on the list, but elected on the same ballot with Dr. Ninde, was born in Lebanon, Ohio, Feb. 11, 1831. He was left an orphan in early infancy, and at the age of thirteen, when his grandfather and guardian died, he was left to self-direction. At eighteen, however, he entered college, graduating at twenty-one. For two years he taught in the college, and then accepted a position on the *Cincinnati Commercial*. He was prominent in the anti-slavery conflict, was editor of an anti-slavery newspaper at Fairfield, Ohio, took the stump in the Fremont campaign, and was in the Kansas crusade. He was a member of the Leavenworth Convention, and wrote its Appeal. He joined the Cincinnati Conference in 1858, was first elected to General Conference in 1868, and the same year was elected Book Agent at Cincinnati, in which office he has continued to the present time. He drifted within a little of an election to the Episcopacy, in 1872, but has had fourteen years more to ripen. Dr. Walden is about five feet nine inches in height, and rather stooping. His prominent and rugged frontal bones, give to his forehead a retreating inclination. His voice is a marked barytone. He commences his discourse at a slow pace, but wakes up to great earnestness. He is essentially a matter-of-fact man, deals in statistics and aggregates, is not especially scholarly, but impresses one as a well informed, positive and unconquerable man. His own Conference and the Ohio Valley, which had the fullest knowledge of him as a man and a Christian, have judged him the fittest man in that region for this high station.

Charles H. Fowler, D. D., LL. D.,

Dr. Mallalieu has traveled abroad, and holds a high rank as a clear and forcible preacher. As a writer for the church papers and reviews, he has won considerable distinction, and stands as a pronounced advocate of the doctrine of entire sanctification. In person he is tall and erect, his hair is still dark, his expression is genial and sunny, and his manners urbane. It is understood that his promotion to the office of bishop is in some good degree due to his identity with the East, and especially with New England, all the other incumbents being Western men. But it is no light preferment to have been selected as the fittest representative of the culture, piety, and ecclesiastical drift, of New England Methodism.

## REV. W. W. ELDER.

Rev. W. W. Elder died May 11th, at Valparaiso, Ind, aged forty-one years and three months. He was born at Rockport, Ind., the son of Rev. Daniel S. Elder, of the Indiana Conference, who died in the itinerancy two years later. His grandfather was also a Methodist preacher. He was converted and joined the church at Valparaiso when sixteen years old, while attending a Methodist seminary at that town; enlisted in one of the first three months companies raised in Indiana, and afterwards served more than a year in another enlistment. Resuming his studies, he was licensed to preach, and after studying, teaching and preaching a short time, he went to Boston in 1868 and entered the Theological Seminary. Needing a more active life, he entered the New York East Conference in 1870, and labored there for eight years; and was then transferred to the Michigan Conference. Here he remained three and a half years, and then he and his wife were sent to Texas under Dr. Rust, to teach in Wilcox University, at Marshall. Here a disease of the spine soon appeared, which entirely disabled him, and he returned to Valparaiso, to his mother's house. Care and skill were employed with varying success; for one year he was confined to his bed; for about as long, he was able to move about a little, but his strength gradually failed. At the last his mind was sluggish from slight congestion of the brain, and he died quietly, apparently without realizing it.

home and deeply interested in all the work of her husband. Bro. Robinson says: "She never wrote me a letter when away upon my work, but that she committed me to the care of my Heavenly Father, praying His blessing upon me." It can be truthfully said of her that "she hath done what she could." To our dear brother and his only daughter in this their great affliction we extend our heartfelt sympathy, and most earnestly pray that they may realize the presence of the guiding hand of Him, without whose notice "not a sparrow falls to the ground," and that the exceeding great and precious promises of His word, "I will never leave thee or forsake thee," "My grace shall be sufficient for thee," may be verified to them until in the "sweet bye and bye" they gather an unbroken family to sing the song of Moses and the Lamb.

Signed

O. B. WHITMORE,  
A. L. THURSTON,  
S. P. HEWETT,

In behalf of Grand Traverse District Association of Michigan Conference.

## THE GENERAL CONFERENCE.

[CONTINUED FROM SECOND PAGE.]  
THIRTEENTH DAY.

J. H. MGarrah led the devotional services.

The chair stated that the order was the call of the conferences for appeals, resolutions and miscellaneous business.

T. J. Joslin presented the following, and it was appropriately referred:

Resolved, That the committee on revisals be instructed to strike the rule on dancing from the Discipline.

F. H. Root of Genesee presented the following:

Having been appointed by our board of bishops fraternal delegate to the general conference of the Methodist Church of Canada, at its session in Hamilton, Ont., September, 1883. I visited that body and was received with a generous welcome. I not only had the pleasure of addressing the conference on the evening set apart for the reception of fraternal delegates, but of preaching and of making a farewell address before leaving for my home. The conference impressed me as a body of earnest men, devoted to the best interests of the cause and Kingdom of Christ at home and abroad. Their missionary zeal is specially pronounced and praise worthy. Since my visit, the best interests of Methodism in Canada have been promoted, it is thought, by the union of various families of Methodism into a single household. The fraternal delegates appointed by the union general conference of Canada to your body, are the Rev. S. S. Nelles, D. D., LL. D., and the Rev. J. B. Aylsworth, LL. D. Respectfully submitted.

W. S. STUDLEY.

J. T. Spence of Holston presented the following:

Inasmuch as the general conference of 1876, after long and earnest deliberation, did enact a law giving to our conferences in the South the utmost freedom relative to the union of the white and colored work;

colored membership, the situation remain undisturbed. There is no more reason for unsettling our present status in the South than there would be in this body changing the present sitting and requiring all the bald-headed men to sit together in a certain part of the hall, or the making of a law requiring all the colored ministers of the church to be stationed in New England. The present relation between the parties is right and proper, and satisfactory to more than two-thirds of our people in the South. Every section of our country should have the widest liberty to settle these social questions among themselves.

The unprecedented success of the Freedman's Aid Society during the past four years was largely due to the wise enactment of the General Conference of 1880, opening the door of her treasury to the whites as well as the blacks. The wise distribution of its funds, under the law, by its officers, deserves our commendation. In our opinion the name, "Freedman's Aid Society," at the present time is a misnomer. We have no freedmen in our schools today; two decades have passed, and the boys and girls in our schools were free born. Let us have a change of name that shall remove all discrimination between the white and colored, placing all alike on the platform of equal manhood, with equal rights before the law of the church. Our colored people are no longer wards, or freedmen, but freemen.

A motion was made that the paper be referred to the committee on the state of the church, and on that motion the previous question was ordered.

The motion being put, the paper was referred to the committee on the state of the church.

The order of the day, namely, the election of bishops, was taken up.

On motion of R. M. Hatfield it was resolved that the tellers and secretary be especially instructed not to indicate the result of any ballot until the result has been reported to this body.

P. G. Gillett of Illinois said that yesterday it was determined that four names should be placed on each ticket, and now he moved that we change that, so that but one name be placed on the ballot. On motion this was laid on the table.

Bishop Harris announced the first class of tellers from the General Conference districts, as follows:

Districts: 1. James D. New

that was not of value in either the social services, or in the Sabbath-schools, expense being so great a matter of consideration, that it could not find place for use. The Agents remarked that without special instruction they would not feel like publishing a special edition. Most of us who have much to do with Sunday Schools know that as soon as a suggestion is made about placing a hymn-book in the schools, the item of expense is the first question that meets us. We can furnish other hymn books that will do the work at a small expense. Our Hymnal costs a dollar a copy. It is recommended that the Hymnal for use of the Sunday School and the social services be published in large print. You cannot publish the large Hymnal for any such money. If it is abbreviated and made with special reference to this purpose, it can be furnished for a small sum. The Book Agents under the instruction of the Book Committee, will publish a book that is abbreviated from the Hymnal that will free us from this charge of disloyalty. For this reason I have offered the resolution.

W. H. Webster, of Illinois: I want to offer an amendment to this resolution, that the Agents be not confined to our Hymnal. There are a great many hymns that are used that are not found in our Hymnal, and if, in publishing a smaller book, they have the privilege to go outside of our Hymnal and of taking hymns that are competent, and they could be published in a book made up from our Hymnal, I think it would be very much to the advantage of the Sunday-school and the Church generally.

D. Curry: What has been said by the brother from New England was all good; every particle. The amendment is good if we could be assured that that liberty would be used sparingly. There are a few hymns that it would be well to have in that book. But there are ten thousand others that somebody might like that ought not to be in that book. Therefore, I am afraid of it. I hope that the Book Agents or the Book Committee will not make that liberty dangerous. I wish the impression to go out from us that there are only a very few hymns outside of the Hymnal that would be safe to put in that book.

C. C. McCabe: We may as well settle this question now it has come up. There are firms in the city of New York which could afford to pay you \$50,000 down in cash to pass a resolution confining the hymns

CHAS. LANE  
COLLEGE LIBRARY  
MAY 25 1884

of selecting bishops for our Israel.  
William Xavier Ninde was born in Jefferson county, N. Y., in 1832. His father, William W. Ninde, was a clergyman, amiable and godly minister in the Genesee Conference, who died at the age of thirty-six. Dr. Ninde was educated at Wesleyan University, and has travelled in Europe and the East. He joined the Black River Conference on trial in 1856, went to Cincinnati in 1864, and came to Detroit, Central church, in 1870, where he served three years. He then became a professor in Garrett Biblical Institute, and for one year, while there, supplied the Trinity, now the Tabernacle M. E. church in this city. In 1876 he was again stationed at the Central church, and served another three years' term, after which he was elected President of the Garrett Biblical Institute, in which capacity he has served with the greatest efficiency until the present time. Dr. Ninde is of medium size, rather stout, of remarkably pleasant manners, and winning expression. His voice is agreeable, and his modulation musical. He speaks without notes, and in the most ready and graceful manner. His discourses are thoroughly evangelical, combining exposition, experience, and didactic precepts with lucid illustration and evident pathos. In the use of language he is a master. His vocabulary is extensive, plain, and tersely expressive. He seldom excites his audience by any sustained flights or rapt periods, but to persons of taste, religious fervor and sterling sense, he is never dull or uninteresting. In private life his whole family are most amiable and exemplary. As a pastor he endeared himself to all in his congregations. His residence of six years in Detroit did not, to our knowledge, create a ripple of enmity, dissatisfaction or dislike, in any direction. We doubt if any man was ever elected to the office of Bishop who found such a hearty "Amen, Thank God!" as Dr. Ninde receives from Detroit and from Michigan. It was with the distinct premonition that he was destined to this responsibility, that he was almost unanimously elected as delegate to General Conference at the last session of the Detroit Conference, of which he has been an honored and we might add an

of selecting bishops for our Israel. presses one as a well informed, positive and unconquerable man. His own Conference and the Ohio Valley, which had the fullest knowledge of him as a man and a Christian, have judged him the fittest man in that region for this high station.  
Charles H. Fowler, D. D., LL.D., was born in Burford, Upper Canada, of Scotch Irish ancestry, August 11, 1837. He graduated at Genesee College in 1859, and entered upon the study of law at Chicago, but yielding afterward to convictions of duty, he pursued a theological course at Garrett Biblical Institute, and joined the Rock River Conference in 1861. He was pastor in the Clark Street, Centenary, Wabash Avenue churches, with a steady and rapid advance in popularity and notoriety. When the great fire in October, 1871, swept away a number of the churches, he went East to secure means for their rebuilding, and obtained, chiefly in Philadelphia, \$40,000. He has been in demand for special occasions, such as dedications, anniversaries and commencements, and has won distinguished honors as an orator. In 1876 he was elected editor of the New York Advocate, and in 1880 he was prominent as a candidate for bishop, only missing the office by a few votes. He was, however, elected as Assistant Missionary Secretary, which office he has filled with credit to the Church. Dr. Fowler is one of the finest pulpit orators in the Church, and abating an occasional lapse into extravagance, or rather homely diction or figures, he is really grand in public discourse. Doubtless as a preacher he may become the bright particular star of the Board. Dr. Fowler is vigorous and capable of efficient service in this extended field.  
Willard F. Mallalieu, D. D., the least known of the new bishops, was born in Massachusetts, in 1828, making him the senior of the new recruits. He was converted at the age of twelve years, graduated from Middletown University, and entered the New England Conference at the age of thirty, and has steadily advanced in position and influence in that section, having continued in the pastoral relation for twenty-four years, until two years ago, when he was appointed Presiding Elder of Boston District.

disease of the spine soon overtook him, which entirely disabled him, and he returned to Valparaiso, to his mother's house. Care and skill were employed with varying success; for one year he was confined to his bed; for about as long, he was able to move about a little, but his strength gradually failed. At the last his mind was sluggish from slight congestion of the brain, and he died quietly, apparently without realizing that his end was nigh.  
He was married in Cincinnati, Ohio, in 1875, to Miss Hannah Louisa Wilkins, and leaves also two little boys. Brother Elder was a man of courage. He believed he could do anything that any other man could do, and with a great fertility of resource, he rarely failed in what he undertook. He was determined to get well to serve the church and care for his family, and never made any suggestion as to what should be done in case he did not recover. It was not a dogged resolution but a cheerful courage. His faith, too, was a strong and cheerful faith. God was to him a living person, and he never expressed any doubts concerning Christian experience or the Word of God; and was never tempted to wander from standards of doctrine. He showed a remarkable cheerfulness and patience under afflictions; never uttered a word of complaint. Fond of air and exercise, he longed for fair weather, but when the spring days were cold or damp his manner showed no regret. To visitors, he was always "doing well," and when as the symptoms grew worse his mother asked him how he felt, and he answered that he felt "pretty bad" the slight admission alarmed her and she sent for his friends. His cheerfulness and Christian resignation were felt in the whole community, and will produce good results. "They also serve who only stand and wait."

Lucy A. Robinson.

Sister Lucy A. Robinson, wife of Rev. J. R. Robinson of the Michigan Conference, peacefully departed this life April 8th, 1884, after a brief illness of only four days. Sister Robinson was born at St. Albans, Vermont, June 22d, 1829; was converted in the village of Pentwater, Mich., under the labors of Rev. G. D. Lee, and at once united with the Methodist Episcopal Church, of which she remained a consistent and devoted member until her death. During the last nine years of her life she had under her supervision the government schools of the Mt Pleasant, Isabella Indian Mission, on which charge her husband labored as a missionary among the Indians. In this work she proved herself to be a helpmeet worthy of one called to declare the glad tidings of joy to those who sit in darkness. Five children were born to Bro and Sister Robinson, of whom four have gone to the "land of rest," and were waiting to welcome "mother." One daughter remaining takes the place of her mother. for the present, in the government schools on the mission. Sister Robinson was a devoted wife and mother, faithful to all the interests of the

general conference of Canada, and the Rev. J. B. Aylsworth, LL. D., and the Rev. J. B. Aylsworth, LL. D. Respectfully submitted.  
W. S. STUDLEY.  
J. T. Spence of Holston presented the following:  
Inasmuch as the general conference of 1876, after long and earnest deliberation, did enact a law giving to our conferences in the South the utmost freedom relative to the union of the white and colored work;  
And inasmuch as said action was had in accord with the expressed wish of two-thirds of the colored and white membership; therefore,  
Resolved, That the present relation between the white and colored works in the Southern conference, as established by the general conference of 1876, be and remain undisturbed.  
He said: Prior to 1876 our Southern work was so unsatisfactory as to occasion a continuous clamor from both white and colored, asking permission to form separate conferences. Nearly every document sent to the General Conference of 1876, demanding such action, was signed by representative colored men of annual conferences. The General Conference of 1876 did, after prolonged deliberation, enact a law giving to our conferences in the South the utmost freedom, relative to the union of the white and colored work. This was quickly and gladly accepted by both parties. Our colored brethren have been the real beneficiaries of change. They now stand in the church and before the world in their own free, independent manhood. The Zion Methodists of the South no longer taunt them of being "tied to their old masters." As the fruits of the action of 1876, some forty of these "badly abused colored brothers" are on this floor, the peers of the honored and talented representatives of Boston and New York. They are here to-day not only as the recognized leaders of thought among their own people, but as the chief pastors of twelve independent conferences.  
This is a legislative body. Its province is to make laws. There is no law against the white man worshipping in the colored man's church, nor is there any law against the colored man being educated in any Methodist school in the South. We submit, "Where there is no law, there is no transgression." This everlasting agitation and misrepresentation about the color line is doing both parties great harm. The ringing of the changes about caste, ostracism and K. K. Kluxism in our church work in the South, is misleading and damaging and should be rebuked by this body. The social relation between the races must settle itself. There is not a church edifice or a school of the M. E. Church in the South where either party is shut out by law. In no charter or deed of trust of church or school property does there appear the words white or colored. We insist that in right and justice to our white and

P. G. Gillett of Illinois said that yesterday it was determined that four names should be placed on each ticket, and now he moved that we change that, so that but one name be placed on the ballot. On motion this was laid on the table.  
Bishop Harris announced the first class of tellers from the General Conference districts, as follows:  
Districts.—1, Henry D. Robinson New England Southern; 2, Robert R. Doherty, Newark; 3, James E. Bills, Genesee; 4, James T. Edwards, Erie; 5, Joseph H. Trimble, Ohio; 6, Samuel G. Griffen, Washington; 7, Alexander Martin, Indiana; 8, Philip G. Gillett, Illinois; 9, Dennis Murphy, Iowa; 10, Charles E. Faulkner, Northwest Kansas; 11, Earl Cranston, Colorado; 12, Henry Kahlo, Central German.  
Bishop Andrews designated the position which the tellers should occupy in collecting the votes.  
In answer to a suggestion of C. C. Corbin, the chair stated that it would be very important that the initials of brethren for whom votes were cast should be put on the ballots.  
D. Curry suggested that all titles should be left off; and he moved that where the tellers might be in doubt, if the final result would be affected and the vote was close, the tellers should report back to this body. The motion prevailed.  
The chair stated that the secretary would now proceed to call the roll of conferences, and as the name is called the delegation will arise and deposit their votes with the teller who should first reach them, and having voted, to announce the fact.  
The votes for bishops were then collected.  
The chair put the motion that the committee on church extension be directed to consider the expediency of electing two secretaries for the board of church extension, and report to this body to-morrow morning. The motion prevailed.  
C. C. Corbin of New England presented the following:  
Resolved, That the book committee of the Methodist Episcopal Church be and is hereby instructed to consider the advisability of publishing an abbreviated edition of the Hymnal, at a net cost not in excess of 30 cents per copy, adapted to the special use of Sabbath schools and the social services of the Church.  
C. C. Corbin: In the discussion which took place a few days since it was suggested that the Church was not loyal to itself in the use of the Hymnal, and that instead of the Hymnal being used in Sabbath-schools and in the social services of the Church, we had been using the publications of other houses. I took the pains to investigate the matter a bit, and found that such course had been almost universal in the past. I went to the Agents of the Book Concern, and asked the practicability of publishing an abbreviated form of the Hymnal so as to remove the objection which had force in the past, that the Hymnal was so expensive, and covered so much material

Agents of the Book Committee will not make that liberty dangerous. I wish the impression to go out from us that there are only a very few hymns outside of the Hymnal that would be safe to put in that book.  
C. C. McCabe: We may as well settle this question now it has come up. There are firms in the city of New York which could afford to pay you \$50,000 down in cash to pass a resolution confining the hymns selected to our Hymnal. I have looked into this question very carefully, and have tried my best to lead the Methodist church to where we shall have the glorious pabulum of the gospel that we find in our hymn book. You cannot do it by passing resolutions. You must do it by making a book so attractive, so full of what the people want to sing and will sing, that they would rather have it than any other book in the country. Why, brethren, do you fulminate so against choruses? Have you considered the power of a chorus; something that can be thrown out suddenly into the congregation, and impress their memories and express their faith and hope and every emotion of the soul that we have in our holy religion? Don't talk so much about choruses. If Roger D'Lisle, when he stepped out on the streets of Paris, had had a great long hymn to sing, he would not have had much power over them. But he had a chorus—  
"March on! March on!  
With hearts resolved on liberty or death!"  
When the people heard that once they could remember it. They took it up, and set five hundred thousand voices singing in the streets of Paris, and shook down the throne of the Bourbons. There was power there.  
What college president, what poet, what man of literary taste, would have ever gotten up such a chorus as this:  
"John Brown's body lies mould'ring in the grave,  
But his soul is marching on!"  
That chorus would not pass muster with any literary critic, because it is something that any literary man, or president of an institution of learning, or any of our cultured bishops, would never have thought of. It was something that came out of the hearts of the people. Think of it; it is a bleeding body and a marching soul. But we used no chorus during the war that moved the people like that.  
Now, what are we going to do about this matter? Let us have the largest liberty about that. Let us sing all kinds of music that are not positively sinful in our churches. I believe in the old hymns, but when I find people who do not know them I have to do something that will do the work then and there. I have not time to wait until they may sing a great, long hymn. I love to go up in New England and sing there, and I love to go down into the South and sing their little hymns, "I am climbing Jacob's Ladder." and  
[CONTINUED ON FOURTH PAGE.]

## Editorial Miscellany.

## Overgrown Children.

There are some childish qualities which it is very desirable to retain throughout life, or to regain at whatever effort or sacrifice if they have been lost. Childhood has an innocence, a simplicity, a docility and readiness to forgive and to forget all injuries, which as men, only the perfection of Christian grace can give us. But there are other childish qualities which impress us as pure immaturity, want of adaptation, and lack of insight and comprehension. There is a childish frankness, which we are accustomed to regard as showing a want of experience and of perception. Children lack self-control, continuity of thought, perseverance, and forethought. Now it is in such like particulars as these, that some persons impress us as children, though they are of mature years, and should be men and women of discretion and weight. The most comprehensive term for those traits and tendencies, which betray a childish spirit as commonly manifested, is impulsiveness. In the child this impulsiveness, is not a fault, nor is it a serious evil. To him every day brings new and untried circumstances. His curiosity, his emotions and his passions are strong and active, and he has not yet learned self-restraint. But in an adult the same quick outflow of passion, is both a lack of manliness, and a fault. It shows that one's experience has taught them no practical sense. It argues narrowness of vision, that cannot moderate the pressure of passing events by considerations derived from distant motives of the past and future. This immaturity is sometimes due, in part at least, to lack of mental development. There are some who with every opportunity to become intelligent, remain in ignorance, because they lack all relish for knowledge. But education in a technical sense, fails to impart real intelligence, and hence some persons of a good degree of scholarship, are destitute of practical common sense, fickle, and extremely visionary. Of all fools, a learned fool is the most arrant. Reflection and insight of character and self knowledge, are qualities which give balance in society, and a just perspective of life, and render men stable, and give them equanimity of spirit. Some men exhibit a want of discernment in the practical concerns of life, which can only be ascribed to the fact that they are mere children in their judgment of affairs. We see those who have acquired a good property by patient toil, break out into a sudden extravagance in building, style of life, or even in benevolence, which jeopardises all their worldly interests. They sell their real estate and enter a business of which they know nothing, or emigrate where they have everything

the sense of guilt and forgiveness of God and man, he learned to put his confidence in divine help. It is said that orators become such by practicing upon the patience of their audiences. But in all these cases the child is daily "putting away his childish things" and gaining manly sense and firmness. But these overgrown children have not regarded the counsel of the apostle, "In malice be ye children, but in understanding be ye men."

## THE GENERAL CONFERENCE.

## TENTH DAY.

Bishop Foster presided. T. B. Shepherd, of the Northern New York conference, read the second chapter of Philippians, and, after the 439th hymn was sung, led in prayer.

I. S. Bingham, of Northern New York, presented the following, as the action of the Book committee, viz:

Resolved, That the book committee recommend that the General Conference make provision for the publication of a first class Sunday School paper, to be issued weekly, adapted to the wants of the working forces of the Sunday School.

S. Hunt: That question is before the committee on the Book Concern, and I think in connection with other resolutions of a similar character, the report should come before that committee.

I. S. Bingham: We desire that the resolution should be adopted now by the conference. Or if it goes to that committee, we want it to go as the expression of the Book committee on that subject.

The resolution was referred to the committee on the Book Concern.

B. Mitchell, of the Northwest Iowa conference, presented the following, which was referred to the committee on Temporal Economy:

Resolved, That a committee of twelve, one from each General Conference District, be appointed, who shall, at the earliest day practicable, devise and report a plan for the organization of a connectional society which shall, under the direction of the General Conference, raise and administer funds for the support of the wornout preachers, and the widows and children of deceased preachers.

J. N. Pierce, of St. Louis, presented a resolution that it is the sense of this conference that we should have a monthly magazine, that is methodistic and missionary and full of spiritual life, and that the committee on the Book Concern consider this matter and report at an early date.

The motion of reference was adopted.

W. J. Paxson moved that we proceed to the order of the day, and the motion prevailed, and the order of the day was taken up.

The Chair stated that the motion was upon an Episcopal residence to be placed in India, and that M. W. Taylor moved to strike out the word India and substitute Africa.

Bishop Harris read the answer of the Bishops to the question referred to them on Saturday. The Bishops

10. Editor of the *Northwestern Christian Advocate*.

11. Editor of the *Central Christian Advocate*.

12. Editor of the *Pittsburg Christian Advocate*.

13. Editor of the *Northern Christian Advocate*.

14. Editor of the *California Christian Advocate*.

15. Editor of the *Southwestern Christian Advocate*.

16. Editor of the *Christian Apologist*.

17. Editor of the *House and Hearth*.

A motion to reverse this order after the election of Bishops was lost. The committee recommended that the matter of transfers, which was referred to it, be left to the godly judgment of the Bishops.

## PAPERS PRESENTED BY MICHIGAN DELEGATES.

By J. McEldowney, of Detroit Conference. Referred to committee on revisals:

Resolved, That the committee on revisals be requested to insert in the Discipline, ¶ 99, Sections 1, 2 and 3 among the questions asked at quarterly conference, this, "Is your church property insured?"

By W. X. Ninde. Referred to the committee on itinerancy:

WHEREAS, The result of the past experience of the itinerancy has proven so satisfactory and beneficial to the working of the church; therefore,

Resolved, That the Detroit Lay Electoral Conference, believing it is at present premature, hereby instruct the delegates elected to the General Conference to oppose any attempts to make changes in the matter of the itinerancy.

J. McEldowney presented the following. Referred to the committee on revisals:

WHEREAS, The rule of Discipline prohibiting the practice of dancing by members of our church is frequently violated; and,

WHEREAS, Such violations are too apt to be ignored by pastors in charge; therefore,

Resolved, That the committee on revisals be requested to revise said rule so as to make the duty of the church and the pastor more simple and specific in reference to that form of amusement.

L. R. Fiske, of Detroit Conference, presented the following. Referred to committee on revisals:

WHEREAS, The change of pastor, usually soon after the reception of members on probation; and the change of pastorate in the fall conferences just at the time when special attention is required in bringing probationers into full membership, thus in many cases being productive of much harm; and,

Whereas, The prevailing mode of receiving on probation consists simply of taking the names of applicants, in the church, at social meetings, or on the street, without the solemnity of vows, public address, or special religious ceremony; and,

Whereas, This mode of proceeding produces the conviction that but few of our probationers are expected to

have given evidence of possessing saving faith in Christ.

3. That they shall be admitted by vote of the leaders' and stewards' meeting only on the recommendation of the leader of the class with which they have met, and also of the pastor of the church.

4. That the time preceding admission to all the rights and privileges of the church, shall be less a period of probation than of instruction and preparation for the solemn and grave responsibilities which, as members of Christ's body, they are to assume.

H. M. Joy, of Michigan Conference, presented the following. Referred to the committee on revisals:

WHEREAS, The Christian profession has been dishonored by persons who hold certificates of membership but who are therefore not amenable to discipline until such certificates have been duly presented to and received by some society; therefore,

Resolved, That the committee on revisals be instructed to alter the paragraph on page 385 of the Appendix to the Discipline, relating to that subject, to read as follows:

"When a member receives a certificate of membership from a preacher having charge of a circuit or station, he is responsible for his moral conduct from the date of his certificate until he joins, to the society from which the certificate was received. Thereafter he shall be responsible for the same period to the society receiving him.

At the great church extension meeting when General Fisk had finished speaking, Bishop Harris said: "I now introduce to you, and turn loose upon you, Chaplain McCabe." The Chaplain then began a characteristic appeal for money. It was nearly 10 o'clock when the Doctor took the floor, but the audience remained. Even those who stood against the wall continued in their places. Dr. Kynett announced that if the audience would give \$30,000, he had a friend who would give \$20,000 more, making \$50,000 in all. Subscriptions came in rapidly, and the sum of \$51,000 was raised! The donor of the \$20,000 is the Rev. J. G. Miller, of Nebraska, who was called to the platform and greeted with such applause as seldom greets a man under any circumstances. It is safe to say that a more enthusiastic and triumphant meeting in the interest of church extension was never held.

## ELEVENTH DAY.

Bishop Wiley presided, and the devotional exercises were conducted by the Rev. Dr. A. Martia, President of De Pauw University, Greencastle, Ind.

Amos Shinkle, Esq., moved that the rules be suspended, in order that reports of committees might be presented. Reports were received from various committees as follows:

The committee on episcopacy recommended the whole subject of transfers be left to the godly judgment of the bishops. The committee on lay delegation recommended submission to the church of the following changes: That each annual Conference be allowed no more than one delegate in the General Conference for every sixty members, nor less than one for ninety members, nor less than one lay delegate for every ministerial representative. They further recommended that one lay delegate for every six pastoral charges shall be admitted to the annual Conference during its session.

The Manuals printed for convenience of the delegates were distributed under direction

the most careful thought and effort of our best legislation; therefore,

Resolved, That the lay delegates to the General Conference be requested to use all lawful efforts in that conference to advance the interests of the Sabbath-schools of our church.

D. C. Fleming, of Nebraska, presented the following, to be referred to the committee on the book concern:

Resolved, That it is the sense of this General Conference that it should make provision for the publication of a Sunday-school paper adapted to the wants of children from ages of eight to twelve years, as the *Classmate* and *Advocate* are adapted to persons of more mature years.

Edward Thomson, of the same Conference, presented the following, to be referred to the committee on revisals:

Resolved, That the discipline be so altered that Quarterly Conferences shall have the right to license, as local preachers, women whose gifts and graces indicate that they have been called of God to instruct the public, with the express provision that they shall not be subjects of ordination.

## TWELFTH DAY.

Bishop Merrill in the chair. Rev. S. Lakin of Central Alabama conducted the devotional exercises.

The Rev. D. Nast was invited to the platform.

The Rev. J. G. Miller, a superannuated preacher from Lincoln, Nebraska, who subscribed last evening \$20,000 to the Church Extension Society, was invited to the platform.

A resolution was adopted that a committee of thirteen be appointed to nominate trustees of church institutions.

The matter of the report of the committee on episcopacy relative to the residence of a bishop in India was taken up.

The Rev. Dr. John of Minnesota was in favor of a substitute that the bishops in the next four years be requested to give such attention to foreign work as its inter-lution antagonized the organic law of the church.

Judge Reynolds said the judiciary committee had reported it to be legal to fix a residence in India or Europe.

The Rev. W. H. Webster, of Illinois, contended even if necessary to change the administration of the missionary society yet the church was greater than the missionary society. What is wanted is that there be an episcopal residence in India, that the bishop may be sent there to live, not to have official residence in India, while he goes to New York or Philadelphia to live.

The Rev. W. A. Spencer, of Rock River, conference moved an amendment to the substitute that the bishop assigned to work in India shall preside over two consecutive sessions and meantime shall supervise work and that two bishops shall visit India, during the quadrennium.

The previous question was called and the amendment defeated. The substitute itself was likewise defeated, yeas 108, nays 198. Then the question on the episcopacy report of the committee on the episcopacy in favor of the appointment of a resident bishop for India. The vote taken by conferences, the names of lay delegates being called, showed 59 yeas, and 82 nays. The Bishop decided that as more than one-third had voted in the affirmative the vote should be taken by orders. This was done and resulted as follows: Ministerial vote, yeas 144; nays 110. Lay vote, yeas 59, nays 81. The Bishop decided that the report was not adopted, as it required the concurrent vote of both orders. The report of the committee on the episcopacy was read recommending the election of five bishops, and adopted after substituting four for five bishops.

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Bishop Turner, of Atlanta, who is now attending the general conference of the African Methodist Episcopal church in Baltimore, said Monday: "In some parts of the south the colored people are treat-

ters from our missionaries in China were read by Bro. Wilts who was present. On the first evening we had the pleasure of listening to a lecture upon North China—its needs and capabilities and its importance as a strategical point in the capture of the entire Empire for Christ, by Bro. O. W. Willits, late missionary to China.

The second evening was pleasantly and profitably spent in listening to an address by Sister York, consisting of an historical sketch of the Northwestern Branch from its organization to the present time. Mrs. Bishop Hamline was the first President, Mrs. J. F. Willing, Cor. Sec. and Miss Jennie Tinsley the first missionary sent out by the N. W. Branch. During the sessions of Wednesday morning and afternoon business and literary and religious exercises were pleasantly interspersed.

At the Love Feast in the afternoon we were favored with the presence of the venerable mother of our President, Miss S. A. Rulison. Mother Rulison led in prayer, and during the Love Feast told in touching language of her love for the cause of Christ and her interest in missionary work, and her earliest and strongest desires and prayers for her children were that they might be useful in some way in the Lord's vineyard. Surely her prayers have been answered. The reports from the various societies on the district were on the whole very encouraging. We feel that this is the vital point in our work. When each society is in a healthy and prosperous condition the state of the work on the whole district is plainly indicated. We wish we were able to say there were no exceptions to this. But of the 34 societies reported by the corresponding secretary there are two at least that are too small to keep up their organization, but continue sending money in small amounts to the branch treasurer.

Three or four others are in a drooping condition, and do not report or hold meetings with any degree of regularity. This leaves us about 27 live societies, many of whom are working splendidly and all of whom are meeting regularly and increasing in numbers and interest. The report of the corresponding secretary was for only one quarter, as but five months had elapsed since the previous meeting and reports from societies were not received in time to make a half yearly report. Societies on the district, 34, one new society, three young ladies societies, 753 annual members, 190 copies of the *Heathen Woman's Friend* taken, 93 mite boxes out, 376 lesson leaves taken, membership dues during quarter and special work \$30 97, making in all \$165.17 for the quarter. The day of prayer, praise and thanksgiving was quite generally observed on the district and in many of the societies meetings of great interest were held. The thank offerings reported by the various societies amounted to \$100.00 offering of \$25. Other pleasant features of the occasion were the reading of a paper and Blood and named "The Christian Woman's Friend." It was filled with original articles of high merit contributed by members in various parts of the district, also a beautiful recitation by one of our young ladies, Miss L. Z. Sissons, a poem entitled "The Watered Lillies." We heartily welcome these young ladies and young ladies' societies to a place amongst us and hope at each recurring district meeting to report an increase in their numbers. Pontiac and Fenton each invited the next meeting; by a majority of one Fenton was decided upon. Last year this district raised \$733.63 for the *Woman's Missionary* work and a resolution was passed at a recent meeting to endeavor to increase the amount to \$1,000 the present year. God has blessed us in our work on this district as elsewhere, and yet there is room for increasing diligence and faithfulness. Let us all be true to our promises and resolution and with God's blessing our meeting at Fenton will be crowned with greater success than we have yet been able to

their judgment of affairs. We see those who have acquired a good property by patient toil, break out into a sudden extravagance in building, style of life, or even in benevolence, which jeopardises all their worldly interests. They sell their real estate and enter a business of which they know nothing, or emigrate where they have everything to lose, and nothing to gain. This childish folly is often seen in ill assorted marriages. Men of reputed wisdom become silly in their courtship, and stupidly foolish in their choice of a companion. They make bargains upon a sudden impulse, and spend years in idle regrets over what is absolutely irreparable. In business transactions they are communicative, boastful and hasty, and when they see their mistakes, they are resentful, complaining and intolerant of those whose advice, or example they followed. They lack the capacity to keep any matter, however private, in confidence, but expect others to keep what they openly divulge. The most serious form of this infantile stage of character in riper years, is seen in what may be termed moral inanity. It is from any other point of view than such a conception affords, absolutely unaccountable that a man shall do things that in the judgment of all well balanced men, whether Christians or otherwise, imply the most flagrant guilt, and yet maintain an apparently sincere profession of religion! Such persons will forge, steal, smuggle, tell falsehoods or transact business dishonestly, and yet, without such penitence as the case demands, ask and expect toleration and support as professed Christians. They sometimes exhibit all the emotional evidence of genuine piety, and possess the passive virtues, and what is termed goodness of heart in an extraordinary degree. And what is still more unaccountable, such an anomaly is most commonly exhibited in those who have been born of religious parents, and educated under continuous religious solicitude, but upon whom all such influences seem lost except as they have operated to mould the social nature, develop and enrich the affections, and produce a benevolent spirit. Such persons exhaust the resources of our charity and sagacity to deal with them so as at once to satisfy our sense of justice, and our charitable impulses. The prime defect in these cases is that men do not learn by experience. The game of life is rarely played without some false, and many impolitic movements. It has been said that few men become successful and wealthy tradesmen, who have not once failed in business. Certainly none ever kept an unsullied conscience and a blameless record, till humbled under

the motion prevailed, and the order of the day was taken up. The Chair stated that the motion was upon an Episcopal residence to be placed in India, and that M. W. Taylor moved to strike out the word India and substitute Africa. Bishop Harris read the answer of the Bishops to the question referred to them on Saturday. The Bishops do not think it wise to fix an Episcopal residence in either India, Europe, or Africa, and that should such residence be fixed in one or more foreign countries, that fact will not change the recommendation of the Bishops as to the number of additional Bishops to be elected. Arguments were made by the Rev. Drs. Swindells, of Philadelphia; W. A. Spencer, of Rock River; R. C. Bose, of India; Dr. Fowler, of Rock River; Dr. Buckley, of New York East; Dennis Osborne, of India; E. W. Parker, of India; Briggs, of Minnesota; Dr. L. C. Queal, of Central New York; Dr. McElroy of Illinois, and T. B. Neeley, of Philadelphia. A motion for the previous questions was lost, 179 for and 120 against. (It requires a two-thirds vote to order the previous question.) Rev. Dr. Rawlins, of Indiana conference, offered a substitute for the entire matter before the conference, and spoke upon this resolution. The Revs. Dr. Kynett, of Philadelphia; Dr. W. F. Warren, President of Boston University, spoke upon the subject. Dr. Johns, Minnesota, obtained the floor, but yielded it to Dr. Seward, of Connecticut, to move an adjournment, which was carried. The committee on Episcopacy met at Arch Street Methodist Episcopal church, Dr. Curry presiding. Various interesting matters were discussed, and a vote was reached upon the number of Bishops which the committee would recommend the conference to elect. On the proposition to elect six, the vote stood 22 to 44; on the proposition to elect five, the vote stood 41 to 27. Dr. Kynett moved that in case one or more Bishops do not reside abroad, the committee recommend the election of only four Bishops. This motion was laid on the table by a vote of 37 to 30. The committee also recommended an order of elections, as follow:

1. Book Agents at New York.
2. Book Agents at Cincinnati and Chicago.
3. Secretaries of the Missionary Society.
4. Secretary of the Church Extension Society.
5. Secretary of the Freedmen's Aid Society.
6. Secretary of the Sunday School Union and Tract Society.
7. Editor of the *Quarterly Review*.
8. Editor of the *Christian Advocate*.
8. Editor of the *Western Christian Advocate*.

of much harm; and. The prevailing mode of receiving on probation consists simply of taking the names of applicants, in the church, at social meetings, or on the street, without the solemnity of vows, public address, or special religious ceremony; and, Whereas, This mode of proceeding produces the conviction that but slight obligations are expected to be assumed by said probationers, and Whereas, the church wrongfully sacrifices much of her influence over probationers when she admits them to her communion without awakening in their minds the feeling that the step they are taking is final; and Whereas the present method, by leaving open a channel for easy desertion from the church, and consequent abandonment of the cross, creates a condition which in many cases prepares the way for the neglect of religious duties, and for final surrender to the world; and Whereas, Our church polity ought to supply the most effective agencies for keeping young converts in the path of duty, making it in the highest degree difficult to get away from the communion of saints; and Whereas, The reasons which existed in the early days of Methodism for six months of probation do not so generally prevail at the present time, as the supervision is more perfect, and the watchcare more direct; and Whereas, The principle so generally stated to persons entering the probationary relation, that they now have the opportunity of testing the church, to determine whether they like its plan of organization and are willing to submit to its requirements before fully identifying their interests with the same, not only puts the church on trial, but puts the probationers for a long time in a state of indecision which is very likely to dampen their spiritual life; and, Whereas, the impression probationers often get, is that they are not so much watched over for their growth in grace as suspiciously watched to see if they are worthy of being taken into full fellowship, introducing an element of distrust which is likely to dampen spiritual zeal and weaken attachment to the church; therefore, Resolved, That the committee on revisals be instructed to consider a plan for receiving members which shall include the following provisions:

1. A brief and flexible period of time before receiving into the church before application for admission.
2. That candidates shall be eligible for membership at any time after they have been instructed and examined in doctrine and discipline by the pastor of the church, and

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Bishop Turner, of Atlanta, who is now attending the general conference of the African Methodist Episcopal church in Baltimore, said Monday: "In some parts of the south the colored people are treated very fairly. In Arkansas a colored man is treated as well as a white man, while in other states we are taught to recognize our color as soon as our feet touch the soil. But withal our condition is better than it was 10 years ago. Are we treated the same in our section since the civil rights bill was declared unconstitutional? There is no material difference in our treatment except on the railroads and steamboats. I believe in some places colored men are being dropped from the jury lists, but of this I cannot speak authoritatively. Nothing has hurt us so much since the day we were emancipated as the action of the supreme court. Since that cruel decision I have heard nearly every colored man I met while traveling abusing the supreme court judges. I never heard so many damns hurled at one set of men in my life, nor have I heard so many prayers offered to Heaven against any body of men. The rail road companies compel us to buy first-class tickets and then oblige us to ride in smoking cars. It matters not how well dressed we are or how intelligent and refined. I know colored ladies who have been treated in the most cruel manner by brakemen for refusing to ride in smoking cars, while white female passengers, who in some instances are not what they might be, are treated as queens. I will go further and say that in several instances pistols have been drawn on colored passengers to force them to submit to such degradation, and that the railroad officials excuse themselves by saying that they are only protecting their interests."

### Missionary.

#### W. F. M. S.

#### Flint District.

The tenth semi-annual meeting of Flint District Association was held at the Garland street church in the city of Flint on April 15 and 16. Fourteen of the auxiliaries on the district were represented by delegates, and fifty delegates were in attendance. The kindness and hospitality of the good sisters of the Garland St. church cannot be too highly commended. Their homes were our homes during our brief stay, and with the pleasant words of greeting, refreshments bountifully supplied in the lecture room, and the capacious audience room adorned with blossoming plants in token of their welcome to the association, we could but feel that although strangers personally, yet the love of the same Heavenly Father, and the earnest and deep seated love of the same department of labor in His vineyard, had caused our hearts to flow together as drops water, and that we were indeed one in Christ Jesus. Every officer of the association was present and our beloved Conference Secretary, Sister York, was also with us to aid and encourage by her words of wisdom and of cheer. Sister Reed, wife of Presiding Elder Reed, conducted the opening prayer meeting, and several of the sisters present led in prayer, after which the business session was opened by the reading of the minutes of the previous meeting at Lapeer by the Recording Secretary. Some interesting let-

\$733.63 for the Woman's Missionary work and a resolution was passed at a recent meeting to endeavor to increase the amount to \$1,000 the present year. God has blessed us in our work on this district, as elsewhere, and yet there is room for increasing diligence and faithfulness. Let us all be true to our promises and resolutions and with God's blessing our meeting at Fenton will be crowned with greater success than we have yet been able to chronicle. MRS. ANNA JACKSON, Rec. Sec.

#### Grand Rapids District.

The semi-annual meeting of the W. F. M. S. of the Grand Rapids district convened at Sparta May 1st and 2d, 1884. The weather was very unpleasant. Notwithstanding this a number of delegates and visitors arrived, with their missionary ardor not a whit dampened by the pouring rain. The meeting opened with devotional exercises led by Mrs. R. C. Crawford, president, which were very solemn and impressive, and the Spirit's influence, with the fragrance of the beautiful flowers and plants (with which the church was so handsomely decorated) seemed to steal over those present and hallow the place where they were sitting.

The President opened the meeting formally for business; the recording secretary having resigned, one had to be elected to fill the vacancy, and Mrs. M. Youngblood of Grand Rapids was elected secretary pro tem.

The morning and afternoon sessions were devoted to business. In the evening in spite of the incessant rain the church was well filled with an appreciative audience that listened with unabated interest to an able and interesting essay on Japan, or the land of the rising sun, by Mrs. J. E. Gilbert of Grand Rapids.

Friday's proceedings were much the same as the day previous. Reports received from the different auxiliaries are encouraging and showed an interest in the work. Resolutions were formed and adopted, one of which was: Resolved, That the Grand Rapids district association of the W. F. M. S. extend to our beloved conference secretary, Mrs. E. A. Hoag, their heartfelt sympathy in this hour of her bereavement, trusting that the grace of God which sustained the mother so many years may be her support until the Master says "come home."

The association elected Mrs. R. C. Crawford, president of the district, as delegate to the branch meeting to be held sometime in the autumn. Mrs. H. O. Jordan of Coopersville and Mrs. Buell of Muskegon as alternates.

Mrs. Gilbert's splendid paper, Mrs. Jordan's eloquent remarks, Mrs. French's sweet singing, and the choir's excellent rendering of sacred songs, contributed greatly to the interest of the meeting. The association was cordially received and hospitably entertained by the pastor, Mr. J. E. White, and wife, and other families in Sparta. One noticeable feature about this neat thriving little town is that not a saloon graces (or rather disgraces) its streets, and the inhabitants do not intend to let them get a foothold if it is possible. The society decided that they had had a pleasant and profitable gathering; the usual collection was taken amounting to \$4.09. The association then adjourned to meet at Muskegon in the autumn soon after the Branch meeting. The delegates returned to their several homes, some of them even taking sweet remembrances of the place with them, in the shape of small cards of honey from the spacious apiary of Mr. A. B. Cheney.

Mrs. M. Youngblood, Sec. Pro. Tem.

**Literary.**

All books received from Publishers will be noted at once, by title, with price. A more extended notice will be made, as the character of the books, and the interest of our readers may justify. Any book sent, post-paid, on receipt of the price, by Phillips & Hunt, Booksellers and Stationers, 189 Woodward Avenue.

In Phillips & Hunt's "Library of Biblical and Theological Literature," the third volume, entitled "Theological Encyclopædia and Methodology," is just issued. The editors of the whole series—George R. Crooks, D. D., and John F. Hurst, D. D., are the authors of this volume, which, they state, is on the basis of Hagenbach. It aims to give an outline of the importance, nature, and history of the four great divisions of theological study, together with a bibliography of the Continental and Anglo-Saxon literature. Part I. is a general encyclopædia, and Part II. a special one, divided into four chapters, as follows: Exegetical Theology, Historical Theology, Systematic Theology, and Practical Theology. As a guide to theological students, especially young clergymen who desire to become masters in their calling, the book may be commended. 8 vo, 596 pages. Price \$3.50. Detroit, Phillips & Hunt.

That popular series of little books known as "Science Ladders" have been bound together in one book by the publishers, G. P. Putnam's Sons, New York. There are six of them, all written by N. D'Anvers, and bearing the following titles: "Forms of Land and Water," an illustrated geographical reader; "The Story of Early Exploration," with illustrations and maps; "Vegetable Life," an illustrated natural history reader; "Flowerless Plants;" "Lowest Forms of Water Animals;" and "Lowly Mantle and Armor-Wearers." These books are intended to teach the great laws of nature in language simple enough to be intelligible to every child who can read. They are purely elementary, but there are thousands upon thousands of parents who would be deeply interested in conducting their children through such a book. Price \$1.50. Phillips & Hunt, Detroit.

"Everybody's Paint Book," a complete guide to the art of outdoor and indoor painting, designed for the special use of those who wish to do their own work, and consisting of practical lessons in plain painting, varnishing, polishing, staining, paper hanging, kalsomining, etc., as well as directions for renovating furniture, and hints on artistic work for home decoration, together with a full description of the tools and materials used. Precise directions are given for mixing paints for all purposes. Illustrated. By F. B. Gardner. Price, one dollar. M. T. Richardson, Publisher, 7 Warren street, New York. The farmer may learn from this book how to paint his implements, wagons and buildings, and the ladies are told how to renovate furniture, picture frames, etc., and make them like new. A chapter on spatter work shows the girls how to put pictures at trifling expense. It is printed on fine paper, handsomely bound and copiously illustrated. Phillips & Hunt, Detroit.

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- No. 3. Two of Many. 8 pages.
- No. 4. Papa's Boy. 8 pages.
- No. 5. Maude Armington's Inspiration. 12 pages.
- No. 6. Grandmother Wilber. 10 pages.
- No. 7. The Expressman's Foe. 12 pages.
- No. 8. Dolly's Old Men. 12 pages.
- No. 9. Trained for the Bar Room. 8 pages.
- No. 10. Wine or Truth. 12 pages.
- No. 11. Compound Interest. 12 pp.
- No. 12. What She Could. 8 pp.
- No. 13. Handsome, But Weak. 16 pp.

The above tracts are all by the same author—Laurie Loring. They are well written and neatly printed. They cost but one cent for every four pages. We hope this series will be a great success. New York and Detroit, Phillips & Hunt.

**HOME COLLEGE SERIES.**

The "Home College Series" contains short papers on a wide range of subjects, biographical, historical, scientific, literary, domestic, political and religious. Indeed, the religious tone will characterize all of them. They are written for everybody—for all whose leisure is limited, but who desire to use the minutes for the enrichment of life. We receive the following numbers of this series:

- No. 56. Art in Greece. Part I. By E. A. Rand.
- No. 57. Art in Italy. Part I. By E. A. Rand.
- No. 58. Art in Germany. By Edward A. Rand.
- No. 59. Art in France. By Edward A. Rand.
- No. 60. Art in England. By Edward A. Rand.
- No. 61. Art in America. By Edward A. Rand.
- No. 75. Daniel Webster. By Dr. C. Adams.
- No. 76. The World of Science. By C. W. Cushing, D. D.
- No. 79. Art in Italy. Part II. By Edward A. Rand.
- No. 80. Art in the Land of the Saracens. By Edward A. Rand.
- No. 81. Art in Eastern Europe. Part I. By Edward A. Rand.
- No. 82. Art in Northern Europe. Part II. By Edward A. Rand.
- No. 83. Art in Western Asia. By Edward A. Rand.

**Temperance.**

When the bar rooms make the nominations for political offices, let the bar rooms do the voting for them.

The people of Maine are to vote in September on the adoption of the constitutional amendment prohibiting forever the manufacture and sale of liquor in that State.

The mayor of Racine, Wisconsin, has hung a list of habitual drunkards in all the saloons, and the saloonist who sells one of this legion of honor a glass of grog will suffer revocation of license.

Iowa liquor dealers and manufacturers are getting ready to fight the new prohibitory law in the courts, and it is reported that they have retained both Robert G. Ingersoll and Benjamin F. Butler to help them.

Heavy tax payers in Des Moines, Iowa, are becoming agitated over the loss of \$50,000 derived annually from saloon licenses, and are urging the council to pass an ordinance that will enable saloons to evade the new law.

Thirty-four liquor dealers in Rhode Island, who own their present stands, will be obliged to surrender their licenses July 1, when the 400 feet-from-a-school-house law, which has just been re-enacted, goes into effect.

A LaFayette lady—a model wife and mother—broke her husband of the saloon habit by walking up to the bar beside him and calling for the beer. She broke the awful silence, as they walked home, with the remark, "I love you, my husband, and if you are going to hell I'm going right along with you."

The M. E. pastor at New Milford, Pa., Rev. J. L. Race, cautions the public, especially churches and temperance societies, against receiving, trusting, or countenancing one "Rev. Henry Clay Howard," who has been deceiving the people of New Milford, and obtaining money under pretence of establishing a prohibition newspaper. His plan is to organize a stock company for the enterprise, obtain whatever he can on stock subscriptions, and decamp.

The Louisville Courier Journal says of the liquor traffic:

- It is a business which is opposed to every clergyman in the country.
- It is a business which every merchant and business man hates and detests.
- It is a business which is the standing dread of every mother.
- It is a business which makes 90 per cent. of the pauperism for which the tax payer has to pay.
- It is a business which makes ninety per cent. of the business in the criminal courts.
- It is a business which keeps employed an army of policemen in the cities.
- It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags.
- It is a business which fosters vice for profit and educates in wickedness for gain.
- Drunkenness comprises all other vices.
- It is the dictionary of vice, for it includes every vice.
- Drunkenness means neglect.

generalities, or conceal thought under subtleties of expression, but that they may pointedly declare that "The Saloon Must Go."

2 to 3 P. M. "For the Presidential Candidates." That they may be men of such personal habits as the mothers of this Nation might safely hold up as models for their sons; men committed by character and public pledge to National Prohibition; men who fear God and work righteousness.

3 to 4 P. M. "For the Christian voters of the United States, with whom rests the balance of power." That their spiritual insight may be greatly quickened; that their consciences may be alarmed; that the cry from broken hearts, defenceless homes and ruined souls may stir their whole being to its noblest possibilities; that they may see that there is no postponement of duty which does not involve irremediable loss; that they may be convinced that right is always expedient, and resolve to walk worthy of their high calling, and to make no compromise with wrong; that they may be inspired to see their duty to their home constituency, and to represent the women whom they love and honor by outlawing the saloon and protecting a home.

Let the leaders be—one for each hour—duly chosen and announced. Bible texts, illustrating and enforcing the five general topics here given, may be readily collated. Yours for a republic whose rulers shall be men of God.

- FRANCES E. WILLARD, Illinois,
- CAROLINE B. BUELL, Conn,
- MARY A. WOODBRIDGE, Ohio,
- ESTHER PUGH, Ohio,
- L. M. N. STEVENS, Maine,
- General Officers, National W. C. T. U.

**WE DO NOT CLAIM**

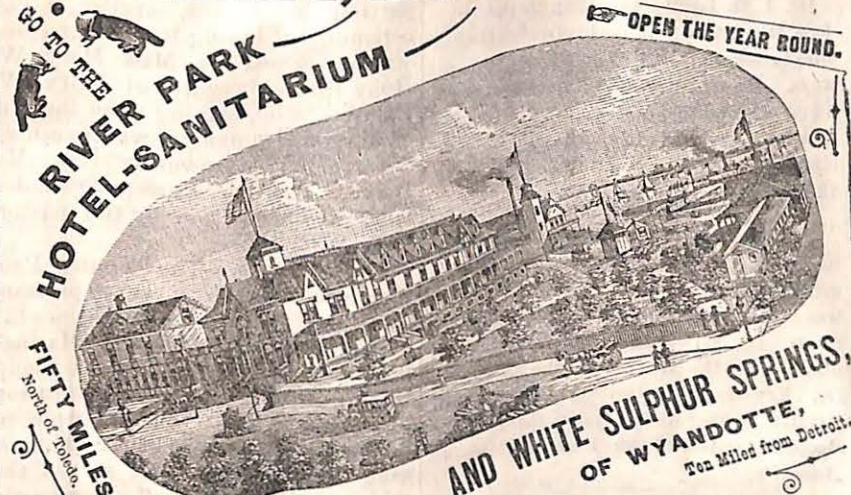
that HOOD'S SARSAPARILLA will cure everything, but the fact that on the purity and vitality of the blood depend the vigor and health of the whole system, and that disease of various kinds is often only the sign that nature is trying to remove the disturbing cause, we are naturally led to the conclusion that a remedy that gives life and vigor to the blood, eradicates scrofula and other impurities from it, as HOOD'S SARSAPARILLA undoubtedly does, must be the means of preventing many diseases that would occur without its use; hence the field of its usefulness is quite an extended one, and we are warranted in recommending it for all derangements of the system which are caused by an unnatural state of the blood.

**Why Suffer with Salt-Rheum?**

MESSRS. C. I. HOOD & Co., Lowell, Mass. Gentlemen—I was a great sufferer from Salt-Rheum on my limbs, for a dozen years previous to the summer of 1876, at which time I was cured by Hood's Sarsaparilla. The skin would become dry, crack, then bleed and itch intensely, so that I could not help scratching, which of course made them worse. At the time I commenced taking Hood's Sarsaparilla (in the summer of 1876) they were so bad that they discharged, and I was obliged to keep them disinfected with linen cloths. The skin was drawn so tight by the heat of the disease that if I stooped over they would crack open and actually bring tears into my eyes. The first bottle benefited me so much that I continued taking it till I was cured. I used one box of Hood's Olive Ointment, to relieve the itching. Hoping many others may learn the value of Hood's Sarsaparilla and receive as much benefit as I have, I am,  
Very truly yours,  
MRS. S. S. MOODY,  
No. 75 Broadway,  
Lowell, Mass., Jan. 15, 1878.

**Hood's Sarsaparilla**  
Is sold by druggists. Price \$1, or six for \$5. Prepared by C. I. HOOD & Co. Lowell, Mass.

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FRANK B. SMITH, M. D., Resident Physician.

**THE WHITE SULPHUR WATERS**  
Are deservedly renowned for their invigorating and curative properties, never failing to cure Rheumatism, Neuralgia, Liver Affections, Kidney Diseases, Dyspepsia, Catarrh, Scrofula, Paralysis, Skin Diseases, Piles, Female Weakness, Nervous Debility and many other complaints. Mineral, Electric, Turkish, Roman, Hot, Cold, Dip and Shower Baths are administered. The Swedish Movements, Calisthenics and the famous Massage Treatment are successfully employed. Charges reasonable, location delightful, satisfaction certain.

I was taken to Wyandotte early in the winter a cripple from Neuralgic Rheumatism; could not rest nor help myself. In one week's soaking in those strong sulphur waters at a temperature of 107 degrees Fahrenheit I was able to use every muscle without pain, and am now in perfect health.

Over ten thousand testimonials have been received from persons who have been cured at this famous Sanitarium. Write for references, testimonials; analysis of water and other information.  
Address, RIVER PARK HOTEL-SANITARIUM, Wyandotte, Mich.

**NEW BOOKS!**

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ENGLISH DINNED SETS AT A BARGAIN

7 Warren street, New York. The farmer may learn from this book how to paint his implements, wagons and buildings, and the ladies are told how to renovate furniture, picture frames, etc., and make them like new. A chapter on spatter work shows the girls how to make a variety of beautiful pictures at trifling expense. It is printed on fine paper, handsomely bound and copiously illustrated. Phillips & Hunt, Detroit.

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"The Entailed Hat; or Patty Cannon's Times." A Romance. By George Alfred Townsend, "Gath." This romance is said to have much local truth in it, and is not only the narration of an episode but the story of a large region comprehending three state jurisdictions, and also of that period when modern life arose upon the ruins of old colonial caste. "Gath" enjoys a wide reputation as a very racy and pointed writer. This book is a 16 mo, 563 pp. Price \$1.50. New York, Harper & Brothers; Detroit, Phillips & Hunt.

"The United States Art Directory and Year Book, (Second Year)." A chronicle of events in the art world, and a guide for all interested in the progress of art in America. Compiled by S. R. Koehler. Price \$2.00. The above from the title page indicates the character and scope of the work. The outline sketches of numerous engravings exhibited at various exhibitions will guide purchasers in making selections. John MacFarlane, Detroit, has the book. Cassell & Co., New York, are the publishers.

We are in receipt of a new Sunday School singing book by S. W. Straub entitled "Living Fountain." It contains 192 pages and is printed on fine tinted paper. Price 35c. S. W. Straub, Chicago.

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- Price one cent each. Very pretty tracts for distribution among the young. New York and Detroit, Phillips & Hunt.

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Consisting of six tracts. A mine of wealth, both spiritual and temporal. Price, per

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There are 330 Colleges and Universities in the United States, of which only twenty-four have more than 200 students, and only seventeen have more than twenty teachers. A large number of these colleges furnish no better education than can be obtained in a high school of the first class. One "university" in this country has three professors and eighteen students.

There are institutions of learning, of high rank, that are driving away patronage, and doing more harm otherwise, by overtaxing the minds of its students. But you could not make the teachers see this. Every professor magnifies his own department and insists on doing a full share of the cramming. It is a consolation to know that empty class rooms will at last bring them to their senses. But it is a sad reflection that before that day the grave yards will hold some of their victims—victims to the American vice of hurry. —Baltimore Methodist.

The Yale corporation recently accepted the offer of Elbridge B. Muströe, treasurer of the Frederick Marquand Fund, to give \$50,000 for the purpose of erecting on the campus a chapel for the use of the College Y. M. C. A. The site chosen for the building is between Alumni Hall and the library. Subscriptions to the amount of \$25,000 had already been obtained by friends of the college for the purpose, mainly by undergraduates. Work and plans had been drawn and accepted, which will now be greatly enlarged and improved.

There are in Chicago forty thousand Bohemians, and in Cleveland twenty thousand more. They are, for the most part, Roman Catholics, generally in humble circumstances, industrious, frugal and intensely claudish, with a pretty active sense of independence.

It is a business which makes ninety per cent. of the business in the criminal courts. It is a business which keeps employed an army of policemen in the cities. It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags. It is a business which fosters vice for profit and educates in wickedness for gain. Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice. Drunkenness means speculation, theft, robbery, arson, forgery, murder; for it leads to all these crimes.

A Call to Prayer.

HEADQUARTERS N. W. C. T. U., 16 East 14th st., N. Y. TO ALL CHRISTIAN PEOPLE:—"Righteousness exalteth a nation, but sin is a reproach to any people." Our nation is to-day a legal partner in the business of selling intoxicating liquors as a drink. This fact defines the greatest, most immediate, most vital issue in National politics. Government of the people cannot successfully co-exist side by side with a traffic protected by the law, whose result is to render the individual incapable of self-government. The homes of America are imperilled by the saloons whose patronage is constantly recruited from the fireside and the cradle. We therefore, mothers and sisters, wives and daughters, beseech all who believe in God, to join with us in solemn, earnest and importunate prayer that the hearts of the people may be so turned unto Him upon whose shoulder the government shall be, that by some party such principles may be declared, and such candidates chosen, that Christian men can conscientiously cast their ballots for the same, being assured that they have thus struck a blow for the National Prohibition of the traffic of strong drink.

We name Tuesday, May 27, as this day of prayer, and urge all our local Unions to observe this date, enlisting all pastors and churches to co-operate, so far as possible, with us, and respectfully requesting pastors to preach on the subject of "God in Government," on the Sunday preceding or following this day of prayer.

We suggest the following program: Tuesday, May 27th, 10 to 11 A. M. Subject: "For the Leaders of the W. C. T. U." That they may be wise as serpents and harmless as doves in this great controversy; that they may have the courage of their convictions and be true to the National motto, "For God and Home and Native Land;" that a divine charity may pervade all their utterances, that they may meet argument with argument, misjudgment with patience, and all their difficulties and dangers with prayer.

11 to 12 M. "For Christian Pastors and Editors." That their trumpets may give no uncertain sound; that they may so speak and write as those who shall give account to God; that as leaders in our Christian civilization they may demand the outlawing of the liquor traffic.

1 to 2 P. M. "For the Platforms of Parties." That they may not seek to revive sectional issues, or glitter with old-time

discharged, and I was obliged to keep them down so tight by the heat of the disease that if I stooped over they would crack open and actually bring tears into my eyes. The first bottle benefited me so much that I continued taking it till I was cured. I used one box of Hood's Sarsaparilla to relieve the itching, and the second bottle to receive the value of Hood's Sarsaparilla and receive as much benefit as I have, I am, Very truly yours, Mrs. S. S. MOODY, No. 75 Broadway, Lowell, Mass., Jan. 15, 1878.

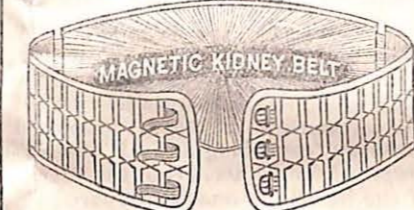
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**CONSTIPATION.** TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer. They increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced. Price 25 cents. 25 Murray St., N. Y.

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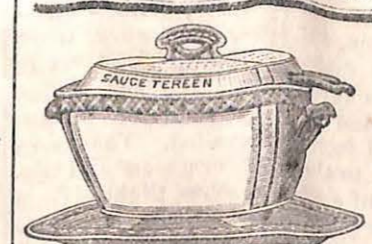
In ordering give measure of waist and size of shoe. Price of Belt with Insoles, \$6 to \$11. Consultation Free. MAGNETIC SHIELD CO., Pall Mall, London, Eng., and 227 Jefferson ave., Detroit, Mich.

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Light to the Path. A Compend in catechetical form of Bible Teachings concerning God, and the Creation, Fall, and Restoration of Man. By Joseph Longking. Cloth. 18mo. 25 cents. Kalesh-Barnea. Its importance and probable site, while the story of a hunt for it, including studies of the route of the Exodus, and the southern boundary of the Holy Land. By H. Clay Trumbull. D. D. 8vo. Cloth. Pp. 478. Price \$2. Guides and queries in Character Building. By C. H. Payne, D. D., LL. D. President of the Ohio Wesleyan University. 12mo. Price \$1.25.

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We would call special attention to the favorable terms offered depositors under our certificate plan, where the money remains on deposit for the time specified in the certificate. Two months 3 per cent. per annum; 3, 4 or 5 months, 4 per cent.; 6 to 11 months, 4 1/2 per cent.; 12 months, 5 per cent. If the money is drawn out before the time agreed upon, no interest will be paid on amount drawn. Interest on the certificates commences on date of deposit. On the usual Savings Bank plan we issue pass-books, and pay interest at the rate of 4 per cent. per annum, compounded semi annually (June and December). Deposits made on or before the 5th of a month draw interest low rates. Collections attended to with promptness. A general banking business transacted. We and on Saturdays and Mondays till 8 P. M.

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How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard, Hartford, Ct., for a copy of the Poultry World, and it will tell you. **BARLOW'S INDIGO BLUE.** Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask Him For It. D. S. WILTBARGER, Prop'r, 233 N. Second St., Philadelphia

## Michigan Christian Advocate.

## EDITORIAL NOTES.

Dr. J. H. Bayliss's election to the *Western Advocate* will please his Detroit friends who believe in him everywhere and always. He will beyond all question make a first class editor, and we are really glad that for once in his life, he will be constrained to tell all he knows, and some things he don't know.

The telegraphic reports for Wednesday morning, our latest information before going to press, announce that Dr. Buckley was returned as editor of the *Christian Advocate*, Dr. Edwards to the *Northern*, and Dr. O. H. Warren to the *Northern*, Dr. Fry to the *Central*, and that Dr. Bayliss was upon the third ballot elected as editor of the *Western Christian Advocate*.

The burglar mania, which has been quiet for several months, has broke out again, and every night contributes a chapter to the category of crime. In the past the sequel has shown that gangs of desperadoes having their headquarters in this city were prominent actors. More can be done in the detection of crime by watching the city resorts than by any other means.

Considerable interest is excited by the resignation of Miss Hall as superintendent of the girls' reformatory at Adrian. A correspondent of the *Free Press* attributes the friction which evidently exists somewhere to Miss Hall's firmness in exposing the inefficiency of some subordinates put there by the trustees. Those who know Miss Hall will regret her retirement, as she has such experience and fidelity as are invaluable in a place of such great responsibility and delicacy. A *Post and Tribune* correspondent makes Miss Hall say: "Miss S. M. Wells, manager of Gillespie cottage, and myself were required to resign, no reason being given, except that in the judgment of the board of control it was for the interest of the institution. I had been warned of the event by friends in different parts of the state."

## MICHIGAN METHODISM.

MIDLAND.—Ninety-two persons have been received on probation, as a partial result of revival services just closed. More will unite. This makes a total of forty received since Conference. C. M. THOMPSON.

HASTINGS.—At the M. E. church Sunday last nearly \$450 was raised for benevolent purposes. This is the largest amount ever realized for a like collection in this church. Twenty-seven united with the Hastings church, May 15th, by letter and on probation. Thus far 221 have been admitted to membership during the present conference year.

GREENVILLE CIRCUIT.—*Montcalm Church*.—Through the providence of God we are still moving onward and upward. We have been re-

E. W. Porter read the inventory of articles deposited in the corner stone. Rev. C. M. Stewart, Rev. E. W. Ryan, and Rev. Dr. Washburn also participated in the services. The ceremony of laying the corner stone was performed by Miss Mary W. Roby (granddaughter of Mary W. Palmer), who, leaning upon the arm of Mayor Grummond, was presented with the silver trowel by Rev. Mr. Dawe. The services were concluded with the benediction by the pastor, Rev. Wm. Dawe.

*Cass Avenue*.—The Young People's Society held a very pleasant social and reception on Wednesday evening, May 14th. It was "Marine" in its paraphernalia, there being three boats present and a profusion of flags. The young people of both sexes dressed in sailor costume, sang several pieces, and served the tables. Miss Cora Goff sang the old piece,

"O, bury me not in the deep, deep sea,"

and some fine readings were given by Miss Watkins and Miss Sabine. The attendance was large, and the whole conduct of the entertainment, which was in charge of Mr. John B. Thomas, chairman of the entertainment committee, was unexceptionable.

ALMIRA.—Sunday, May 11th, was a day of great victory for Oviatt. We came to this circuit after the Conference of 1882, and as the question of building a church at Oviatt had been agitated, the official board and the pastor were soon at work laying plans, and we soon had the contract let for building. Work was begun in the spring of 1883, with the intention of dedicating in the fall; but the people were poor, the pastor was poor, and the frost came and ruined the corn crop, and other crops, and hard times settled down upon us. There our church stood, without seats, stoves, pulpit or lamps. What should we do? What could we do, but trust in God? and we did trust in Him; but while we were trusting, we were not idle; we were watching and prayed for means to go forward. I learned more in these few months in regard to trusting in God, than in all my life before. More than a few times have I been reminded of the oil cruse, and the widow's meal. But the dark days are past, and the bright one's are here. Last Sunday our beautiful church was dedicated free of debt. Rev. A. J. Eldred, our former Presiding Elder, preached the sermon from Gal. 6:14, also giving it (the text) to us as a motto for the church and pulpit. The sermon was very impressive and convincing, and served as a strong lever in lifting the debt. Our Presiding Elder, Rev. W. R. Stinchcomb, conducted the financial services, and proved himself a master workman. We raised the \$350 called for, with a good margin, and that, too, when there were many doubting Thomases in

## The General Conference.

[CONTINUED FROM FIRST PAGE.]

"Climbing Higher, Higher," and I believe I get just as happy among the colored people of the South singing, as among the cultured people of New England. Let us have the largest liberty about this matter. Time and again the Book Concern have published a Hymnal for the Sunday School. They have never published one that paid yet. Why? Because of the talk among the editors.

I want to get off a thing on my dear old friend Daniel. You remember when I published my book "Winnowed Hymns," I did it to help a friend who was in financial difficulties. My good old friend Daniel here wrote a review of it, in which he said that I had winnowed the book, but I had put in the chaff and thrown away the wheat. I said to him, "Did you see that book before you wrote that?" "No," said he. "What did you do it for?" I said, "Why," said he, "on general principles." "Now, that is the way with a lot of you; you fulminate against these choruses on general principles.

Let this Book committee have the largest liberty in this matter. Take the main hymns out of the Hymnal, but put in a few choruses that will be sung all over the country, and in the camp meetings by people who will not stop to think when they sing whether there is any General Conference or not.

A. VanCleft, of Wyoming: The committee on Sunday schools has this matter under consideration and is prepared to report, and I move you that this motion be laid on the table until such time as the report from the Sunday school committee shall be made.

On taking the motion to lay on the table it prevailed.

At this point Bishop Simpson came upon the platform, and was received with the most tumultuous marks of applause, the conference rising to their feet, and the immense audience giving the highest tokens of their appreciation of the beloved Bishop.

Bishop Andrews: Our esteemed brethren, the delegates from the English conference, are present, and wish to take adieu of the conference. Will you hear them?

Rev. R. Newton Young, D. D., coming to the front of the platform, said: Mr. President, I feel too deep a sense of the value of your time to intrude upon you any further than to say how deeply my colleague and myself have been impressed with your kindness and courtesy and hospitality. How lovingly we shall remember you in the old country, and how earnestly we do now, and shall ever, commend you to God, that He may smile upon your counsels, and bless you in all your work. With unfeigned gratitude and affection, I bid you farewell.

W. F. Steele said: There is evidently one glory of the sun, another of the moon, another of the stars. So there are different capacities in our church, in our conferences. While the course of study prepared for traveling preachers is adapted to the majority, perhaps, of our conferences, there are conferences where it is practically impracticable, where, by the reason of the expense of the books and their learned character, they are entirely useless. It seems to me that if the conferences could be permitted to substitute the course for local preachers for traveling preachers for four years it would be much better.

W. J. Paxson, Philadelphia: I should like to hear that resolution again. It strikes me that it would require a change of the Book of Discipline. I move to refer it to the committee on Revisals.

A. Craig, Newark, moved to substitute to refer it to the committee on Education.

The substitute was accepted, and on taking the motion to thus refer, it was referred.

T. B. Neely, of Philadelphia: I offer the following resolution:

Resolved, That we reaffirm the doctrine of the Fathers of our Church that the Bishopric is not an order but an office, and that in orders a bishop is merely an Elder or Presbyter.

T. B. Neeley said: Mr. President, it appears from certain signs that the time has come when our Church should reaffirm, and, perhaps, formulate its doctrine as to the parity of bishops and presbyters.

We need a guard against a tendency which has been and is now showing itself in different directions. Some are growing up in our Church who do not seem familiar with the teaching of the fathers. By mistake or with intention, they intimate or declare that they consider the Episcopate a third order.

Some writers have even put such ideas in print, thus making this false notion more permanent and consequently more mischievous.

Even on the floor of this conference has it been said: "Once a bishop, always a bishop." What new doctrine of apostolic succession is this? What heresy is this which for the first time creeps into and raises its head in this place?

Such a declaration should not pass without a reference. Such doctrine should be met as quickly as asserted, especially as these statements have been commented on by the daily papers.

Such statements mean that the bishopric is not merely an office, but an order as well, an order separate from and superior to that of the elder. They mean that once a presbyter is set apart for the work of a bishop, he is lifted an order above the presbyters who created him. This is prelaty, and the legitimate sequence is a house of bishops with a veto power over all the general conference may enact. This means that the elders cannot enact anything without the concurrence of those in the episcopal order, and this means that a bishop is largely out of reach of the general conference of elders that elected him.

And all this carries in its train many other evils and evil tendencies.

Let us hastily sketch the teachings of our Church.

John Wesley maintained that as to the order there was no difference between a presbyter (or elder) and a bishop—that a bishop was merely an elder having superintendence over elders. He declared that he was as true an *episcopos* as any bishop in England. Yet he never considered the

nance, you now hold investiture." \* \* \* "The general conference is clothed with supreme executive functions." \* \* \* To recall that bishop to his former station is a regulation \* \* \* "Let it never be lost sight of that the general conference is the sun of our system."

Mr. L. L. Hamline, after making that speech, was at that very general conference elected bishop, thus putting the stamp of its approval upon these sentiments.

Some years afterward Bishop Hamline illustrated his doctrine by his action. He resigned the episcopal office and returned to the ranks of his old conference, so that in the Methodist Episcopal Church it is a heresy to say, "Once a bishop, always a bishop."

Our honored bishops do not assert this false doctrine, but if the tendency in other quarters goes on unchecked, we cannot say what notions may be held by their successors. The very fact that such statements go unchallenged is itself dangerous. The danger may seem small now; but it will grow. If we would protect the episcopal office from misunderstanding and from evil, now is the time to check this vicious tendency. It is now for us to declare that as the President of the United States is but a citizen in office over citizens, and that when he retires from office he is but a citizen like others; so the bishop of the Methodist Episcopal Church is only an elder in office over elders.

Perhaps we have reached the time when something in the nature of an explanatory note should be inserted in the Discipline. At least this supreme general conference should reaffirm the teachings of the fathers.

Practically this expression cannot effect the episcopal office either as to influence or prerogative.

The bishopric needs no more power. On taking the vote the resolutions were adopted.

D. W. Parker, of St. Louis, offered the following:

WHEREAS, We recognize in the institutions of polygamy, as it exists and is practiced in the Territory of Utah, a species of legalized adultery that is in conflict with the spirit and genius of modern civilization, and is at war with every principle of Christianity and good morals; and

WHEREAS, Existing laws are manifestly inadequate to restrain the aggressive power and influence of this pernicious and sinful practice in the territory where Mormonism has numerical ascendancy; therefore,

Resolved, As the sense of the representatives of Methodism in general conference assembled, that it is the duty of the legislative department of the Government to proceed with as little delay as possible to enact laws such as will summarily dispose from political and official power in the Territories of the United States those who either practice or advocate Polygamy as a civil or religious right, to the end that its perpetuation may be stayed by the adoption and enforcement of wholesome laws to that end.

Resolved, That we regard with favor the efforts of our Missionary department of our Church to combat the pernicious and sinful influences of polygamy and its long train of evils, by the building up and strengthening of our Church and educational work in the Territory of Utah, and urgently recommend the concentration of all the influences our superintendency can consistently bring to bear in enlarging and supporting our work in that and other Territories where polygamy has a foothold.

L. C. Quail: I am not specially concerned whether this shall go to the committee on the state of the Church, or be recognized here and be acted upon this great evil through the civil power. I desire to suggest an amendment: that we gratefully recognize the recommendations of

## The Lansing National Camp Meeting.

Methodism must ever be in hearty sympathy with all legitimate agencies for "spreading scriptural holiness over the lands," and leading the wandering back to God. What the Discipline says of pastors is correspondingly true of members: "Observe! it is not your business only to preach so many times, and to take care of this or that society, but to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord." Camp meetings have been favored and divinely blessed agencies for evangelistic work. They come in the lull between the winter campaigns, and when there can be a marshaling of the hosts together from a wide territory. God has placed the seal of his special sanction on the series of camp-meetings held by the National Association for the Promotion of Holiness. Personal attendance and careful observation have been given some of these meetings by the writer; at first with misgivings and distrust, but the pentecostal waves of converting and sanctifying power witnessed and felt there swept away every vestige of doubt and hesitancy, and brought one face to face with God in one of his wondrous methods of saving grace, making the places Bethels and Peniels. The impassioned, magnetic and electrifying Inskip has passed away; but the calm, philosophic McDonald remains to raise the "New Testament standard of piety," and to clearly and patiently explain till distressing doubt gives place to restful faith, and the darkness is dispelled by the heavenly light. The angelic Cookman has soared upward into beatific glory, but his mantle has fallen upon the John-like Steel, who feels the thrill of "love enthroned," and has reached and points out clearly marked "mile stones" in a heavenward journey. These and other members of the National Association are expected to be present at the great camp-meeting to be held on the fair ground, Lansing, Mich., commencing June 11. It will be the opportunity of an eventful epoch in the lives of hundreds, and make the glorious record by many entries in "the Lamb's Book of Life." Michigan Methodists should—as fully as possible—avail themselves of this special occasion, on behalf both of themselves and their unsaved friends.

A recent inspection of the Fair grounds show that the conditions are good for the accommodation of those who will attend. There will be an abundance of good pure water, lodgings, cook rooms, dining halls, straw, fuel, and provisions. There are also fine shady spots for tents, and a large auditorium under cover. Indeed, there will be all the accommodations that could be reasonably

I went seven... May 15th, by... church, by... letter and on probation. Thus far 221 have been admitted to membership during the present conference year.

GREENVILLE CIRCUIT.—*Montcalm Church*.—Through the providence of God we are still moving onward and upward. We have been repairing our church inside. The walls are finished with alabastine and a neat border. The third quarterly meeting of this year was held at Gowan on the 11th. A good and profitable time was enjoyed by all. Pastor L. M. Garlick and Presiding Elder C. L. Barnhart were present. R. O.

BIG RAPIDS DISTRICT.—The new church at Harrison was dedicated by the writer on Sunday, April 13th. The entire debt was provided for, and now a new parsonage is being built. At the quarterly meeting at Farewell, the pastor, S. G. Blanchard, reported forty received on probation for the quarter, and more to follow. A very interesting meeting has just closed at Clare, resulting in the conversion of a considerable number and settlement of some old difficulties. Rev. John Warner, a local preacher, assisted Bro. Blanchard, and rendered efficient service. Several new churches are nearing completion, and will soon be ready for dedication, namely: at Ashton, Milbrook, Twin Lakes, Free Soil, Gladwin, Third Avenue, Big Rapids, Manistee, Salt River and Luther. At the latter place a church opening was held April 27th, with a sermon by the writer, at the close of which enough was raised to complete the church. That is the way they do things up at Luther, in a village that is scarcely three years old. Well, we do not wonder when such business men as Wilson and Luther, who are not members of any church, give \$700 towards the church and parsonage enterprise. All have done well. The corner stone of a new church at Gilmore was laid by the writer, Monday, May 12th. On Tuesday, May 27th, I expect to lay the corner stone for a new \$2,500 church at Coleman. J. A. SPRAGUE.

DETROIT.—*Mary W. Palmer Memorial Church*.—The corner stone of the Memorial M. E. church, corner McDougall and Lafayette streets, was laid on Wednesday, May 14th, in the presence of a large audience. David Preston, Esq., presided, and fraternal addresses were made by Rev. Dr. Clark, of the Protestant Episcopal Church; Rev. Moses Smith, of the Congregational Church, Rev. J. D. Pulis, of the Baptist Church, and Mayor Grummond. Rev. Dr. Ramsey spoke of the Centennial of Methodism, and the Editor of the *ADVOCATE* spoke of Methodism in the city and State.

church and pulpit. The sermon was very impressive and convincing, and served as a strong lever in lifting the debt. Our Presiding Elder, Rev. W. R. Stinchcomb, conducted the financial service, and proved himself a master workman. We raised the \$350 called for, with a good margin, and that, too, when there were many doubting Thomases in the congregation. We had a fine day and a house full of people. Good feeling prevailed. Thanks to God, to the dear brethren and sisters of sister churches, to those from other parts of the circuit, to friends in Traverse City and to the Church Extension Society, we now have a church property worth \$1,100. E. G. STEVENS.

#### Asbury Centenary Associations.

The Asbury Centenary Association was organized in the Simpson M. E. church, Detroit, May 11, with the following officers: A. S. Sherwood, president; Mrs. F. Bethell and Mrs. J. S. Vernor, vice-presidents; Miss Lou Nind, secretary; Harry W. Stalker, treasurer. The Asbury Centenary Library Association was organized by the Sunday School Board, May 12, with the following officers: Geo. W. Robinson, president; Mrs. Elmer Houser, Miss Kate Scripps and Miss Lottie Caldwell, vice-presidents; W. L. Holmes, secretary; George W. Vernor, treasurer.

The Asbury Centenary Association was organized in the Fort Street M. E. church, Detroit, May 18th, with these officers: Edwin Reeder, president; John Higgs and Robert E. Taylor, vice-presidents; John O. Alley, secretary; Ira Tietsort, treasurer.

#### GENERAL METHODISM.

An incorporation act has been secured for establishing the Wesleyan Home for Orphans and Destitute Children, in Boston, with Dr. B. K. Pierce, of *Zion's Herald*, president; Bishop R. S. Foster, vice president.

The names of two ladies are on the list of reserve delegates to the General Conference.

The African M. E. Conference have taken decided ground against camp meetings. In one twenty-four hours last year the colored people of Baltimore paid \$42,000 to one railroad company in this connection, and that, too when the colored people were asking charity.

There are forty-two colored delegates in the Methodist General Conference, one Hindu, Ram Chandra Bose, one Eurasian, and missionaries from India, China and Italy. The colored men make a fine appearance, and some of them are able and interesting speakers.

myself have by the Michigan Conference. Digitized by the Michigan Conference Archives of the United Methodist Church. your kindness and courtesy and hospitality. How lovingly we shall remember you in the old country, and how earnestly we do now, and shall ever, commend you to God, that He may smile upon your counsels, and bless you in all your work. With unfeigned gratitude and affection, I bid you farewell.

Bishop Andrews: I will also introduce to you Brother Whitehead.

Rev. Sylvester Whitehead: My dear brethren, I am very thankful to have the opportunity of expressing the pleasure which is given me to see this grand conference. But I have been deeply sensible of your courtesy from our coming here until now. I simply wish to express my feeling that the relations existing between your Church and ours may become increasingly cordial as the years go by, and that the dark day may never dawn that shall see any break in the relations existing between your country and ours. [Applause.] I pray for God's blessing upon you in all your deliberations and works. I shall ever be proud to feel that I have been here, and made the acquaintance of so many honored brethren, and have had the high privilege of having conversed with your excellent Bishops. I wish you an affectionate and very cordial farewell. [Applause.]

G. S. Hare: It is said that it may be just now Bishop Simpson would feel like saying a word or two to the conference. If he does not, we will not ask him.

Bishop Andrews: We hope he may be able to do so at some future day.

J. M. Reid: It seems to me if we were to express ourselves in view of the departure of these honored brethren from England, I am not prepared, and I see, from the silence of the house, no one is prepared to make a suitable expression; therefore, I move that the committee on Reception of Fraternal Delegates report to this house to-morrow morning an expression of our sentiments concerning this visitation. The motion prevailed.

Continued the call of the house for resolutions. Papers were presented and referred to the appropriate committees.

Bishop Andrews: Brethren, I have the pleasure of introducing to you the Hon. A. H. Colquitt, Senator of the United States from the State of Georgia, and Delegate from the Methodist Episcopal Church South to this body. Senator Colquitt was received most heartily by the rising of the members in their places.

W. F. Steele, N. C. conference, presented the following resolution:

Resolved, That conferences so voting may, for a period of four years, substitute the course of studies for local preachers that of traveling preachers.

John Wesley maintained that as to the order there was no difference between a presbyter (or elder) and a bishop—that a bishop was merely an elder having superintendence over elders. He declared that he was as true an *episcopos* as any bishop in England. Yet no third ordination or consecration or ordination to a third order had ever been received by him, and he, a mere presbyter, set apart Thomas Coke to be superintendent.

Asbury said: "I have only to obey and execute."

Bishop Hedding said: "The superintendents now have no power in the Church above that of elders, except what is connected with presiding in conferences, fixing the appointments of preachers and ordaining. \* \* \* They are the servants of the elders, to go out and execute their commands."

The general conference of 1844, in its great debate, and in its suspension of a bishop from his office, established the fact that the general conference is supreme, and may relieve a bishop from the exercise of the functions of the bishopric, maintaining that the episcopate is an office, and that it is not true in Methodism that one who is once a bishop is always a bishop.

Jesse T. Peck, afterward elected a bishop, said in that debate:

"As to whether a man will do for a bishop or not, the general conference is the sole judge, either as to his election or retention. \* \* \* A constitutional right to be a bishop! You might as well talk of a constitutional right to be an editor or a book agent, or any other general conference officer."

Here is the direct assertion that the episcopate is not an order, but an office; that "once a bishop, always a bishop," is not true, and that the general conference has power not only in regard to the election, but also in regard to the retention of one in the episcopal office.

Mr. L. L. Hamline, in that debate, argued the right of the general conference to suspend and depose a bishop without accusation, trial, or formal sentence, on the ground that the episcopate is merely an office. He quotes Bishop Hedding, that a bishop is the "servant of the elders," and says that *pretactical* episcopacy is "a doctrine at the furthest remove from Methodism on this subject."

He argues the authority in the general conference, "first, from the genius of our polity on points which the most nearly resemble this," and says: "Is he who can at discretion, by himself or by his agents, remove from office so many, among whom are thousands of his co ordinates or peers, subject in turn to no such summary control?"

"In legislation the bishop has not only peers, but more than peers. In clerical orders every man on this floor is his equal, but in legislative functions, his superior," etc.

"This conference has judicial supremacy. \* \* \* Nor has a bishop part or lot in its court action. He is constituted the judge of law in an inferior tribunal, but not here. His lips are sealed in this august body, and, except when himself is concerned, he may not rise as an advocate either for the Church or for an implicated party. It would be treason to do so." \* \* \* Turning to the bishop he said: "Every member on the floor wears the ermine, which you may not assume. \* \* \* In the meantime you are liable, as I suppose, to be stripped by us (the general conference) of those other high prerogatives of which, by your counte-

Archives of the United Methodist Church. general conference of elders that elected him. And all this carries in its train many other evils and evil tendencies. Let us hastily sketch the teachings of our Church.

L. C. Queal: I am not specially concerned whether this shall go to the committee on the state of the Church, or be recognized here and be acted upon this great evil through the civil power, I desire to suggest an amendment: that we gratefully recognize the recommendations of our President, Chester A. Arthur, with respect to this great evil.

On motion the resolutions as amended were referred to the committee on the state of the Church.

At this point the tellers returned bearing the report of the vote for bishops.

Bishop Andrews read the report, as follows:

Whole number of votes cast.....	407
Necessary to a choice.....	204
W. X. Ninde received.....	182
J. M. Walden.....	167
J. H. Vincent.....	142
C. H. Fowler.....	136
W. F. Mallalieu.....	134
A. S. Hunt.....	100
H. A. Buttz.....	98
J. M. King.....	87
A. J. Kynett.....	85
C. N. Sims.....	85
D. Dorchester.....	36
W. H. Olin.....	34
J. O. Peck.....	23
A. Martin.....	22
C. H. Payne.....	25
E. W. S. Peck.....	25
D. A. Goodsell.....	25
J. M. Buckley.....	19
L. M. Vernor.....	14
C. C. McCabe.....	12
J. M. Reid.....	10

and many smaller votes.

No one having a majority of the votes cast, there was no election.

A second ballot was taken, and pending the count the Conference adjourned till afternoon.

#### AFTERNOON SESSION.

Bishop Warren presided.

Bishop Warren announced the result of the second ballot for bishops and declared that W. X. Ninde and J. M. Walden having received a majority of all the votes cast, were duly elected bishops of the Methodist Episcopal Church.

The Conference proceeded to ballot for two bishops, and the tellers retired to count the vote.

C. R. Rice of the South Kansas Conference offered the following, which the bishop decided must lie over under the rule:

Resolved, That the bishops be and they hereby are instructed to appoint traveling preachers, deacons, or elders to the editorship of non-official newspapers and magazines, published in the interest of the Methodist Episcopal Church provided their annual conference request such appointment.

Resolved, That it is the sense of this general conference that the bishops should so distribute the conferences among themselves for supervision, that as far as practicable, the conferences assigned to each bishop be contiguous, and that the supervision of each should continue, as far as practicable, for four years in the same territory.

W. H. Webster of the Illinois conference presented the following:

Resolved, That the committee on episcopacy be instructed to inquire into the advisability of the general conference either distributing the conferences among the

[CONTINUED ON FIFTH PAGE.]

grounds for the accommodation of those who will attend. There will be an abundance of good pure water, lodgings, cook rooms, dining halls, straw, fuel, and provisions. There are also large auditorium under cover. Indeed, there will be all the accommodations that could be reasonably asked, and more than would naturally be expected for a camp-meeting on a Fair ground. The local committee of management has fixed prices very low, give their services gratuitously, and intends to devote any surplus to the support of the conference claimants of the Michigan and Detroit conferences.

A worthy cause, a desirable place, and eternal welfare, unite in urging your attendance.

ISAAC E. SPRINGER.

Rev. A. M. Fitch preached at Albion on Sabbath last, in place of the pastor.

#### Marriages.

DANDISON—CORNWELL—May 14, 1884, at West Bloomfield, Mich., by Rev. C. M. Anderson, Mr. William Dandison and Miss Eliza Cornwell, both of West Bloomfield.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can not get it of their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

## Sunday School Department.

## SECOND QUARTER.

Lesson 9--Sunday, June 1, 1884.

## "CHRISTIAN LIBERTY."

Gal. 4: 1-16.

**GOLDEN TEXT**—Stand fast therefore in the liberty wherewith Christ hath made us free.—Gal. 5: 1.

## INTRODUCTORY.

The Epistle to the Galatians is supposed to have been written from Corinth. The Galatian Christians had been brought under the influence of Judaizing Christians, and had come to think it necessary to conform to Jewish rites and ceremonies. To correct such erroneous notions, Paul addressed to them this Epistle.

## EXPLANATORY.

1. *Now I say:* illustrating the relation of Christians to the law. *The heir . . . differeth nothing from the servant:* While he is a child, he is to be trained and restrained, and cannot use what is in due time to be his. So the early existence of the Jewish nation was a training period, under rites and ceremonies, for the time when they should be fitted to enjoy the freedom of children and heirs. 3. *Elements of the world:* the A B C's, the rudimentary instruction fitted for the world's childhood. God trained the world into spiritual truth and life by laws and ceremonies,—a bondage at first, but fitting for the glorious liberty of the sons of God. (1) The law was a rule of right doing, to be obeyed as law till it was natural to do right without thinking of the law; (2) Outward ceremonies and observances trained them in the worship of God; (3) God in his miracles and wonders, taught them his power and greatness, and by his temple, with its Holy of holies, he taught his perfect holiness; (4) The distinction of clean and unclean, and the separation of Jews from Gentiles, taught the distinction between holy and unholy, pure and impure; (5) The evil of sin was taught by temporal rewards and punishments; (6) The atonement was taught by the sacrifices; (7) Joy in God by their great festivals; (8) The spiritual kingdom of God by his kingdom among the Jews,—all these things pertained to the childhood of men. By the Jews and by natural religion all the rest of the world were likewise under a childhood training. 5. *The adoption of sons:* our reception into God's family as his children; implying (1) that we are born of God, (2) that we have a likeness to God, (3) that God has for given us. 6. *Abba:* Aramaic (the language of the Jews in Palestine) for "father." 7. *If a son, then an heir:* heirs (1) of God's life, (2) of his nature, (3) of his care, (4) of his training, (5) of his home, (6) of his possessions, (7) his blessedness. 9. *Weak and beggarly elements:* the rites and ceremonies of the Jews; the natural religion of the Gentiles,—weak, because unable to make people good; beggarly, because poor in comparison with the riches and blessedness of the Christian life. 10. *Ye observe days:* There is here no hint of objection to keeping feasts and sabbath days

servants or slaves. But God had sent his Son into the world that they might be lifted out of this bondage. If we try to serve God by doing things because we feel we must do them, such service is like slavery; but the true Christian obeys God as a loving child. He does as he pleases, because it pleases him to do right; he acts from love, not law. And this is Christian liberty.

## QUESTIONS.

What is said of the heir?  
As long as he is a child, differeth nothing from a servant.  
What bondage are we under?  
In bondage under the elements of the world.  
Whom did God send?  
His Son.  
Why?  
To redeem them that were under the law.  
What might we receive?  
The adoption of sons.  
How does this change our relation to God?  
Thou art no more a servant, but a son.  
And what is a son?  
An heir of God through Christ.  
To what had the Galatians turned after coming to know God?  
To the weak and beggarly elements.  
What did they observe?  
Days, and months, and times, and years.  
Why was Paul afraid of them?  
Lest I have bestowed upon you labor in vain.  
How had they received Paul when he was with them?  
As an angel of God, even as Christ Jesus.

## REMEMBER.

1. We should do right from love; not merely from duty.
2. We may observe the outward forms of religion without any love for God.
3. Real love will prompt to a useful life.
4. Obedience through love is Christian liberty.
5. All God's children are heirs of the inheritance in heaven.

## MEMORY VERSE.

"Teach me, my God and King,  
Thy will in all to see;  
And what I do in any thing,  
To do it as for thee."

## PRAYER.

O Lord, I thank thee for thy promise to make me a child of thine, and I would ask thee to give me thy Holy Spirit, that I may do nothing to offend thee, my heavenly Father. Amen.

## The General Conference.

[CONTINUED FROM FOURTH PAGE.]

bishops for supervision, or requesting the bishops to distribute them so that as far as practicable the conferences assigned to each bishop be may contiguous, and also that as far as practical the bishop shall continue to supervise the same territory for four years.

The tellers returned and reported 206 votes for W. F. Mallahen, 202 being necessary to a choice. Dr.

sent to present the following resolution, which being one of the tellers, he was unable to present yesterday. Granted:

WHEREAS, There is a large debt overhanging our Book Concerns; and

WHEREAS, It is of the utmost importance to reduce the expenses of the concerns to the end that this debt may be speedily paid, the cost of our publications reduced, and the demands for the relief of the superannuated and worn out preachers, their wives and children may be increased; therefore,

Resolved, That in the opinion of this General Conference it is expedient to elect but two book agents, who shall have equal and concurrent authority in both our book concerns, east and west.

After discussion it was considered advisable to defer so radical legislation as this contemplated until some future general conference.

On motion of M. D. C. Crawford the conference proceeded to the election of the book agents.

The Bishop asked if open nominations were to be allowed.

S. Parsons moved that no open nominations for book agents be made.

J. D. Maxfield moved to lay the motion upon the table, and the motion prevailed.

M. D. C. Crawford rose and nominated for book agents at New York the brethren who now fill those positions, J. M. Phillips and Sanford Hunt; and being in the positions, they have advertised and proved to the church their competency, and I trust they will be returned to their places by acclamation.

J. Lanahan: I trust that resolution will not prevail. This is quite an injustice to other persons, or is in effect an injustice, and the brethren in that place are nominated by their position, and are proclaimed and advocated by the position they occupy. Bishop Foss decided that nothing was in order but the nominations.

B. I. Ives, in behalf of a large number of persons, nominated Homer Eaton for book agent in New York.

W. J. Paxson, of Philadelphia, was also nominated, and the nomination seconded.

J. B. Graw, of New Jersey, was also nominated, and the nomination seconded.

C. C. McCabe moved that we take the ballot by conference, as we did yesterday and the motion prevailed. The same tellers were appointed to serve as yesterday.

The roll was called and the vote was taken for book agents at New York, and the tellers retired to count the vote.

The secretary read the report of the committee on itinerancy concerning negotiations between pastors and churches.

S. Parsons said: I am in favor of the amendment to the amendment. I believe there is no more important question than this question affecting the integrity of our Itinerancy. The principle we all understand; the churches may agree to give us the right to elect pastors, or pastors to elect churches. Now these negotiations impair the fundamental principle of our

and the Bishop said yes. He wanted to go a hundred miles further west and he was sent a hundred miles further east, and he said to the Bishop afterwards, if that is the way you answer prayer I never will ask again.

Amos Shinkle: I do not wish to make a long speech on this subject, but as the laymen have been brought in question I want to say a word: My brother, I suppose, is talking about the work in the East, not in the West. If there ever has been a minister appointed to a charge without it was done by the Bishop I am not aware of it. In the West when the Cabinet make an appointment we accept it and we do it cheerfully, and I suppose that was the case in the East. What are we trying to do this morning? I am told that the Church is taking the appointing power from the Bishops. Now, what are we trying to do? I have an idea that the Bishops want to get all the information on the fitness of the subjects for the Church that they can. Is not that so, Bishop? Am I not right? Now, they come here and the poor laymen must be hauled over the coals, forsooth, because they say to the Cabinet, we think an appointment of some brother would be to the glory of God, and we say to the Bishop, please send him. Is there any brother who will object to that? I would like to ask a question: unless some of the laymen came to report to the Bishop that we would like to have him send us a certain man, how would he know who would suit us best? We talk about negotiations. What do we mean by it? Every Church that does right finds out the very best man that they can for their Church, and they ask the Bishops for that man. Isn't that right? I have sometimes thought that it would be better to obliterate all conference lines, and this is in accordance with the Discipline. Now, this idea of getting into a ring, or for any man closing the doors or shutting up the walls, it ought to be broken down, and they ought to be sent East and West. I am not sure about the East, and yet I declare we have had some grand men from the East. And when we find a better man in the East than we have in the West, the Bishops ears will tingle. I believe that we ought to get the very best men we can, and that is the very best way we can do. The idea that we are to keep away from the Bishops, why they are only men, and they do not say to us, stand back, we know all about this and do not need any information; they are glad to know all they can. I cannot approve of this proposition.

The Bishop announced that the tellers were ready to report the vote for Book Agents for New York, and the report was read as follows: Whole number of votes cast, 359; necessary to a choice, 180. Of these J. M. Phillips received 342, and S. Hunt 251, and they were declared elected.

On motion of D. Curry the conference proceeded to elect Agents for the Western Book Concern at Cincinnati.

Earl Cranston and Alexander Martin having been nominated for Book Agents at Cincinnati, on motion they were excused from acting as Tellers, and G. Wiley Wells was substituted for E. Cranston, and Charles E. Disbrow for A. Martin.

The Report of the committee on Itinerancy, No. 1, was considered.

J. Lanahan moved the previous question; and the motion prevailed.

On motion, the report was adopted. Report No. 4 of the committee on Itinerancy was presented, adversely to licensing women to exhort and

seen in one or two women. Now, according to our Discipline, such women are compelled to hold their peace, and are not permitted to preach nor to act as exhorters in the Church, and I am asked by these women what they are to do. Do you wish them to avail themselves of these solemn functions conveyed through a license, and so be responsive to the call of their conscience; or do you wish to exclude them from service in the Methodist Church because they cannot work within the pale of the Church. There were women here today who ask you that question. They must go from the pale of the Methodist Episcopal Church unless you grant them this permission. Can we afford in this day, can we afford to let them go, especially as we note the indications of Divine Providence, for if there are any characteristics of marked feature indicating the unfolding of Christ's Kingdom one of them is that He is calling into His service the power of women as He has not done in the past. And it is true that women are raised up to such earnest and perfect consecration to God that they cannot hold their peace. They are the fruit of your labor and their spirit is the fruit of your consecration, and now will you say we have no place for them? Sir, I could not sit here and hold my peace, and though I never have made an address in such a body before, I now do it only because of the depths of the conviction I have upon this subject, and I appeal to you that these women shall not lack the high and important privilege which they seek, and, in my pleading for them, I beg you to take no such action as is indicated by the report of the committee.

A. Wheeler said: I am one of the majority which voted for the report that you have heard presented. I there voted for it upon conviction and for the same reasons I shall vote here for the adoption of the report. I see no ground for the admission of women to the ministry, and there appear too many grounds why they should not go into it. One of these is the church has never yet admitted them to the ministry, and that reason I think should have very great force, for I can hardly suppose that from the days of the Apostles until now the great error has been committed of keeping women out of the Christian ministry; I can hardly suppose that Jesus Christ made the mistake of not calling them to the ministry or into the apostolate when He established the college of the apostles.

I will not allow myself to suppose that after 1,800 years of experience, and after 1,800 years of Christian progress, we have committed the great fault of retiring from public observation and preachings a large class of persons upon whom ought to have been conferred this great Christian franchise. That is one reason why I opposed it. Another is, that I see no demand for it. Surely there is no such depletion in the ministry, as to warrant it; surely there are not so few applying as to demand it, and our pulpit will suffer no harm if the prayer of this petitioner is not granted. And I am not quite sure but the demand to hear these women is constantly on the decline; there is not to-day where I live or have lived the same anxiety to hear them as there was four years ago when petitions on this subject came before the Conference at Cincinnati. But it is pleaded that we should not contradict the call of God. I ask who shall determine whether they are called of God? Do we not all wait and pray, and have we not all had the suggestion made to us that we should enter the ministry before we ourselves asked to be sent? Were not you called in this way, Mr. President? Is there a man on this floor but has been drawn out in this old Methodistic plan? You never mentioned it, perhaps, to a man until the church first brought to your notice the great commission. The doctrine of the Methodist Church is that the call of the individual is to be responsive to the call of the church, and until the church shall make the sum-

mons you do not have said, and he did not say, that because woman was "first in the transgression therefore she should keep silence in the church." The day has passed for this community and church and people that live in a Republic, where every man is free, to be compelled to accept certain unintelligible things because earnest and hasty ministers say they are in the Bible; compel people to accept irrational things because it is said to be the *ipse dixit* of the Deity. [Hisses.] Gentlemen hiss me, sir. That is unreasonable. To say that the Deity makes things right by the mere saying of them is the grossest Calvinism. He says them because they are right, intelligible and reasonably right, not to make them right. If that were so he could by the mere saying make wrong also, but he does not. He is not irrational and unjust. Now I simply want to say this, sir, that we appeal to the decisions of common sense. I do not array my own judgment in the matter, but I appeal to the great broad common sense of a wide-spread intelligence, to say that we accept the word of the Lord, because He said it, and that He said it, because it was right to say, I appeal to you, sir, to the intelligence of this house to say, whether we have been listening to Scripture at all. And I do not mean to reflect, I say it reverently, upon the Holy Scriptures, but men's interpretations of them—Reason and Common Sense—would make such Scripture incredible. It is no reason to say now, that women should do anything or be forbidden to do anything because she was first in the transgression. Too bad! Worse than bad!



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not have said, and he did not say, that because woman was "first in the transgression therefore she should keep silence in the church." The day has passed for this community and church and people that live in a Republic, where every man is free, to be compelled to accept certain unintelligible things because earnest and hasty ministers say they are in the Bible; compel people to accept irrational things because it is said to be the *ipse dixit* of the Deity. [Hisses.] Gentlemen hiss me, sir. That is unreasonable. To say that the Deity makes things right by the mere saying of them is the grossest Calvinism. He says them because they are right, intelligible and reasonably right, not to make them right. If that were so he could by the mere saying make wrong also, but he does not. He is not irrational and unjust. Now I simply want to say this, sir, that we appeal to the decisions of common sense. I do not array my own judgment in the matter, but I appeal to the great broad common sense of a wide-spread intelligence, to say that we accept the word of the Lord, because He said it, and that He said it, because it was right to say, I appeal to you, sir, to the intelligence of this house to say, whether we have been listening to Scripture at all. And I do not mean to reflect, I say it reverently, upon the Holy Scriptures, but men's interpretations of them—Reason and Common Sense—would make such Scripture incredible. It is no reason to say now, that women should do anything or be forbidden to do anything because she was first in the transgression. Too bad! Worse than bad!

Think of good old Mother Eve standing forth here in her sin as an argument against authorizing intelligent Christian women to speak in the churches; because she did something then, therefore, all women ought to be forbidden to preach now! Where is your logic in the matter?

Again, this good Brother who has spoken so sacredly by the canon of Holy Writ, as if he were an oracle, has made the inquiry: Who is to judge of the call to preach? Well, sir, there are two judges in this matter. Are you to say when a person deliberately stands before you and tells you that she has a call from God to preach that you are to determine to the contrary? I am willing to consult the church, and make it a matter of grace, gifts and usefulness as in the case of good men; and there are churches that have de-

(4) of his training, (5) of his living, (6) of his possessions, (7) his blessedness. 9. *Weak and beggarly elements:* the rites and ceremonies of the Jews; the natural religion of the Gentiles.—*weak*, because unable to make people good; *beggarly*, because poor in contrast with the riches and blessedness of the Christian life. 10. *Ye observe days:* There is here no hint of objection to keeping feasts and sabbath days as instruments of spiritual growth with that purpose ever in view; but the slavery was in keeping them merely because they were appointed, and in a formal way, without regard to their spiritual use. 11. *I am afraid of you, etc.:* I have fears respecting you. His fears were that they had no genuine Christian principle. 12. *Be as I am:* i. e., free in Christ, though brought up a Jew. *For I as ye:* i. e., I do not pride myself on being a Jew and a Pharisee. We are on a level. *Ye have not injured me:* This going back to the bondage of the law harms you, harms the cause of religion, but is no personal injury to me. 13. *Through infirmity:* sickness, which detained him among them.—*S. S. Quarterly.* At the first. He means the first time he had been in Galatia. (See Acts 16: 6.) His second visit is mentioned in Acts 18: 23. 14. *My temptation.* Whedon says, "The truer reading seems to be, *your temptation.* That is, your temptation from my infirmity, to reject me with contempt. The temptation seems to have been the "thorn in the flesh" of 2 Cor. 12: 1, whatever that was; perhaps defective vision, or some nervous trouble. The last clause of verse 15 indicates that his eyes were affected, though Alford says this expression was a common one, and is hardly a proof of the probability that Paul was blind.

#### SUGGESTIVE.

Peloubet says, we can serve God because we must, or because we love to,—as a bondservant, or as a child. The latter is the true Christian service. True Christians are the sons of God,—born of him, like him, received by him. Children of God inherit his nature, his care, his protection and love. Only the true Christian is free,—free from sin, free in his life.

#### PRIMARY.

(Condensed from S. S. Union Primary Quarterly.)

Our lesson for to day is taken from Paul's letter to the churches in the province of Galatia, which Paul had founded on his second great missionary journey (Acts. 16: 6). He visited these churches some three years later (Acts. 18: 23). After Paul had left them the Christians seem to have been troubled with teachers who opposed Paul's doctrines, telling them they ought to keep up the Jewish rites and ceremonies. This teaching turned many from the faith, and the news coming to Paul he at once wrote the letter from which our lesson is taken. He told them that as long as they were bound by the forms of the Jewish law, they were

[CONTINUED FROM FOURTH PAGE.]  
bishops for supervision, or requesting the bishops to distribute them so that as far as practicable the conferences assigned to each bishop be may contiguous, and also that as far as practical the bishop shall continue to supervise the same territory for four years.

The tellers returned and reported 206 votes for W. F. Mallalieu, 202 being necessary to a choice. Dr. Mallalieu was declared elected, and a ballot was taken for the fourth bishop, and the tellers retired.

In due time the tellers came in with the report that no one had received a majority of the votes cast, C. H. Fowler having 194, J. H. Vincent 174, and some scattering. Another ballot was taken and the tellers retired.

S. Parsons moved to adjourn, but the motion did not prevail. The report of the committee on itinerancy, on the subject of negotiations between pastors and people, was resumed. A second amendment was offered, being the words, "or indirect," which was accepted by the mover.

At this point J. M. Trimble, chairman of the tellers, announced that by an accident the ballots just cast had been mixed with ballots previously deposited, so as to vitiate the result; and the tellers asked that another ballot be taken in its place.

Dr. Curry said he knew he expressed the voice of all that they were very sorry that this had occurred.

D. A. Goodsell moved that when we adjourn it be to meet in the Arch Street Church this evening, at 8 o'clock, for the purpose of receiving the delegates of the Methodist Episcopal Church South, and from Canada. The motion prevailed.

S. Hunt moved, whereas the Tellers had declared that the ballots had been mixed with other ballots previously cast; therefore I move that we set aside the ballot already taken and proceed to ballot once more.

J. E. Bills moved to amend so that a vote shall be taken and be sealed up and to-morrow morning those who have not voted shall have the opportunity to vote.

S. Parsons moved to lay this motion on the table and the motion prevailed. The previous question was ordered, after which on a count vote of 193 to 143 the Conference at once proceeded to ballot for one Bishop.

Before adjournment Bishop Harris announced the result of the ballot, as follows: whole number of votes cast, 386; necessary to a choice, 184; C. H. Fowler received 212, and was declared elected.

#### FOURTEENTH DAY.

Bishop Foss presided. Dr. Wheeler conducted the devotional exercises.

P. S. Gillett of Illinois asked con-

one committee on itinerancy, and Charles E. Disbrow for A. M. Church

ing negotiations between pastors and churches. S. Parsons said: I am in favor of the amendment to the amendment. I believe there is no more important question than this question affecting the integrity of our Itinerancy. The principle we all understand; the churches may agree to give us the right to elect pastors, or pastors to elect churches. Now these negotiations impair the fundamental principle of our itinerancy. The intimation and suggestion is that the matter has grown up in a few years, but in 1781, Bishop Asbury received a petition from South Carolina, and the old gentleman said, I am exceedingly anxious and troubled about these churches and ministers.

A little while after that, he received a communication from Mr. Martin, upon the same subject, and the old gentleman seemed to feel that this disposition would prove a woe to the itinerancy. Four fifths of the appointments are made by negotiations; the appointments are all arranged beforehand, and the Bishops simply approve all they ask. And such strong influences are brought to bear upon the Episcopacy as will either retain or lift the man out of his place, as they may desire. This is contrary to the spirit of our Itinerancy. Now as to the question of "direct" or "indirect." I suppose that it would be direct if a man should say, I want \$2,000 and stay three years. That would be called direct. But a great many do the same way practically, and yet say, Oh, I will leave this matter with the Bishop, or Presiding Elder. I am loyal to the Church, and I will leave it all with them, and the reply is, Mr. so and so, is willing to come, and that brings the pressure to bear upon him, and so that is a direct influence. We have two classes of preachers among us, one of which belongs to the Methodist Itinerant system, and the others belong to the Itinerant Methodist class. They are the men who believe in change, who intend to change, and I believe that I represent four-fifth of our Methodist preachers who stand ready to receive the word "go."

But there is another class who are listening for the word "come." If we are Itinerant preachers we ought to be ready to receive the word "go." The pressure that is brought to bear upon our Episcopacy is calculated to impair the integrity of our Bishops. There are appointments that are governed by one or two men who make the appointment. I had rather be a Congregationalist than be under such a power as that. According to our present system of Itinerancy one man may come and another may go. But I propose to strengthen up the back-bone of our Episcopacy in this matter. We do not wish the Bishops to act other than up on the old system of the Itinerancy. A few years ago one of our larger churches said to the Bishop, unless we can have the right man there will be friction, simple because of these negotiations. It is time for this General Conference to enter a protest against all this thing. If we are Congregationalists, let us be so; if we are Methodists let us be so. I believe that this General Conference is ready to say that the negotiations are contrary to the spirit of our Itinerant Methodism. I do not know how it is on the other side of the Rocky Mountains, but on this side we stand by the old Methodism. One of two things is certain, either that the Episcopacy feel that the judgment of the Church is not with them, or else they have not power to carry it out. The Bishops ought to have the power to carry out the spirit of the Itinerancy: this does not refuse the right of petition; I believe in the right of petition, and of the rights of the quarterly conference.

Mr. Finley said that some years ago, a brother asked Bishop Janes to favor him, Charles E. Disbrow for A. M. Church The report of the committee on Itinerancy, No. 1, was considered. J. Lanahan moved the previous question; and the motion prevailed. On motion, the report was adopted. Report No. 4 of the committee on Itinerancy was presented, adversely to licensing women to exhort and preach. There seeming to be no desire to discuss the report, the chairman, J. M. Buckley, said: I shall not take any time to discuss this, save to remark that the committee, by a vote of about five-sixths of its members passed this resolution. There were memorials before us from some conferences desiring the removal of all distinctions from the Discipline: but, as a committee, we thought the ladies of the Home Missionary Society and of the Foreign Missionary Society were given large scope of the Christian work, and we believed that the great majority of refined women do not desire to be licensed, and that if such women as the late Mrs. Phoebe Palmer could get along so well without any license, we thought it would be best, all the circumstances considered, to let the Discipline remain as it is in this respect. H. W. Key, of Tennessee, said that looking through the Gospels he could see nothing prohibiting women to exhort and preach where they had gifts and graces for the work, and he believed they were as much called to preach as men, and if she was called to preach, though a woman, she ought to be allowed to go out into the Lord's vineyard, and do His work. He did not think it was the best thing for this general conference to put a bar in the way of her work. If a quarterly conference, or district conference, should think a woman was called to preach it should be allowed. He was in favor of giving every person in the Church an equal chance in the matter, without respect to whether they were men or women. Where are those women who have brought forward this great temperance cause? Does not their success in that cause indicate their ability to work for the Master? And is there not work enough to be done? He could but regret, after the petitions and memorials which had come up from the conferences on this subject, that there seems to be a disposition to treat the women with such disrespect.

W. F. Warren said: I had no thought of making remarks on this question, and in deed had no idea that it would come before us this morning, and I am not prepared to speak upon it. And, yet coming from a conference which unanimously certified, or at least by a very large majority, that all restrictions should be removed from the Discipline, I believe that I should not do my duty as a representative of that conference to let this action be taken in the form in which it was about to be accepted. I have convictions as to the extent of this demand of the women—that is, as to how far it would be probably used. I believe if all restrictions were removed the applications for license would be extremely small. I believe in the law of liberty, and for this reason I ask that this report be not adopted. I believe in the great body of Christians there ought to be a spirit which is healthful and free, and such a spirit would keep off our human restrictions. It seems to me that in the existing state of our Discipline we are laying an unnecessary burden on some tender and godly conscience. There are women, earnest, devout, Christian women, who feel called of God to preach the gospel. No man who has been acquainted with these women can possibly doubt it. I never saw in any man such evidence of intense convictions of such a call as I have

spoken so sacredly by the canon of Holy Writ, as he were an oracle, has made the inquiry: Who is to judge of the call to preach? Well, sir, there are two judges in this matter. Are you to say when a person deliberately stands before you and tells you that she has a call from God to preach that you are to determine to the contrary? I am willing to consult the church, and make it a matter of grace, gifts and usefulness as in the case of good men; and there are churches that have decided upon this question, that women may preach and they have been useful. I am willing, also, to admit with Dr. Warren that it is a matter of exception than the rule, that women are called and that it may be even a matter of novelty in the Methodist Episcopal Church; but, sir, until it can be shown that there is something in the matter of right, natural, scriptural and expedient against this thing—all three of them—I am not ready to make a law in the matter, but I am willing to leave it as a question that shall be decided by the nature of the case—each individual case. If there are reasons of sex why a woman should not do particular work, why should you make a particular law in the matter? Let that weakness take care of itself. Let it be a question of propriety, fitness or unfitness of the particular woman for the particular work.

There has been no allusion as yet made to the Scriptures on this subject, and I say here that the Scriptures forbid it. St. Paul is not yet out of date with me. I have not given up St. Paul for the religious or irreligious teachings or speculations of the day. I adhere to him, and I believe that he forbids it, and for the reason that is just as patent to-day as then, and will be just as patent a thousand years hence as now. He gave this as a reason that she was "first in the transgression." I don't know just exactly what was meant by that. I am willing to have you smile or laugh, but Paul made that declaration, and there I stand, and for us to say that it was because of some peculiarities in the Church in Corinth or Greece, is to say something we have no right to say, and for these reasons I submit the question so far as I am concerned.

Apart from man's inherent right to rule God did not wish to put his holy women in the possession of these men in general conference. There are plenty of men fit for this kind of work who are not fit for much else. [Long continued laughter.] While the fact is the woman, with her warm sympathies, with her heroic zeal, with her undaunted courage, the last at the Cross, the first at the Sepulchre—the woman with her patience and love and sympathy was needed all the time at the front. He did not want to have her spend her precious time coming to general conferences, bearing its burdens of legislation and of keeping order in the churches. He has put all that upon the man. I do not believe in the ordination of women to this two fold responsibility which belongs to the Bishops and Deacons and their administration. These are the limitations, no limitations beyond these in the Book, and I stand by the Book. I move that this report be divided, and that we give the largest liberty to woman in Church to pray and prophecy publicly, and to give a license to such as manifestly possess the gifts and grace requisite. Time expired.

The tellers came in and reported no election for Book Agents. Another ballot was taken and the tellers again retired.

J. W. Hamilton: Mr. President, I have no desire to speak at all at this time upon any question. It would be much to my preference simply because of my physical condition not to say anything; but, sir, I do not desire to vote now that this question comes before this General Conference until I have put myself on record; and for that reason, sir, if I do not make much of a speech I shall feel much as the good old woman did who ran into one of the battles of the Revolution, and declared that a broom is as good, to show which side you are on, as a gun.

Now I want to say two or three things as punctuations put into Bro. Wheeler's speech. In the first place, he deliberately, in the intelligent thought of this congregation, tells us that this thing ought not to be because it has not been. What an argument is that! On that basis we should have no electric light, no telegraph, no sugar nor salt. I cannot consider the argument worth answering; and I do not think he would urge it again as having great weight. Secondly, he says there is no great anxiety compared with what there used to be. I wonder if there is any great encouragement for anxiety when you have the decision of a great General Conference of all the Bishops of the Methodist Episcopal Church the church that girdles the globe, and 10,000 ministers to see that the decision is enforced. You remember what the General Conference did four years ago. It is not surprising to me that there is no great anxiety on the matter. Third, he has a Scriptural reason. Now his Scripture reason proves too much. For the same argument would forbid Christian women speaking in public at all. He would not allow them to speak in our prayer meetings. And as to Paul's statement, he intended to use it as an argument that women should not be licensed because they were first in the transgression. I will make short work of that by saying, if that be Paul, I am against Paul. [Cries of "No," "no."] Yes, sir; I want to say if Paul be arrayed against not only my intelligence but the great common sense of the common intelligence, I must be arrayed against Paul. But I do not believe this of Paul. He was a sensible man; he could

J. G. Evans, Central Illinois Conference: I am opposed to the adoption of this report. If we had simply an additional recommendation that no action is now necessary, simply because there is no prohibition in the Discipline of the Methodist Episcopal Church against licensing women to exhort and preach, I would say, yes. And I make this statement with the full knowledge of decisions that have been given. But decisions are not Discipline; nor has the general conference put anything in the Discipline making it unlawful to license them. It is simply a matter of interpretation. The Discipline authorizes a quarterly conference to license proper persons to preach and I hold that every quarterly conference under the law of Discipline is entitled to be the judge of whether the person is a proper person or not, without any reference to sex as there is no reference to sex in the Discipline. I do not hesitate to say here that the most efficient, the most popular, and the most useful preacher upon the bounds of the district over which I have the honor to preside is a woman, and that where she has been reared, she will draw a larger congregation than any man on the district, the presiding elder not excepted. I believe the Discipline, as it it properly interpreted, will give this right, but in

[CONTINUED ON EIGHTH PAGE.]

Poetry.

THE LIVING ISSUE.

E. LAWRENCE.

What does Religion mean to-day  
To warring world and followers sworn?  
For hands that strive and hearts that pray  
Is Christian grace to discount worn?

Where is the glory of the shame  
That to the Cross of old belonged,  
When, answering to the living claim,  
With earnest souls its shrines were thronged?

With Christ forevermore the same,  
Should faith decline or love grow cold?  
The fervent mind, the soul of flame,  
As in His presence should unfold.

O for a rush of mighty wind,  
A shock, a storm, a sweep of fire!  
To clear a pathway for the King  
Through life's dead level of desire;

That silent souls might own the sway  
Of faith that taketh heaven by storm;  
And truth be free to burn its way  
Through sin's disguise and worship's form.

The age may boast of liberal thought  
In lines advanced, of doctrines new;  
Yet somehow, to the touchstone brought—  
Man's living need—its untruce.

Though men the narrow way may view  
With questionings vain of gain and loss,  
The world, as to a magnet true,  
Is turning toward the changeless Cross.

Let souls that in His light rejoice  
With Christ's reflected glory burn;  
Let echoes of the quick'ning Voice  
With no uncertain sound return;

Until the world, so dull and dim,  
Seeing and hearing, turn away  
From its vain show and noise to Him  
Who holds all power on earth to-day.

LITTLE FEET.

Two little feet, so small that both may nestle  
In one caressing hand—  
Two tender feet upon the untried border  
Of Life's mysterious land;

Dimpled and soft, and pink as peach-tree blossoms  
In April's fragrant days—  
How can they walk among the briery tangles,  
Edging the world's rough ways?

These white-rose feet along the doubtful future  
Must bear a woman's load;  
Alas! since woman has the heaviest burden,  
And walks the hardest road.

Love, for awhile, will make the path before them  
All dainty, smooth, and fair—  
Will cut away the branches, letting only  
The roses blossom there.

But when the mother's watchful eyes are shrouded  
Away from sight of men,  
And these dear feet are left without her guiding,  
Who shall direct them then?

How will they be allured, betrayed, deluded—  
Poor little untaught feet!—  
Into what dreary mazes will they wander,  
What dangers will they meet?

Will they go stumbling blindly in the darkness  
Of Sorrow's tearful shades?  
Or find the upland slope of Peace and Beauty,  
Whose sunlight never fades?

Will they go tolling up Ambition's summit,  
The common world above?  
Or in some nameless vale securely sheltered,  
Walk side by side with Love?

Some feet there be that walk Life's path unwounded,  
That find but pleasant ways;  
Some hearts there be to which this life is only  
A round of happy days.

But they are few. Far more there are who wander,  
Without a hope or friend—  
Who find their journey full of pains and losses,  
And long to reach the end.

How shall it be with her, the tender stranger,  
Fair-faced and gentle eyed,  
Before whose unstained feet the world's rude highway  
Stretches so strange and wide?

Ah! who may read the future? For our darling  
We crave all blessings sweet,  
And pray that He who feeds the crying ravens  
Will guide her little feet.

—Florence Percy, in Advance.

For the Little Folks.

His Own Children.

family council would be reconvened, and every child should vote for himself what the relation of the little waif should be; and so it should be. When the day of decision came and the ballots were opened, it was found that every child voted to make the little stranger a child and heir. Beyond this they could not go. The father and mother confirmed the children's vote, and henceforth reared the little girl as their own. In the course of several years, as the child grew, she was with other children placed in a select school not far from her beautiful home. In the meantime, it had been an anxious question with all as to what would be the wisest course to pursue as to unfolding to the child, now that she was well grown, the truth as to her real origin and relation to the family whose name she wore and to whose fortune she was a joint heir. They would have gladly kept the secret from her forever if it were possible. But while this anxious question was still undecided, one day the little girl came bursting into the house, and running up to her room, shut and locked the door. Nor would she open it even to her mother. For hours she stayed there, sobbing and crying on her her bed, until nature was exhausted and she slept. After that she opened to her mother. For a long time she refused to tell the cause of her grief. But at last, after repeated and tender entreaties from her mother, she said: "Mother, am I your child?" "Why, yes, my darling. Have you ever had any occasion to doubt it?" "But am I father's child, too?" "Certainly, you are the daughter and beloved child of us both; and are not these (naming the other children) your sister and brothers?" "Yes, but am I your truly child?" "Why, my dear," said the perplexed mother, now not having the courage to confirm the little one's fears, and hoping to tide her over this first great suspicion and the present agitation before revealing the truth to her, "has not everything that love and tenderness could do been done to make you happy in your home? Has any one ever treated or said anything to make you doubt that you were our precious darling? Have you ever known me as anything else to you but a mother?" "No, mother," she said, flinging herself on her mother's neck with a great sob, "but did you born me? Tell me that." Ah, here was the crucial question that was agitating that young child's heart, and which she must have settled. It seems that, in some childish quarrel with one of her schoolmates, she had been taunted with the fact that she was a nameless foundling, picked up on the doorstep of her foster-parents' house. They had called her a "beggar's brat." Now no human love or power could do more for her than had been done; but after all she was not a "born child of that family, nor can she ever be made nearer to them than the essence of their adoption."

ADVOCATE. I like to hear mamma read the children's letters. I go to day school, and am learning to write. My teacher's name is Miss Mosher, and my Sunday school teacher's name is Mrs. Root. I like them both very much. I have three little brothers; their names are Clarence, Jay and Homer. If you think this good enough to put in your paper, I would like to have you, and I will try and write again. Good bye.

GUY FIELD.

BOWNE CENTRE, Mich., May 2, 1884.

Dear Mr. Editor:—I am a little boy nine years old. I go to church and Sunday school every Sunday. Our Minister's name is Rev J. Marzoff. My mamma has taken the ADVOCATE for the last seven years, and she likes it very much. My papa is dead. I have a little brother seven years old; his name is Johnnie. I went to school every day but one for four months this winter. I studied arithmetic, geography, reading and spelling. I cannot write very good, so my sister will write this for me. With kind wishes to all my little friends, I remain, Yours truly, GEORGE C. HEADWORTH.

Lam and Fireside.

A disease appearing in the feet of horses has been creating a sensation in Rochester, N. Y. The papers sent forth a report that it was a new disease, unexplainable, contagious and likely to prove fatal. Upon investigation it is found to be a form of erysipelas, that yields to treatment and is not alarming.

The Country Gentleman suggests that one of the best modes of managing the transplanting of vegetables without causing them to receive a check in growth is to employ flat turnips, scooping them out and filling the cavity with fine mould to receive the seed. When the plants are large enough, the whole is taken up and the turnip set two or three inches below the surface. There is no mutilation of the roots, no check in growth, and the turnip soon decays.

Orange Judd, editor of the American Agriculturist for some thirty years, but unconnected with its business management for a year or past, recently retired from its editorial department and located in the West. He desires to gather a complete "Postal Card Album" of his old readers and friends, and requests them all to send him now a postal giving their present location and address, naming also, when convenient, the years in which they were his subscribers. Mr. Judd's address is Chicago, Illinois.

New pests are appearing to consume our apples. The apple-egggot (*Trypeta Pomonella*) leaving the outside of the apple fair to look upon, honey-combs the interior until nothing is left of it. This marauder is of a greenish-white color, about one-fifth of an inch long and comes from a fly not unlike our house-fly, having whitish glassy wings with dusky

is ploughed eight or ten inches deep. What is true of corn is true of rye and similar crops; but if it is desired to grow carrots, or horse radish, or any deep-rooted crops; it is important that the land should be ploughed deeper, and for such crops it is also important that the land should be prepared by gradually deepening the soil until it has been well enriched to the depth of eight or ten inches; when this is done deep ploughing may be resorted to with advantage: but to attempt to prepare a shallow soil in a single year cannot be done without the application of very large quantities of manure; and even then it would be difficult, if not impossible, to mingle the manure with the soil and make it so well adapted to plant growth, as if the deepening had been done gradually, covering a period of several years of time.

Mass. Ploughman.

A Great Establishment.

It is always interesting to visit one of those commercial centres, from which the business, which extends all over a continent, has been built up, and is transacted, and to know how such marvelous results have been accomplished. Detroit has several such establishments, in the different lines of trade, but none of them are comparable to the seed business of D. M. Ferry & Co. It is difficult if not impossible for one not familiar with the details of such extended operations, to comprehend their market, or the supply they must provide to satisfy it. Their seed business extends over the United States and Canada, and to some extent in Mexico, aggregating about \$1,500,000 annually. They transact business with 85,000 merchants, and with not less than 75,000 other customers, and sometimes receive 8,000 letters daily. They require annually the seeds grown from 800 acres of cucumbers and 650 acres of tomatoes, and other seeds in proportion. Besides their own large seed farm extending one mile and a quarter along Grand River road, about a mile from the city limits, and their large experimental garden in the city, they have experienced seed growers in different localities in America and Europe, each one usually following some speciality to which his locality is best suited. These seeds are carefully tested as to vitality before being put up. Their central store has four stories, each having 36,000 square feet of capacity, where the seeds are handled, and sent out. In the box factory about 35,000 boxes are made annually. And this business has grown up from a small establishment having a local business into which Mr. D. M. Ferry entered as a partner in 1856. Subsequently he was joined by H. K. White, E. C. White and C. C. Bowen, each of which became the head of a department. We well recollect when the flower seed department, was but an experiment under

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from enervation, languor, weakness, and mental depression.  
It has an almost magical effect in curing eruptive and cutaneous disorders.  
It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.  
It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.  
It purifies and regenerates the life current polluted by the corruption of contagious disease.  
It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.  
It restores health to sufferers from thin blood and impaired vitality.

It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.  
It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.  
It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.  
It clears and improves the complexion.  
It neutralizes the poisons left in the system by Diphtheria and Scarlet Fever, and restores the debilitated patient to perfect health and vigor.  
It is, in short, an unfailing remedy for all disorders arising from impurity of the blood, where such disorders have not become so deeply seated as to be beyond all human aid.

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potassium and Iron.  
It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.  
It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.  
It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure.  
It costs no more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world where it has not a host of friends, made so by its marvellous cures.  
It has been used in, and approved by, at least 4,000,000 families in the United States, and 7,000,000 throughout the world. Women have especial reasons for commending it.  
It has proven its potency in curing obstinate, deeply-seated, and long-standing diseases caused by vitiation of the blood. It must not, however, be expected and is not claimed that a single bottle will cure such cases; but patients should persevere in the use of this remedy until a radical cure is effected.  
It is the only blood-purifier that has won and retained the confidence of the people of all tropical countries, where such medicines are much required.  
It is the only medicine of its class that sailors, as a rule, have any faith in—and they are right.

Ayer's Sarsaparilla

PREPARED BY  
Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.  
Sold by all Druggists: Price \$1.00, six bottles for \$5.



Worth \$10 a Bottle.  
E. Murray, Jackson, Mich., writes: "Have had Catarrh for 20 years. Hall's Catarrh Cure cured me. Consider it worth \$10 a bottle."

Will Cure Any Case.  
J. B. Weatherford, Chicago, writes: "F. J. Cheney & Co., Toledo, O.—Gentlemen: I take pleasure in informing you that I have used Hall's Catarrh Cure. It has cured me—I was very bad—and don't hesitate to say that it will cure any case of Catarrh if taken properly."

\$100 REWARD

For a Case it Fails to Cure.  
If you cannot get Hall's Catarrh Cure of your druggist, we will send it on receipt of regular price, 75c a bottle. We prefer that you buy it from your druggist, but if he hasn't it, do not be persuaded to try something else; but order at once from us as directed.

F. J. CHENEY & CO., Proprietors



Warner Bros. Celebrated Coraline Corset. This Corset has been before the public but three years, but it has already reached the largest sale ever attained by any corset. Its merits are best proven by the fact that more than forty imitations have been put upon the market to sell upon the reputation of the Coraline.  
Ask for Dr. Warner's Coraline Corset, and be sure the name "WARNER BROS." is on the box.  
We also make the following corsets boned with Coraline: Health, Model Moulded, Nursing, Flexible Hip, Abdominal and Atlases.

Price from \$1 up.  
FOR SALE BY LEADING MERCHANTS EVERYWHERE.  
Avoid all imitations. Be sure our name is on the box.  
WARNER BROS.

How shall it be with her, the tender stranger,  
Fair-faced and gentle eyed,  
Before whose unstained feet the world's rude  
highway  
Stretches so strange and wide?  
Ah! who may read the future? For our darling  
We crave all blessings sweet,  
And pray that He who feeds the crying ravens  
Will guide her little feet.  
—Florence Percy, in *Advance*.

### For the Little Folks.

#### His Own Children.

Not many years ago, in the beautiful and proud city of B—, a wealthy merchant was sitting, one cold November evening, after having come home from business, in his elegant parlor, reading the evening paper. He was startled by what seemed to him to be the cry of an infant at his front door. The cry being repeated, he went forth and found in fact a little infant carefully wrapped in a blanket and placed in a basket upon the threshold of his door. He took the little waif into the house and delivered it over to his wife. They kept it over night, and then turned it over to the proper authorities, that it might be cared for at the Foundling Asylum in the city. The next day the motherly heart of the Christian woman who sent the little waif from her home to the cold charity of the Foundling Asylum smote her, and she sent and fetched the child back. "Who knows," she said to her husband, "but that God sent that child to us to rear for himself." They decided to keep it for a time at any rate, until they might know the mind of the Lord. After six months, in which the baby had been carefully and tenderly cared for, the father and mother agreed that the time had come to make a final disposition of their foundling. A family council was called, consisting of father mother, three sons and a daughter. The father explained to the children the necessities of the case, and asked the children what should be done with the child. They had all learned to love the little one, and when the father had put the question direct: "Shall we send it away or shall we keep it?" the answer came spontaneously from all, "Keep it." Then the father explained to them the different phases of relationship to the family that it was possible to give the child. It might be kept and reared as a dependent, or it might be taken into a closer relation and be adopted in an outward way, or yet more closely, allowing it to have the family name and all the privileges of children; or, yet again, it might be legally adopted. In the latter case it would become joint heir with the other children to the large inheritance which would be theirs. The case being stated and fully discussed, the children were dismissed to consider the matter without further conference among themselves, for one week, when the

she must have settled. It seems that, in some childish quarrel with one of her schoolmates, she had been taunted with the fact that she was a nameless foundling, picked up on the doorstep of her foster-parents' house. They had called her a "beggar's brat." Now no human love or power could do more for her than had been done; but after all she was not a "born child of that family, nor can she ever be made nearer to them in the essence of her relationship. But thanks be to God, when he picked us up, abandoned, naked and dying, on the doorstep of his mercy, it was his time of love; and he received us and covered our nakedness and decked us with every beautiful grace and called us by his name; but he did more. He sent forth the Spirit of his Son into our hearts, put the true cry of a child in our mouths, "Abba, Father," and made us his "very own" children. Who can estimate the unspeakable glory of this love? No wonder John calls adoring attention to it.—*Rev. G. F. Pentecost, in The Independent.*

#### CHILDREN'S LETTERS.

JAMESTOWN, D. T., May 4, 1884.

Dear Mr. Editor:—I am nine years old. My mamma takes the *ADVOCATE*. I like the children's letters, and was glad to see some from Albion. I used to live there, but now I live on the prairie in Dakota, eight miles from Jamestown. I have played with my sled and watered the pony every day but one this winter, and I did not get very cold either. We have birds by the hundreds—Sometimes my kitty catches them. The prairie is covered with flowers.  
JOSEPHINE FRENCH.

BIG RAPIDS, Mich., May 4, 1884.

Dear Editor:—I am a girl thirteen years of age. Papa has taken the *ADVOCATE* over eight years, and we like it very much. I have three brothers and one sister. I go to church and Sunday school. My teacher's name is Mrs. North. Our superintendent's name is Mr. Throp. We all belong to the M. E. church. Our pastor's name is Rev. J. C. Hallenbeck. Good bye, from your friend,  
LILLIE MERRILL.  
[The Editor acknowledges a flower enclosed in this letter, and sends his compliments in return.]

HARTLAND, Mich., May 12, 1884.

Dear Editor:—I am six years old to-day, so I thought I would write to you. I attend our village school, and I like to go to school. I attend the M. E. Sunday school; Mrs. C. A. Parshal is my teacher. I learn all of the fourteen questions and their answers that are on the Berean Leaflet. I commenced to learn them when I was but four years of age, and I think all the infant children of our Sunday school can do what I can.  
MISS LINA CHAMBERS.

MASON, Mich., May 10, 1883.

Dear Mr. Editor:—I am a little boy nearly seven years old. I go to the M. E. church and Sunday school. We take the

Digitized by the Michigan Conference Archives of the United Methodist Church, Chicago, Illinois.

New pests are appearing to consume our apples. The apple-maggot (*Trypeta Pomonella*) leaving the outside of the apple fair to look upon, honey-combs the interior until nothing is left of it. This marauder is of a greenish-white color, about one-fifth of an inch long and comes from a fly not unlike our house-fly, having whitish glassy wings with dusky bands shaped somewhat like the letters IF. It comes from Illinois where it feeds upon hawberries, but has learned the merits of Eastern summer apples and is said to be trying the virtues of later varieties.

The following remedies for some simple ailments we find recommended in *Hall's Journal of Health*. And while the remedies may not be new to many of our readers they will be found useful to all. We now publish them that they may be at hand for ready reference:

Half a teaspoonful of common table salt dissolved in a little cold water and drank will instantly relieve "heart burn," or dyspepsia. If taken in the morning before breakfast, increasing the quantity gradually to a teaspoonful of salt and a tumbler of water, it will in a few days cure any ordinary case of dyspepsia, if at the same time due attention is paid to diet. There is no better remedy than the above for constipation.

#### HOW DEEP SHALL WE PLOUGH?—

Nature has placed the richest portion of the soil very near the surface, and she has constructed plants with their feeding roots very near the surface also, that they might be where the soil is in the best condition to feed them. When man attempts to overcome these natural conditions he soon finds it can only be done at a great cost, if at all. Nature does not object to having the soil made rich to a much greater depth than it is usually found in its natural state, but when man reverses the natural condition by changing the four inches of rich surface soil, placing it at the bottom of a furrow eight inches in depth, and at the same time covers it with four inches of the poor soil which nature has placed beneath the four inches of the rich soil, she rebels and refuses to produce so good crops as when only four inches of the richest soil is reversed.

In deciding what depth to plough land it is important to know how deep the soil has been enriched, so as not to go much below it. In deepening a soil it is best to do it very gradually, not more than one inch each year; even when this is done it will require a larger quantity of manure than if ploughed only the usual depth.

On land of ordinary richness a crop of Indian corn will grow better with the same care and manure, if it

of capacity, where the seeds are sown, will present out. In the box factory about 35,000 boxes are made annually. And this business has grown up from a small establishment having a local business into which Mr. D. M. Ferry entered as a partner in 1856. Subsequently he was joined by H. K. White, E. C. White and C. C. Bowen, each of which became the head of a department. We well recollect when the flower seed department, was but an experiment, under the management of Mr. H. K. White. It now brings in its season thousands of letters daily. The most gratifying fact in the business is that these men are earnest Christian men, members of different churches, liberal, public spirited and interested in the moral welfare of the great number of persons of both sexes in their employ. We need not say that this is the largest seed establishment in the world, or that its immense growth is due to the excellent skill displayed in giving each man in all the business, down to its details, a department, advancement and wages, commensurate with his skill and integrity. One would hardly suppose to see the proprietors, with their quiet business habits, that they were doing business in almost every village and hamlet in America, and that aside from their seed business, they have a substantial interest in various other branches of business in the city and State, to look after, but such is the fact.

#### THE MARTYRED BIRDS.

Though apple boughs are white with bloom,  
And cowslips star the marshy mead,  
No little lovers build their nests  
On leafy limb and swaying reed.

The woods are bushed; no martins break  
The silence drear of field and glen;  
No white of wings in happy flight  
Is heard along the sedgy fen.

By still lagoon and sylvan lake,  
And where the laughing brooklets run,  
No tiny bathers plash the waves,  
Nor mount to greet the morning sun.

In Northern woods and Western wilds  
Dear Nature weeps her children slain;  
From Southern groves and isles of spice  
Is borne this wandering woe's refrain:

O woman, with your tender heart,  
How can you take such sacrifice,  
And rob the Summer of its song,  
To make you fairer in men's eyes?

How dare you flaunt the dear, dead joy  
That caroled once in vale and dell?  
Think of the songs it left unsung  
When at the hunter's feet it fell!

O sisters, let your protest ring  
Through all the saddened songless land,  
Lest He who notes the sparrow's fall  
Shall ask the slain birds at your hand.  
—Mary B. Sleight, in *Independent*.

The late John Clancy, of Grand Rapids, devised \$60,000, for the erection of a Catholic orphan asylum in that city.

A GOOD INVESTMENT.—One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood's Sarsaparilla in the window, and I got a bottle. After she had taken it a week she had a rousing appetite, and did her everything. She took three bottles, and it was the best three dollars I ever invested. C. I. Hoed & Co., Lowell, Mass.

Cheney & Co., Toledo, Ohio, who have the pleasure in informing you that I have used Hall's Catarrh Cure. It has cured me—I was very bad—and don't hesitate to say that it will cure any case of Catarrh if taken properly.

**\$100 REWARD**  
For a Case it Fails to Cure.  
If you cannot get Hall's Catarrh Cure of your druggist, we will send it on receipt of regular price, 75c a bottle. We prefer that you buy it from your druggist, but if he hasn't it, do not be persuaded to try something else, but order at once from us as directed.  
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Miscellany.

Going on to Perfection.

Holy men and women in all denominations have humbly testified that the grace of God has saved them fully and kept them in perfect peace. Luther says, "I entered by an open door into the very paradise of God. From that hour I saw the precious and holy scriptures with new eyes." D'Aubigne, the historian of the reformation, writes, "I felt as though my wings were renewed as the wings of eagles; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river." Richard Baxter, after several years of pious walk, reached such enlarged and blessed experience that it was called his "second conversion." Dr. Payson wrote, "The sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached; and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet, almost trembling while I gazed upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm." The wife of the eminent Jonathan Edwards thus speaks of what she calls "full assurance of faith:" "The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul remained in a heavenly elysium; my soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body. This exaltation subsided into a heavenly calm and rest of soul even sweeter than what preceded it." I have introduced these great and brilliant witnesses because their testimony is before the world, and their distinguished characters insure against ignorance and fanaticism. Do not measure your experience by the glowing words and imagery of these brilliant writers. For thousands have just as full and sweet fellowship with God who, by reason of temperament or education, could not utter it in such burning and eloquent terms. They have the experience that God fully saves them, and that is enough. I might add that the testimony of Fletcher, and Benson, and Bramwell, and Carvoso, and Lady Maxwell, and Presidents Mahan and Finney, and Professor Upham, and Bishops Asbury and Whatcoat, and Doctors George Pickering, Wilbur Fisk, and Stephen Olin, and Alfred Cookman, among the glorified now, was unequivocal to the fact and reality of this experience attained in this life. And the uniform testimony of these witnesses was, that this was not the privilege of any select few, but the royal prerogative of every child of God. Just as conversion is the privilege of every person on earth, though millions refuse to come to Christ and be converted, so to go unto perfection is the privilege of

Valuable Definitions.

I. Scepticism is doubt about the truth, though not actually denying it; hesitation about it; reluctance to define what faith is. II. Agnosticism is a denial of an acceptance of religion, except that which comes within knowledge. There may be a God, or there may not. There may have been such a divine person as Jesus Christ, or there may not. It does not come within my knowledge, so I put it aside, because I know nothing about it. III. Positivism is non-acceptance of any thing except it can be positively proved, as e. g., a proposition in Euclid, or an object demonstrated by one of the senses. Thus differing from these but hardly more perhaps than in name. IV. Rationalism is a disbelief in the supernatural; nothing to be accepted until it be brought within the intellectual power. Man's reason must be convinced. Faith is nothing. V. Deism is a belief in the existence of a first cause, called by the name of God, as creator of the world; but no belief in the acceptance of Messiah as Son of God or Savior of the world, or in the Holy Ghost, forming the Holy Trinity. And then at last. VI. Atheism is not only a non-recognition of the possibility of there being a God, but an absolute denial of his existence in any way whatever. As David says of the fool when he says in his heart: "There is no God."

Out of these horrors of unbelief come, as effects from causes. VII. Radicalism, which means the uprooting (radix) of all time honored institutions and customs of antiquity, and removing them with new ones, suited to the age of progress, e. g., the revolution of the laws which have hitherto been marks of civilization, even to the confiscation of all property and the leveling of society from the highest upwards to the lowest downwards.

VIII. Socialism and Communism, which assert that men have a common right to the things of this world, which are to be divided among them equally; and property becomes a thing of naught. No man has a right to more than his neighbor—share and share alike—to be enjoyed equally by the industrious and the indolent, the drunken and the sober, the possessor of ten talents and the possessor of one.

IX. Nihilism, which carries forward into action the ideas of all preceding, and swallows up in itself Radicalism, Socialism and Communism, and in order to realize them, asserts it to be right to destroy by assassination, or murder, in secret or openly, by poison or the dagger, all who stand in its way—all kings and governors and rulers.—Rev. Wm. J. Bennett.

Siasconset.

Mr. H. K. White, of D. M. Ferry & Co., has secured the site of a most delightful hamlet called Siasconset as a seaside summer resort.

There are many people who would be glad to take or send their families to some quiet sea-side resort during the hot, sickly months, where the wife would be free from the demands of fashionable society, where the children could be turned loose without any possibility of danger to them, and where a sojourn of two or three months would not cost a fortune, or, indeed, involve expenses much in excess of the amount required if they remained at home. The village of Siasconset is just that place. It is situated on the south east coast of the island of Nantucket, sixty miles from the mainland, and is perhaps the quaintest village to be found in the United States. It lays along a bluff, thirty feet above the level of the ocean, which it overlooks, and the pure, cool sea air is constantly blowing off from a narrow stretch of beach, rendering a summer residence there equal in sanitary value with an ocean voyage. The sea bathing is unsurpassed, and the cost of living is reduced to a minimum. A well stocked grocery store is kept in the village, and the butcher takes your orders and brings meats clean, etc. to your door.

Obituaries.

[Obituary notices to the extent of two inches (200 words) are welcome and inserted without thought of compensation. Some limit must, however, be prescribed and we have adopted this, and shall hereafter charge for excess, at the rate of 60 cents per hundred words (or per inch) in this column.] Those desiring extra copies of the paper containing an obituary notice, can be supplied at three cents per copy, if the order is sent with the notice.

GOULD.—Died, on Friday, May 9, 1884, in the hospital at Flint, James Willis Gould, aged twenty five years and five days, from injuries received by being thrown from a log train near Roscommon, Mich.

James was the second son of James and Lydia Gould, of Albee, Saginaw county, Mich. He was born in Attica, Lapeer county, May 4, 1859, and moved to Albee with his parents when about nine years of age. He was awakened and converted to God under the ministry of Rev. Bro. Kellerman some years ago, but had, like many others, laid down the cross; yet, unlike many others, he never became profligate or given up to habits of dissipation. He maintained habits of strict virtue and temperance, although for three years past he had spent most of his time in lumbering. He was a young man greatly esteemed and will be greatly missed, by parents and friends. His funeral was largely attended, some going even ten miles to be present at his burial.

A. B. CLOUGH.

BANGHART.—Philip C. Banghart died in Flint, Genesee county, Mich., May 7, 1884, of old age. Born in Oxford, Warren county, New Jersey, August 4, 1801, he was married to Miss Sophia Mount, Oct. 30, 1825, who was his helpmeet for fifty two years. He was the father of eleven children, eight of whom survive him. He emigrated with his family to Michigan in 1845, and settled in Oakland county, where he resided until four years ago, when he removed to Flint. He was converted in his twenty first year, and was for over sixty years a member of the M. E. church. The most of his time was spent in active Christian work. He died in the triumphs of living faith, frequently exclaiming as he drew near, "I am going home, to die no more." His body was taken to Oxford, Oakland county, and laid to rest in the cemetery beside his wife, who preceded him to the better land some years ago. "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." S. REED.

FACTS AND FIGURES.

Of the 650 inmates in the lunatic asylum in Taunton, Mass., only three or four require physical restraint. And this change has been effected by uniform kindness, in place of the cruelties which were formerly practiced upon this class of unfortunates.

One thousand pounds of strictly "gilt edge" butter are sold every week in the Boston market at from 60 to 80 cents per pound. New York takes from three to four thousand pounds at the same price, and in both cities the demand is not equalled by the supply.

Of the thirty-nine bolting Democrats who voted with the Republican protectionists twelve come from Pennsylvania, eight from Ohio, five from New York, five from California, three from New Jersey and one each from the States of Connecticut, West Virginia, Virginia, Maryland and Illinois.

It is estimated that New York city contains a population of about fourteen hundred thousand inhabitants; and yet it appears, from a recent statement of the Commissioners of Jurors, that of the voters who registered their names last fall, only 15,450 are liable, under the provisions of the law, to serve as trial jurors.

President Arthur is an Episcopalian, as is also the secretary of the state and the attorney general. Secretary Folger is a broad gauge Presbyterian. Secretary Chandler is a Unitarian. Secretary Lincoln attends the Presbyterian church, as does also Postmaster General Cresham, who, it is said, is of the orthodox stamp, while Secretary Teller is a Methodist.

If any one is in doubt about what potatoes to plant this spring, let him put in a third of his patch to White Elephants; then he will be able to dopt let him

SUBSEQUENT EVENTS.

The Vast Evils That Follow Great Disasters—A Minister's Manner of Meeting Them.

(Cincinnati Correspondence.)

Cincinnati may not deserve the reputation of being a "Festive City," but it certainly controls a monopoly of festivals. First it was the Opera Festival, next the Dramatic and more latterly it has been the Flood and Riot Festivals. These latter Carnivals may not possess the attractive features that the two former were supposed to have, but they are none the less likely to prove powerful and more lasting in their results. I had a very interesting conversation bearing upon this subject, with the Rev. J. Pike Powers, the well known Divine, who has charge of the Baptist church at Oronoton, Ky., a few days since. I found that the Reverend Doctor was very well versed in matters pertaining to the welfare of the world, as well as the Church. In the course of our conversation he said:

"The effects of both the riots and the floods are such as to naturally cause keen regret. The former show, in a distressing degree, the extremes to which human nature can go when in its frenzied state, whether justifiable or unjustifiable. It takes a long while for a community to become reconciled to the quiet of every day life, after such a furor as we have had."

"But do you think that such an uprising is more to be regretted than the floods?"

"That is hard to say. There are very many things that follow as the result of a freshet that are greatly to be deplored. Principally among these may be mentioned the damp and unhealthy condition in which the country is left, by reason of the overflow of the water. The drying up of the water by the sun causes miasma of a dreadful nature to be generated, which sows the seeds of disease and death in the community. Indeed, this is true of the spring-time in all regions, whether they are visited by freshets or not. There are millions of people in this country who are at this moment drawing in rank poison with every breath they take, and the wonder to me is that sickness is not more common than it is."

"Do you think disease is contracted by breathing air impregnated with fungus?"

"More certainly than in any other manner. I am positive most diseases are contracted in this way. The rank air poisons the blood and the mind becomes dull, the digestion poor, the muscles ache, the head throbs, the tongue grows white, the appetite departs and general debility sets in, which is certain to result in death if not checked. I believe it is part of the highest wisdom to fortify the system against the inroads of such insidious evils."

"But that is a difficult thing to do, is it not, Doctor?"

"I once thought so, but have changed my mind since the experience I have had with my own family. I have found that by the use of what is certainly a most valuable preparation the whole body is so toned up and invigorated that it can repel these malarial enemies of health. That preparation is Warner's Tonic, and I believe in it most implicitly, for I have seen what wonderful things it could accomplish."

"Have you tried it thoroughly?" "Yes. One of my sons had suffered severely from dyspepsia and mal-assimilation

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among the glorified now, was unequivocal to the fact and reality of this experience attained in this life. And the uniform testimony of these witnesses was, that this was not the privilege of any select few, but the royal birthright of every child of God. Just as conversion is the privilege of every person on earth, though millions refuse to come to Christ and be converted, so to go unto perfection is the privilege of every Christian, even if vast numbers fail to seek for it.—Rev. J. O. Peck.

"Art" in the Family.

In the name of art a vast amount of sensuality is introduced into Christian families. That the godless world should delight in pictures that excite the animal passions is not strange, but no sound minded man can be but startled when he sees naked Venuses, Danaes, and Selenes in every variety of color and posture adorning a Christian parlor. Is the simple minded mother astonished to find her growing sons are dissipated and alienated from home? Does she suppose the native propensities of youth are fireproof in her children? Has she depended for safety on a purity which never yet resided in any young man's heart? It is doubtful whether a young woman can go through her youth, beholding lascivious pictures on every side, and preserve her soul in cleanliness; but that a young man can do it is a sheer impossibility. That there may be a style of nudity in statuary which is not provocative of base thoughts we will not deny; but what we see in the houses of Christians is not this. We see, on the contrary, everything that the cunning of French art can do to make vice attractive. It is but a step, and a short step, from this to full-orbed obscenity. And the young men of Christian families are taking this step in battalions. Their parents have systematically prepared them for it. They have sustained the fashionable cant about art, which comments with an air of superior breeding on nastiness, and breaks down all the modesty which should exist between the sexes. They go to see and praise, as a work of art, a figure that would have made the fortune of a Pompeian bagnio, and they chat at the dinner-table, before their children, on the exquisite roundness of its limbs. It is not strange, where such an education is given, that the young ladies should appear in the ballroom with bold exhibitions of their persons, and that young men should enjoy the waltz which enables them, with the approval of parents, to encircle these young ladies with their arms, and come into close contact with their persons. Nor is it strange that these same young ladies should devour Zola's novels, and then talk to their young beaux of their contents. Nor is it strange that headache and lassitude and disordered nerves should prevail among a youth thus trained to nurse the sensual feelings.

Let not any verdant reader suppose that this is a Quixotic attack on windmills. The condition of things here animadverted upon is the actual condition of fashionable circles in New York city, into which, alas! many Christian families are drawn from a false desire to "set up" their children in ways of affluence or positions of influence. It is the danger to these Christian families which should cause the Christian pastor to sound an alarm, and it should be no uncertain one. He must speak plainly, or be responsible for the spiritual wrecks about him.—Dr. H. Crosby, in Episcopal Recorder.

of Nantucket, sixty miles from the island, and is perhaps the quaintest village to be found in the United States. It lays along a bluff, thirty feet above the level of the ocean, which it overlooks, and the pure, cool sea air is constantly blowing off a 3,000 miles stretch of ocean, rendering a summer residence there equal in sanitary value with an ocean voyage. The sea bathing is unsurpassed, and the cost of living is reduced to a minimum. A well stocked grocery store is kept in the village, and the butcher takes your orders and brings meats, clams, lobsters, etc., to your door. Fish just caught from the ocean, and fresh vegetables of most delicious quality, grown on the island, are daily supplied by the villagers. The amusements are varied, shark and blue fishing in the ocean, eel and perch fishing in the fresh water lakes on the island, driving or walking over the moors in search of mosses and wild flowers which are in great abundance, bathing and playing games, such as lawn tennis, base ball, etc.

Mr. White has built and completely furnished thirteen cottages for rent, at prices varying according to the amount of room, from \$175 to \$300 from June 1st to Oct. 1st.

In one of his autobiographical letters, in his very interesting Life by his son, Frederick Denison Maurice says of himself, while at the University: "I had no inclination to infidelity; Coleridge had done much to preserve me from that;" and he was equally influenced in his spiritual philosophy and orthodoxy by this profound metaphysician and theologian. What was true of this strong, quiet, yet earnest thinker and writer was the common experience of hundreds of the leading minds of England and this country during the latter portion of the last and the present century. Indeed, about the best antidotes to materialistic philosophy and doubt of the present day are the writings of Samuel Taylor Coleridge, especially his "Aids to Reflection." It is painful to see some of these imitable works of another generation overlaid and partially forgotten through the mass of modern treatises with but a moiety of their intellectual ability. John Foster's essays upon "Decision of Character," and the work of Coleridge just referred to, should have a prominent position upon the library shelf of every young student, and may be often read without abatement of interest or of intellectual or moral profit. The Harpers in New York have rendered an excellent service in issuing a new edition, at a reasonable price, of the works of Coleridge. They form seven duodecimo volumes.

Hood's Sarsaparilla is an extract of the best remedies of the vegetable kingdom known as Alteratives, and Blood-Purifiers.

Two young ladies in the country were standing by the side of a wide ditch, which they didn't know how to cross. They appealed to a boy who was coming along the road for help, whereupon he pointed behind them with a startled air and yelled "Snake!" The young ladies crossed the ditch at a single bound.

as also the secretary of the state and the attorney general. Secretary Folger is a broad gauge Presbyterian. Secretary Chandler is a Unitarian. Secretary Lincoln attends the Presbyterian church, as does also Postmaster General Cresham, who, it is said, is of the orthodox stamp, while Secretary Teller is a Methodist.

If any one is in doubt about what potatoes to plant this spring, let him put in a third of his patch to White Elephants; then if he continues to doubt, let him put in another third to the same; and if his mind is not yet clear on the question, the other third to the same will not be amiss. For a cooking potato, we have not found its equal and for the market it is also worth raising, over many other sorts.

A late paper by John S. Hicks, of New York, presents interesting statistics of the consumption of wood by railroads. He estimated the cost per mile of ties at \$924, every seven years, or a total per annum of \$14,916,000 for 113,000 miles of railroads in the United States. To supply necessary timber would require 12,672,000 acres of woodland kept in constant growth, or 113 3-10 acres per mile of a single track road, which would be equivalent to a strip of land over 400 feet wide alongside every mile of single track road.

The National Library may indeed be called the great brain bottle of the American people. But the bottle is already too full. The library was made to accommodate 300,000 volumes, and there are already 513,441 books piled in it one above another, and over 170,000 pamphlets are stored away in the crypt. After the work on the new building is commenced, says Architect Smithmyer, it will require five years to complete it, and in that time at the present rate of increase our National Library will have approximated a million of volumes. Aided as it is by the copyright tax it will always be the largest and best library in the United States, and it will soon compete with those of Europe. There are now five bigger libraries in the world, viz: The National Library of France, with 2,300,000 volumes; the Library of the British Museum at London, 1,500,000; the Royal Public Library at St. Petersburg, 1,000,000, and the Royal Library at Berlin, 750,000.

A person laboriously climbed the stairway at Park Place, New York, only to find the gates closed and the ticket office deserted, and only the big gilt letters, M. E. R. R. (Metropolitan Elevated Rail Road) staring at him above the office window. "Of course," he muttered as he descended the stairway again, "I might have known that no Methodist Episcopal Railroad would run on Sunday."

"I knew he was no saint," said the parson's wife, referring to a party who occasionally attended church, but whose piety her husband had been in the habit of extolling. "No saint, my dear? I don't understand you." "Don't, eh? Well, I sat in the pew next to him this morning, and when he got down to pray his knee joints creaked like the rusty hinges of an old barn door."

own family. The use of what is certainly a most valuable preparation the whole body is so toned up and invigorated that it can repel these malarial enemies of health. That preparation is Warner's Tippedanoe, and I believe in it most implicitly, for I have seen what wonderful things it could accomplish. "Have you tried it thoroughly?" "Yes. One of my sons had suffered severely from dyspepsia and mal-assimilation of food coupled with headache and dizziness. We tried various preparations without avail, and it was not until Tippedanoe was given that he began to improve. He was greatly reduced in flesh, had a lump in the stomach apparently as hard as a brick-bat; his appetite was poor, and he looked very badly. We were distressed about him. This remedy has, however, restored his appetite, relieved his headache, and now he is growing fat, and can eat almost anything without distress. Mrs. Powers is enthusiastic upon this subject, and so am I. You see, many so-called stomach preparations are composed so largely of alcohol that they create an appetite for strong drink and encourage vice. This preparation I have named in an exception and I think it should be universally known." And that is why the above interview is published. Many a strong character was only pulp to begin with, and but for a providential pressure upon it would have remained pulp until this day.—S. S. Times.

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AS AN APPETIZER. Dr. Morris Gibbs, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

Professor Knowlton, of San Francisco, spells potato "Ghoughphtheighteeau," according to the following rule: "Gh stands for p, as you'll find from the last letters in hiccough; ough stands for o, as in dough; phth stands for t, as in phthisis; eight stands for a, as in neighbor; te stands for r, as in gazette, and eau stands for o, as in beau.

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Depot foot of Brush St. Trains run by Central Standard time, which is 28 minutes slower than Detroit time. In effect December 18, 1883. Leave. Arrive. \*Morning Exp. 6:50 a.m. 11:45 a.m. \*Through Mail. 10:30 a.m. 4:50 p.m. \*Grand Rapids Express. 4:30 p.m. 9:50 p.m. Holly and Saginaw Ex. 5:30 p.m. 8:00 a.m. \*Night Express. 10:30 p.m. 5:25 a.m. \*Daily, Sundays excepted. \*Daily. \*Daily Saturdays excepted. Through Mail has parlor car to Grand Haven. Night Express has Wagner sleeper Detroit to Grand Rapids. Sleeping car berths can be secured at G. T. Railway ticket office, 156 Jefferson ave., and at the depot.

Grand Trunk Railway. Arrival and Departure of Trains. DEPOT FOOT OF BRUSH STREET. Main Line—On Chicago Time.

Toronto, Montreal and East. 8:10 a.m. 9:50 a.m. Buffalo. 8:10 a.m. 5:15 p.m. Port Huron Local. 4:25 p.m. 5:15 p.m. Toronto, Montreal and East. 8:00 p.m. 9:30 p.m. Buffalo Express. 8:00 p.m. 9:50 a.m.

Great Western Division. DEPOT FOOT OF THIRD STREET. On Detroit time.

Atlantic Express. 6:40 a.m. 6:50 a.m. Day Express. 8:50 a.m. 9:05 a.m. Fast Express. 12:25 p.m. 3:55 p.m. New York Express. 7:05 p.m. 9:50 p.m. New York Fast Express. 1:05 a.m. 9:25 p.m. For tickets and information apply to General Ticket office, 156 Jefferson avenue. WM. ROBINSON, J. HICKSON, Mich. and S. W. Pass. Agt. Gen'l Manager.

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Flint & Pere Marquette. Depot foot of Fourth street. Ticket offices 154 Jefferson avenue and at the depot. All trains run on Central Standard Time. Daily except Sundays.

Leave. Arrive. Bay City & Saginaw Mail. 8:40 a.m. 10:50 a.m. Bay City & Ludington Ex. 12:10 p.m. 3:45 p.m. Bay City & Saginaw Ex. 5:00 p.m. 9:50 p.m. Bay City & Ludington Ex. 11:30 p.m. 8:45 a.m. Sleeping car on night and parlor cars on day trains. \*Daily. O. A. WARREN, Ticket Agent, Detroit.

L. S. and Mich. Southern. Central Standard Time.

Leave. Arrive. Cincinnati Exp. 7:12 a.m. 1:02 p.m. Chicago Express. 8:52 a.m. 6:42 p.m. Cleveland & Buff. Ex. 8:10 p.m. 7:25 p.m. Fayette, Chicago and Cin. Ex. 6:12 p.m. 10:22 a.m. The 7:25 p.m. train will arrive, and the 8:10 p.m. will depart, from the Fourth street depot. Other trains will arrive and depart from Brush street depot. Daily except Sunday. Ticket office, 154 Jefferson ave., and at depot.

Cincinnati, Hamilton & Dayton SHORT LINE RAILROAD.

Leave. Arrive. Detroit—Leave (L.S.) 7:12 a.m. 9:12 p.m. Toledo— (M.C.) 9:30 p.m. 8:20 a.m. 16:50 p.m. 7:30 a.m. 10:40 a.m. 17:30 p.m. Lima— 10:25 a.m. 1:55 p.m. 12:20 p.m. Dayton— 1:25 p.m. 4:40 p.m. 3:15 a.m. Cincinnati—Arrive 3:49 p.m. 6:50 p.m. 5:30 a.m. \*Daily, except Sunday. \*Daily. Central Standard Time. D. B. TRACY, SAM'L STEVENSON, Northern Pass. Agent, General Ticket Agent.

Detroit, Lansing & Northern. Depot foot of Fourth street. Ticket offices 154 Jefferson avenue and at depot. Run by Central Standard time. All trains daily except Sunday.

Leave. Arrive. Petosky Express. 5:45 a.m. 9:00 p.m. Howard City Mail. 9:30 a.m. 8:35 p.m. Mackinaw Ex. 5:00 p.m. 11:50 a.m.

**Secular News.**

**City.**

Rev. W. A. Burch, of Boston, has accepted a call to the pastorate of the Second Baptist church (colored), and began his labors last Sunday.

On June 2, an entertainment will be given at Whitney's Opera House, both afternoon and evening, for the benefit of the Detroit Industrial School.

The proposed street railway along Trumbull avenue from Baker street to Brigham street is the first section of an ultimate "bal-line" around the outer center of the city.

At the final meeting at the Art Loan Executive Committee on Saturday, a pledge to give \$50,000 in cash towards the Detroit Museum of Art was received from J. E. Scripps.

The Brush Electric Light Company has been granted permission to erect a tower in Cass park to test the efficiency of the tower system of illumination. The Excelsior Electric Light Company will hoist its light in Clinton park for the same purpose.

By the Michigan Central time card which went into effect Sunday, May 18th, the day express will leave at 9 A. M., the Grand Rapids Express at 4 P. M., the Jackson express at 6 P. M., the evening express at 8 P. M., and the Pacific express at 9 P. M., all going west. Trains going east will arrive on the same time as now.

**State.**

Eaton county fur dealers have purchased over 3,000 skunk skins during the past month.

Rev. C. G. Purrett fell on the streets of Hudson, Monday, May 12, from a stroke of paralysis.

In the Brighton High School three out of six of the teachers, including the principal, are seriously ill.

The prospect for fruit and all kinds of grain in the fruit belt is first-class. There have been no frosts to hurt them as yet.

The farmers of Genesee county have paid out from \$135,000 to \$150,000 for corn to carry their stock through the past winter.

Albert A. Shaver, treasurer of Clare county, was robbed May 14th, of \$5,000 in cash while attending to his duties in his office.

Michigan gets \$512,000 in appropriations for rivers and harbors under the River and Harbor Bill just reported to Congress.

An enterprising firm at Bedford, Calhoun county, makes a regular business of buying and shipping frogs, handling from 35 to 100 dozen daily.

It is said more lumber has been sold the past three months than during any similar period since the beginning of its manufacture in Saginaw valley.

The Indiana relics will be in position for visitors to the museum at Ann Arbor to examine in a few weeks. A large case, 18 by 28 feet, is in process of construction especially for them.

By unanimous request of the Congregational State Home Missionary Committee

Ovid has a new industry by way of a creamery. Messrs. Potter and Harris have erected on the banks of the Maple a building. They have commenced with two routes and will soon have eight routes started, and manufacture 800 pounds of butter daily.

The Wall street panic has produced a number of suicides, among which is Mr. A. D. White, of Grand Rapids. He inherited \$50,000 two years ago, and this, added to a comfortable sum earned in a creamery at Sherburne, put him in possession of \$125,000 cash, with which he went into Wall street.

The family of Myron Pierce, of Sharon, is broken up by diphtheria. On Monday and Tuesday of last week they complained of sore throats, and on Thursday, malignant diphtheria rapidly developed. Monday, three of the children, aged seven, eight, and eleven, were dead and buried, a fourth child, aged nine, was dying, and the baby is dangerously sick.

**National.**

Hogs in the Chicago markets are from \$1 to \$2 per cwt. lower than last spring at this time.

Thirty States and Canada were represented at the Annual Meeting of the Association of Insane Institutions at Philadelphia, May 13.

In a game of base ball at Chillicothe, O., the grand stand collapsed and several hundred people were thrown to the ground; fifty were hurt.

Mrs. Sarah Bryant, of Marathon, Cortland county, N. Y., has just celebrated her 100th birthday. She has two daughters living, aged 80 and 77 years.

A bill to establish a territorial government for Alaska has now passed both houses, and will probably be signed by the President and become a law in a few days.

The Senate Finance Committee, May 13, postponed further consideration of the Trade Dollar bill till the third Monday in June. This means that the Committee will not ask the Senate to act upon the bill till next winter.

Col. Fred Grant, speaking of the great Grant-Ward failure, which seems to involve the General rather seriously, says: "I admit I have been a fool, so has my father, the general, and my brother, and there is nothing too strong to say against Ward at this moment."

A railroad accident near Connellsville, Pa., occurred on the 14th inst. A freight train collided with a construction train, on which were fifty laborers. Six were killed outright and many others fearfully injured. The debris took fire and the imprisoned victims were burned to death. Fifteen lives were lost.

**Foreign.**

Two English railroad companies, owing to depression of trade, discharged 2,500 employees, and reduced the salaries of clerks ten per cent.

In the British House of Commons, May 13th, an exciting debate occurred over the motion of censure upon Mr Gladstone. The vote stood 303 against, and 275 for censure. All the Parnellites voted with the minority.

same is true in the Gospel, in that Philip, the Evangelist, had four daughters that did prophecy, there were about a hundred that had one or two. [Laughter]. It was the common thing; did not Paul give instructions with regard to women praying and prophesying. The popular custom in that country then was, and is to day, that women who claim anything in the way of respectability and fidelity to their husbands never appeared in the streets unveiled. Now the clear presumption is from the argument of St. Paul that some of these eloquent women in Corinth, finding the veil composed largely of their own hair, an obstruction to the free course of the glorious Gospel they were preaching, threw the veil aside. Hence, Paul's argument in favor of remaining covered, founded on that reason that they were veiled and prophesied should remain covered. Why argue about the mode of doing it, if the thing was not lawful? This was merely a local thing that did not belong to America. It never did. This veiling custom was purely Asiatic. It was and is for a limited time. But as it exposed the ladies at that time to suspicion and reproach, Paul advised them to pray and prophesy covered. In the end, however, he gave up the argument by saying, "the Church has no such custom as to require women to pray and prophesy covered." His teaching to those women who were thus helping him was, pray and prophesy, my sisters, covered if you please, but pray and prophesy. [Laughter]. Two limitations and only two are found in the Book to the public ministrations of women. Paul preferred a serious bill of charges against the Church in Corinth; some for dreadful immortality, and one against confusion and disorder in their public worship. One taking up with the Psalm and another, carried to such an extent that "a stranger coming in among you would say you were mad." Now, on whom did Paul lay the legislative and administrative responsibility of correcting these abuses? Not upon the women, but upon the men, and vests his authority for so doing on God's original law found in the third chapter of Genesis.

God made man and woman to go together in the same boat, and there cannot be two captains with the same ship. [Laughter.] He might have given the supreme authority to woman instead of man, but he didn't. [Laughter.] He gave it to man and not to women, and for that reason he lays this two fold responsibility upon the man, precluding woman from the legislative body of the Church, and relieving them of the burden of administering law and discipline in the Church. The Church in which she was not permitted to speak was not the general assembly of the believers, for the women were present there. The women might inquire of their husbands what was said and done in the legislative department of the Church, but in the general assembly of believers she knew what was done and helped to do it.

The second restrictive rule of St. Paul bearing on this subject is found in his orders to Timothy for the ordination of bishops in Ephesus. He describes a number of persons that are not eligible. He was not to ordain a novice for good reasons assigned. He must not lay hands suddenly on any man. A man must be tested, tried and found true, as ordination would not give him brains nor education, or a call from Heaven. He must be found to have these qualifications before, and the ordination was simply a certification to the Church and to the world, that the man they admired has these qualifications, and we set him apart and stand responsible for his good behaviour. In that letter he does not allow women to teach or usurp authority. What does he mean? Simply that the women, though filled with the spirit of prophecy, were not allowed the administrative authority of bishops and deacons, because that involves a question of administration which God had laid upon men, not upon women. So this report ought to be divided: a



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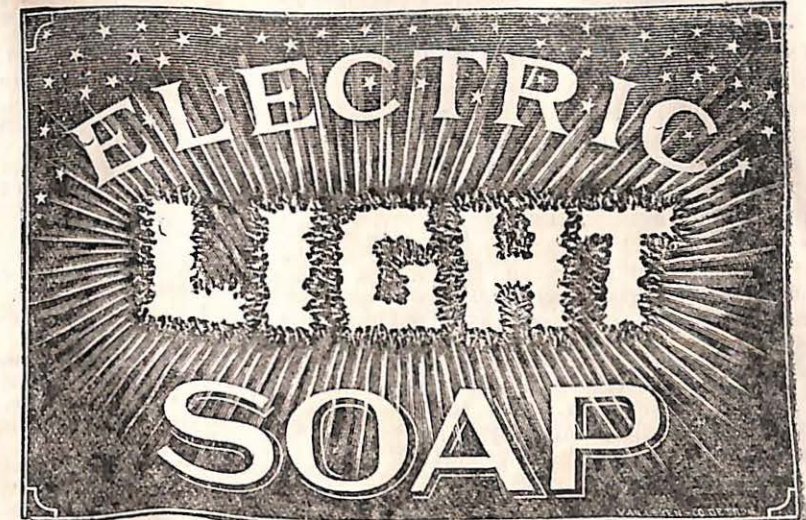
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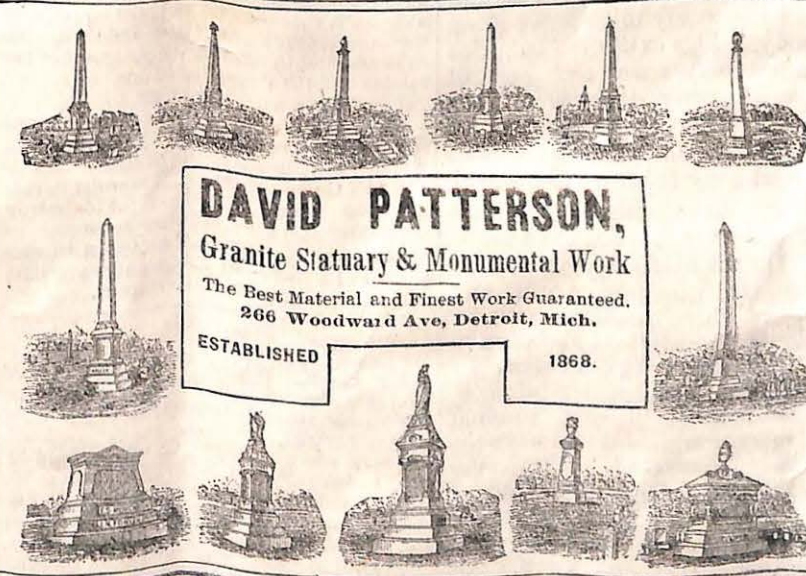
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Cut up fine and dissolve one half bar in half gallon of hot water. Pour half this dissolved soap into a tub with just sufficient hot water to cover a boiler full of clothes. Then put the clothes in to soak, rubbing plenty of soap in the most soiled parts. Be sure that the soaking water is hot; soak the clothes half an hour; stir them occasionally so that they may get the full benefit of the hot suds; pour the remainder of the dissolved soap into the boiler, adding sufficient water to cover the clothes; wring them lightly out of the suds. Soap the stain spots and place loosely in the boiler; boil 10 to 20 minutes, rinse well, blue and hang to dry. Do not crowd the boiler too full. The same boiling water may be used for further boiling by adding a little soap to each boiler-full of clothes. Fannels and prints should not be boiled, only a little rubbing required after soaking. This soap will cleanse clothing as thoroughly as any other without the use of the boiler. We prefer and recommend the boiling process as in itself a cleansing process, saving labor, the wear of the wash-board, and being the best disinfectant known, it is easier to boil the dirt out than to rub it out. You can cleanse perfectly the finest fabric without injury; the finest point lace and lace curtains. Soak point lace in hot suds made with this soap, press water out with the hand; boil 5 to 10 minutes in clean suds made with this soap, rinse thoroughly, press carefully between the folds of a towel, roll in a dry towel, and iron between pieces of old flannel. Soak curtains 10 to 30 minutes and boil 5 to 20 minutes, rinse, stretch on frame, or pin every scallop to carpet over a sheet to dry; no ironing required.  
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and shipping frogs, handling from 35 to 100 dozen daily.

It is said more lumber has been sold than in the past three months than during any similar period since the beginning of its manufacture in Saginaw valley.

The Indian relics will be in position for visitors to the museum at Ann Arbor to examine in a few weeks. A large case, 18 by 28 feet, is in process of construction especially for them.

By unanimous request of the Congregational State Home Missionary Committee, the A. H. M. S. has canceled the commission of "Rev." John L. Morgan, lately Congregational missionary at Atwood.

The Hon. Sumner Howard, of Flint, accompanied by his family, left May 13, for Prescott, Arizona, to assume the duties of the chief justiceship of the supreme court of that territory.

The citizens of Kalamazoo have responded to the requirement of the State Agricultural Society by raising \$4,000 for the necessary preparations, and the annual fair will be held there in September.

Of the 20,000,000 feet of logs owned by Grand Rapids lumbermen, which escaped and went down the river with the flood last year, some 7,000,000 are still at Grand Haven. They will be brought back in June.

I. N. Conklin was president of the First National bank, a director and stockholder of the Peninsular Paper Co., and president of the Ypsilanti Gas Co., when he died on May 15, aged 75. Though so advanced in life, he was an active business man.

Peaches promise in the northwestern part of the State 63 per cent; in the northeastern, 69 per cent; in the central, 39 per cent; in the southwestern, 39 per cent, and in the southeastern, 48 per cent of an average crop. The average for the State is 50.

Encouraging reports come from the fruit growers of the vicinity of Ann Arbor. The peaches in some orchards indicate a crop of some size, whereas almost nothing was hoped for after the cold weather last winter. The outlook for pears is splendid.

In the southern four tiers of counties of Michigan the condition of the wheat crop is 87 per cent, and north of that line it averages 97 per cent. During the spring, sheep and lambs have died in great numbers, and the wool crop is expected to range below the average.

During a heavy gale on May 15th, the hotel and blacksmith shop of Geo. Higgins in the village of Sanford, a shed and dwelling to Geo. Batton, and a house and barn belonging to Edward Francis were destroyed. The entire town had a narrow escape. The loss is estimated at \$8,000.

Mr. E. Harmon, a farmer of Lake Ridge, met a plausible stranger in town on circus day, was invited to a side tent, and initiated in one of the mysteries of three-card-monte. So sure was he of his ability to "pick out the right card" that he went up town and drew \$500 from the bank, with what result is easily guessed.—*Tecumseh News.*

The debris from the prisoned victims were burned to death. Fifteen lives were lost.

**Foreign.**  
Two English railroad companies, owing to depression of trade, discharged 2,500 employees, and reduced the salaries of clerks ten per cent.

In the British House of Commons, May 13th, an exciting debate occurred over the motion of censure upon Mr. Gladstone. The vote stood 303 against, and 275 for censure. All the Parnellites voted with the minority. That Mr. Gladstone had so small a majority in his favor excited much comment.

In the British Museum there are 1,800,000 volumes. There are 160 miles of shelves, with about 20 more to be filled. The literature comes in at the rate of about a ton daily.

**The General Conference.**  
[CONTINUED FROM FIFTH PAGE.]  
view of the decisions that have been made the interpretation ought to be made by this general conference.

Now, who will raise the question as to the matter of qualifications? If all these brethren could preach as well as some women I know, there would be no trouble about this question. This whole matter is one of prejudice, just as it has always been to refuse women a place in new fields. I happen to know that in New England during my own day many men went on a strike because women had gone into printing houses. I saw whole torchlight processions with banners against the business, even in Boston. And the papers were full of nonsense about women becoming saleswomen in our stores. The day has passed for our putting our opposition in the form of a law against all womankind, saying thus and thus what she shall and shall not do, because of her nature, her sex.

I happen to come from a State where there are 60,000 more women than men. They cannot all be married, unless the day of prophecy is there to be fulfilled, that seven women shall take hold of one man. They must have something to do. Now, they must make a law that they shall not be printers or preachers; to make a law that they shall not enter any particular profession is unjust. That has been the law of prejudice and practice hitherto; but let it stand, I beg you, in the name of a reasonable intelligence as an open question. That is all I ask. I am for liberty. "Give me liberty or give me death" in the Church as in the State; and if these cases, individually, cannot take care of themselves, I see no reason why this great Church should arraign itself against the call of individual women, and stand on the side of a soon-to-be forgotten prejudice. Let it be argument, and not prejudice; let it be liberty, and not restriction that shall control us.

William Taylor, of South India conference: Mr. President, I stand here to speak for my friend Paul, who is not here. [Laughter] I stand here to represent St. Paul. Reference has been made to Saint Paul, now we just want to know what is taught in the Book, that is all. I am a Methodist because I believe it is according to the Book. Now we want from the Book to show in a few words the sphere of the talent of women in the Church and its limitations: that they have a sphere, and a public sphere cannot be denied. There is Miriam, a prophetess, the peer of Moses and Aaron, and Deborah led the hosts when General Barak was afraid to go out without a woman at his head. She swept the field, and through the ages they have stood in the Church as prophetesses, and we have an illustrative fact that the

tested, tried and found true, as ordination was given by the Michigan Conference, or a call from Heaven. He must be found to have these qualifications before, and the ordination was simply a certification to the Church and to the world, that the man they admired has these qualifications, and we set him apart and stand responsible for his good behaviour. In that letter he does not allow women to teach or usurp authority. What does he mean? Surely that the women, though filled with the spirit of prophecy, were not allowed the administrative authority of bishops and deacons, because that involves a question of administration which God had laid upon men, not upon women. So this report ought to be divided; a woman has a right to pray and prophecy publicly, and prophesying gives her the widest range of simple preaching possible to anybody. There is nothing higher than that. That we might not be surprised at this prophetic liberty, God gazetted this thing twenty-six hundred years ago by the prophet Joel: "It shall come to pass in the last days," saith God, "that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; not only the sons and daughters in the parlor, but the servants and maid servants; the female servants in the kitchen are eligible to receive the gift of prophecy and the right to use it.

At this point the Tellers presented to the Chair the ballot as counted. Whole number of votes cast, 391; necessary to elect, 196; of these Earl Cranston has received, 296; and W. P. Stowe, 234, and are elected.

J. W. Hamilton: I rise to a question of privilege. I do not care to leave the impression upon the minds of this audience that I reject the words of the Deity, but I should have said that I rejected certain words of Scripture, or rather certain interpretations of certain words of Scripture, and if the exegesis or understanding of the words of Deity were against my own intelligence and the great common intelligence, why, of course, I was opposed to Paul. I did not mean to array myself against Scripture or the Word of God, but against certain interpretations, and if these representations were against common sense, I was against them.

Bishop Foss: Conference is adjourned by expiration of time.

**PERSONAL.**  
The *Ionia Evening Mail* says: "Rev. Geo. S. Hickey left yesterday to attend the general conference of the M. E. church now in session at Philadelphia. He will be gone until the latter part of next week and will visit New York, Baltimore and Washington before he returns. He has made arrangements for supplying his pulpit next Sunday."

Mr. D. J. Smith, of the Cass avenue church, who went to New York to purchase an outfit for his new daguerrian gallery, extended his journey to Europe, and may be gone several weeks.

Mrs. Hannah Haven, mother of the late Bishop Gilbert Haven, died at her residence in Maiden on the 17th. She was ninety-six years old.

Prof. Welch, as senior member of the faculty, has supervision of Albion College during Dr. Fiske's absence at the General Conference.

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**DETROIT MARKETS.**  
DETROIT, WEDNESDAY, May 21, 1884  
**MONETARY.**

The following are the latest Detroit quotations:  
New 4s coup. .... 111 @ 12  
New 4s coup. .... 119 @ 20

**GRAIN AND PRODUCE**  
FLOUR—Quotable rates are as follows:  
Michigan white wheat, roller process. \$4 75 @ 5 00  
Michigan white wheat, stone process. 5 25 5 50  
Michigan white wheat, patents. .... 6 00 6 70  
Minnesota, bakers. .... 5 25 5 50  
Minnesota, patents. .... 7 00 7 25  
Rye. .... 3 75 3 85

**GRAIN—The following are the latest quotations:**  
Corn. .... 55 @ 59  
Oats. .... 35 @ 39 1/2  
Wheat, No. 1 White. .... 1 06 1 07

**PRODUCE AND PROVISIONS.**  
Apples, dried, per lb. .... 6 @ 6 1/2  
Apples, evaporated. .... 12 13  
Cheese, State. .... 11 12  
Butter. .... 18  
Creamery do. .... 23 25  
Eggs. .... 15  
Potatoes, bu. .... 30 45  
Beans, picked. .... 2 25 2 30  
Clover seed. .... 6 00 6 10  
Onions, bbl. .... 2 00  
Honey. .... 16 18  
Maple Sugar. .... 12 13  
Timothy seed. .... 1 45 1 50  
Tallow. .... 6 1/2  
Hay. .... 10 00 11 00  
Mess pork, per bbl. .... 18 25  
Family. .... 18 50  
Lard in tierces. .... 9 @ 9 1/2  
Lard in kegs. .... 9 1/2 9 3/4  
Hams. .... 13 1/2 13 3/4  
Shoulders. .... 9 @ 9 1/2  
Bacon. .... 10 1/2 11

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