IN THE HEREAFTER.

Do the Souls That Leave Earth Meet Again?

DO THEY SLEEP WITH THE BODY?

Rev. W. H. G. Temple's Sermon on "The Recognition of Friends in Heaven."

"I go to prepare a place for you"—John xiv., 3.

It is a curious fact that questions which agitate some to such an extent that they bring a quiver to the lip and a pallor to the cheek are to others the simplest interrogations, admitting of no discussion, and immediately suggesting but a single answer. The question, Shall we know each other in heaven? is one of this class. Why any should doubt it I cannot understand, and yet some have asked my opinion on this matter, all the while looking into my face with a wistfulness that seemed to be watching for the movement of every muscle, as though they expected some dark shadow to throw its ragged edge across the sunshine of that blessed assurance of my soul. My answer in private conversation has always been so prompt and positive, that a desire has been expressed to hear my reasons publicly stated. It is in answer to this request that I preach this sermon. Perhaps I may not convince you all of the reality of my conclusions. That which is an unanswerable argument to one may be an absurdity to another. All I shall aim to do is to give you reasons which thoroughly satisfy me, and which, I pray God, may be of some comfort to you this morning.

Puzzling Questions.

It is not astonishing that persons who are quite indifferent to the claims of religion and the destiny of the human soul should suddenly begin to query concerning these solemn realities, as soon as some near and dear one passes out of this world into the vast unknown. In the midst of the grief that tears the heart momentous questions rise up and demand answer. Where is the departed soul? What is its condition? Is it conscious, or does it sleep with the buried body? If conscious, is it happy or miserable? What kind of a life does it live without attendant physical functions? Can we properly speak of its seeing, recognizing, remembering, planning, growing in knowledge? Can it perceive, recognize and influence us? Has it a desire to follow the fortunes of earth, now that it is supposed to be surrounded with the glories of heaven? Can it be made unhappy by our misdoings? Does it rejoice in our successes? When we, too, pass beyond the bounds of time, what will be our relation to that kindred soul? If we share with it the felicity of heaven, shall we be conscious of its presence and recognize it as we have recognized its decaying body on the earth? After the general resurrection, what new form shall our spirit animate? Will the contribution of the resurrected body affect in any way the recognition and permanent condition of our vital selves, our identities? These are but a few of the questions which knock at the doors of brain and heart, every time we go away weeping from the newly made grave, in the dark depths of which we have deposited our precious dead. To deal with all of them would be to open up the whole realm of eschatology, or doctrine of the future state. Even if it were possible to answer all these questions in a single sermon, I should not like to do it.

An Inspiration.

It is an inspiration to me to preach about heaven. If the Lord spare my life and continue my pastorate here, I trust I shall have the privilege of preaching to you a hundred sermons about heaven. In the midst of trial and defeat it is glorious to look forward to a place where the refining power of trial will not be necessary, where the discipline of defeat will know no reason for its existence, where the last proof of the soul's loyalty has been accepted eternally, and where victory is the word which passes from lip to lip. Surrounded by the shadows of earth, it is stimulating to think of the radiance, unequaled and uninterrupted, in heaven. Even the poverty of time is endurable a little longer when we have the positive assurance that, if faithful here, distressed souls shall come into their inheritance hereafter. Oh, let me preach often to you of heaven. You will pick up your burden again with a light heart, you will go into the battle for bread with a fuller courage, you will quiet that heartache over your lost treasures with a firmer faith, because of even the feeble glimpse you may thus get of heaven and its unclouded glory. This earth is real enough to you. You have felt its heavy weight, its sharp tooth, its vile contact, its dismaying outlook. Let me often make heaven real to you also.

But to-day I want to talk to you of but a single phase of this great theme. And as it is necessary in any disputation that some common ground should be agreed upon from which to start, I shall take it for granted that you admit all with reference to the future state at which I have hinted, except the actual statement I am undertaking to prove. There will be no necessity of my stopping to argue the immortality of the soul, the fact that heaven is a place as well as a condition, the nature of the spiritual body after the resurrection, or the method of communication among blessed spirits in the intermediate state. The only task I shall address myself to will be the enforcing of the thought that in some way perfectly intelligent and satisfactory to you all, you will see, recognize and associate with your loved ones in the better land. And I shall find my encouragement for this belief in our Lord's words to His disciples on the eve of His crucifixion, "I go to prepare a place for you."

A Crumb of Comfort.

That statement was a crumb of comfort in the midst of a great sorrow. The minds of the eleven were full of fear. The supper had been saddened by a positive assertion of the betrayal, and instantly they all asked, "Is it I?" Then Judas, the traitor, withdrew into the darkness to do his still darker deed. You can easily imagine the agitation of the remaining disciples. But the future, it seemed a blank to them. Evidently they were to lose the Master, yet they could not understand the reason of His departure. Even when He told them of the heavenly mansions, they were puzzled, and Thomas put one of his characteristic questions, and Philip had to be gently rebuked by Jesus for his lack of faith. In the midst of their perplexity, which Jesus thoroughly understood and in His compassion appreciated and made due allowance for, can you suppose He would make a promise of professed comfort, so uncertain, so indefinite, so unsuited to their circumstances, and to their conception of what comfort should be, that it would only set them vainly speculating as to its scope and meaning? That would be but exquisite torture. I cannot believe it of my Master. He who came on a mission of love so strong and tender, that even angels with holy curiosity stood aghast at the tremendous sweep of His condescension, could not now at the close of the mighty task of the world's redemption, be guilty of such cruelty toward His trembling, loving disciples. That assurance of a home above had in it an exactness and fullness of meaning, or it would have been but a mockery to them. So Jesus said, "I go to prepare a place for you." From that text an interminable sermon might be preached, so full of varied meaning is it, but I confine my thought to a single interpretation. I place the accent on the final word "you," and in this rendering shall find a satisfactory answer to the question we are discussing.

A Natural Promise.

After all, this is only what we might have expected Jesus to say. If He were going to fit up mansions in glory for His redeemed followers He would naturally consult the needs of those who were to enjoy them. Heaven could never be to us the place described in the Bible if it were not fitted to the nature with which God has endowed us. Suppose a wealthy man should offer to build you a residence, because of some great service you had rendered him, perhaps in saving his child's life, would you expect him, and would he be likely, to hand the whole matter over to an architect to do with as he pleased, irrespective altogether of your needs? He might erect a residence wholly unsuited to your circumstances. The acceptance of it might be your ruin. It might cost you four times your income to keep it up. Clearly, then, to be a blessing to you the gift must be in accordance with your tastes, and in every way meet your conception of what a convenient and comfortable home should be. But suppose the donor were your own father, and that all through your childhood he had been educating you in his ideas of a suitable residence, and that now as you arrived at your majority and were forming a home of your own he should bestow upon you a residence in which to begin your married life, would it not be natural for him to consult the very ideas which he had for years been instilling into your mind, and which had been accepted and further developed by you? Would Jesus be likely to do less than that? Has not God, through His Word and through His Spirit, been educating us with regard to the future state, and have we not the guarantee of His infinite wisdom and love that heaven shall be a place prepared specially for us? Because this is so I claim that all that tends toward the highest development of our being here, all that makes for holiness and therefore happiness, all that makes life worth living, shall be perpetuated eternally in that golden land. At death we shall drop the perishing things of time, the sordid gains, the fleeting joys, the toys of pleasure, the positions that depend for their continuance upon public favor, the friendships that are fickle and uncertain, but instead we shall enjoy new pleasures, positions, companionships, in which knowledge shall be infinite, and love shall be perfect, and friendship eternal. Let us dwell upon these three points.

Limitless Knowledge.

If heaven is to be a home suitable for God's children, it must be a place distinguished by infinite knowledge. There are two special ways of estimating a man's position in the world. One is by finding out how much he is worth, and the other is by discovering how much he knows. The society circles may get into a flutter over the bank account, but the cool judgment of the world will generally settle a man's importance as a useful factor in the advancement of its interests by the amount of his practical knowledge. A sound education is a better possession any day for a young man upon the threshold of life than a solid fortune. The pursuit of both may be carried on from selfish motives, but thoughts are more diffusive than bullion. They cannot be fastened in a banker's ledger, or be compressed within the limits of a mortgage. They are like stray currents of air which everybody breathes—the world is pretty sure to get the benefit of them. The more the individuals of any community, especially a Christian community, know, the higher the character and tone of that community, the more service it will be to surrounding communities, the more stimulating it will be to all its environment. That nation that gives the most attention to educating the people, to encouraging talent wherever found, to acknowledging and honoring invention and discovery, to widening the possibilities of man by enlarging and employing the faculties of man, all the time fostering a Christian culture and a benevolence which has its roots in love to God and man, is in the best sense preparing for that great day when, unhampered by the limitations of earth, redeemed humanity shall pursue with holy zeal the multiform activities of heaven.

Paul's Testimony.

Paul stood upon a high elevation among the sons of men, and saw the struggle after knowledge, and yet with the light of inspiration shining into his soul, he said: "Now I know in part." Since his day the tide has wonderfully risen toward the flood. Science has largely displaced superstition. Facts, great historic and philosophic facts, have stood out in bold relief where once the shadowy outlines of speculation were seen. Men know more today about God, the universe, man, revelation, destiny, than ever before, and yet we must go back and take Paul's words as our own, and even at this present point near the close of the nineteenth century, repeat, "Now I know in part." But the apostle was not discouraged with his view. He knew a day was coming in the providence of God, perhaps not in this transitory existence, but surely coming, when knowledge should be complete, and we, God's creatures, should understand his nature, and should be able to fathom the mysteries of his providence and grace, in some such manner and degree as he knows us; so he lifted himself to the highest point of faith, and rang out the declaration that has not yet ceased to echo along the corridors of time, "But then shall I know even as also I am known." Can we not send that note of joyous anticipation ringing on? Here we question. There we shall answer. To ask will be superfluous. We shall know. Here we are puzzled. There we shall unravel the entanglements of earth. Here we stop and hesitate, and fear to step, because we see no foothold. There we shall push boldly forward, for there shall be no darkness and no pitfalls. Here we mix up faith with doubt, and tarnish the love of God by our ignorant unbelief. There we shall look all about us and nothing shall be unfamiliar, nothing shall cause us a moment's misgiving, and God himself will be continually explicable.

No Fancy Sketch.

Do you call that a fancy sketch born of a disordered imagination? That is a Bible picture of heaven from the standpoint of perfect knowledge. Thus qualified to weigh the deep things of God, to take an instant glance over your earthly life, and see just how these conflicting elements of time have become completely harmonized in your clear understanding of the divine nature, to look at the great white throne and see no mystery, to take questions that even angels are staggered at and solve them at once, do you suppose you will, with all these powers carried to their utmost perfection, present the piteous spectacle of a mother hunting among the hosts of glory for her child, whom she has not seen since she laid her to rest in the cemetery on earth, and not being able to recognize her when she does see her? Do you think that father, mother, lover, friend will pass us by in that good city, when they would have run all the way across the street to greet us here? What benefit would there be in all this superior knowledge if we are to be denied the ordinary use of our senses? Are we to have less of privilege in heaven than we enjoy on earth? Oh, tempt not my ridicule by any such suggestion. I shall clasp hands with you there, my people. I shall talk with you there of the days of glad union and fellowship here. I shall point back to the day when I preached to you on this theme, and you will reply, "You did not put it half strongly enough; but, then, who could have imagined that heaven was so glorious as this?" And just then the anthem will rise with its pure notes of praise, and we shall join in it, and for the moment forget the questionings of time amid the raptures of eternity. Hence I am in full accord with the quaint reply of the dying Welsh minister, when his wife asked him if he thought that they should know each other in heaven. "Why," said he, "of course we shall. Do you think we shall be bigger fools there than we are here?"

Love Impossible Otherwise.

Again, I argue this conclusion from the fact that to be thoroughly suited to our natures heaven must be a place of perfect love. That which is so divine in its conception that it may fitly stand as a synonym for the name of God, must surely be the distinguishing characteristic of that place whose only light shall be His glory. We find that in the operation of this principle during our earthly life we reach our highest possible standard. Born into the world with the stamp of God on us, we show also the stamp of love. When centered upon worthy objects, it lifts us to most holy altitudes. When prostituted to passion's baser uses, it becomes a wild tornado to cast us into darkness. Love is a fire. It burns in devotion. It flames forth in destruction. It can make a heaven for us in the midst of this pilgrimage of earth. It can make a hell for us, hotter, fiercer, more diabolical than that described as the place of the lost. To my mind hell on earth is only another argument for perdition yonder, just as the bliss of a Christian home is a sure premonition of the home of the blest above. Love not the world, love not sin, love not self, but love the Lord thy God with all thy force of mind and heart, and heaven, the city of love, will be thine forever. Now, how are we to love God? God is a spirit. We cannot see Him. We talk of His smile, His caress, His heart-throb, His kiss, but how poverty-stricken these expressions are. They are grotesque attempts on our part to measure infinity with finite rules. Jesus came to teach us how to love God.

He Saw Our Difficulty.

He saw how difficult it would be all along the journey of life. So He cleared the way in the words of the New Commandment, "That ye love one another." And this was to be the test of discipleship, and therefore of sonship. We are to show our love for God in our love for men; and the keener and more self-sacrificing our love for men, the grander and truer our love for God. A man who truly loves men must love God. That profound solicitude for the welfare of men which springs not from the divine seed can never be of its kind. You cannot grow a God-like tree from a worldling slip. That is not love which men show their fellows when there is no acknowledgment of God in it. It is a selfish thing. It is a trap and a snare. Beware of it. But when the Spirit gently opens our hearts to heavenly influences and there flows out a tide of pure affection toward mankind about us, God, who sees and recognizes in our lives the clear reflection of Himself. What a bond love makes between heart and heart. Separate that companionship, and love lies bleeding at every pore. Shall heaven employ less of our love than earth? We shall love God there? Oh, yes. We shall love Christ? Oh, yes. But shall it be ignoble for us to love our own also, whose returning affection made glad many a desolate spot in life? Tell me no such inconsistency. Heaven shall be full of love, love in every beam, in every breath, in every song, in every step. And can we exercise love without recognition? Shall you, a lonely soul, bereft of all your life held dear, go searching after and never find the treasures that for years you believed, because of Christ's word, were laid up for you in heaven? Tell me that you will be blind, and never be able to see the rainbow spanning the throne. Tell me that you will go into glory deaf, so that no strain of the swelling chorus shall ever thrill your soul. Tell me that you will have some bodily deformity clinging to you, which the limpid waters of the Jordan of death will never be able to wash from your person, so that while others hasten to do the heavenly will, you will be obliged to halt and rest, tired with you running. But tell me not that love shall go unrequited. Believe me you shall clasp that lost child to your heart, dear mother, and recognize it as your own. You shall walk, my people, arm in arm along the amaranthine paths with those whom death has rudely snatched from your companionship, feeling again the old-time confidence and affection a thousand fold intensified. You shall look up at the blossoming arch and afar upon the crystal sea. You shall take in the gladness that falls in flecks of light, and rises in sparkling spray, and floats on the air in song, and bounds over the golden pavement in obedience; but above and through all shall be the rapture of a perfect love knitting together heart and heart, and thereby connecting you inseparably with Christ and God. And if this love be yours, then without the shadow of a contrary suspicion, without the semblance of a doubt, without the merest interrogation point of uncertainty, you must possess the power of recognition.

What Say the Scriptures?

I might go farther and argue this same conclusion from the fact that Heaven must also be a place of the highest joy, to be suited to our God-given natures. I take it there is no necessity. What is joy? A compound of knowledge and love. Otherwise it could not be intelligent and emotional. Whatever favors the ingredients will favor the compound. That which interferes with either or both will reduce our happiness. In order, then that we may be truly happy in Heaven we must be endowed with this faculty of recognition. Now what have I accomplished up to this point, and my sermon is almost done? Some of you may say, "Nothing, but to start moving a few inferences." Perhaps so, but they are mighty inferences that stand in my mind as unanswerable arguments. Have you been astonished because I have not appealed to the Scriptures and built up my statements upon frequent "Thus saith the Lords?" I have them in reserve. I have wanted to show you that without definite promise in direct phraseology we can be sure of our loved ones knowing us, and of our knowing them. Let us look in the Holy Book, and rapidly repeat a portion of its testimony. Saul recognized Samuel summoned from the eternal world by the witch of Endor. David declared at the death of his son that he should one day go to him. And what would be the use of his going if he could not recognize him? Peter, James and John recognized Moses and Elias, whom God permitted to appear upon the Mount of Transfiguration. Dives and Lazarus recognized each other, the one in perdition, the other in glory. But stronger than any of these and all other like statements of Scripture on that point are the words of our Lord as He continued the conversation with His disciples. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." And, further, in the prayer which followed His address, "Father, I will that they also whom Thou hast given me be with Me where I am; that they may behold My glory." Is not that enough? Not merely sufficient to satisfy any logical demand, but enough to satisfy the severest test? Jesus is not only the Savior of the world, but the head of the race, representative in every particular, clothed with our flesh, and to appear in heaven in our glorified human body. His promise to the Apostles was that they should be in His presence, behold His glory and enjoy His fellowship. If they were able to recognize Him, do you mean to tell me that they could not recognize each other? And if the promise is fulfilled in them shall it not be in us? The conclusion is irresistible. Glory to God! We shall know each other there. Do not mourn then unduly over these brief separations of earth. God will make it all up to you by and by.

Oh! Heaven, Blessed Heaven!

I go out and stand in the light of this morning and look up. The clouds swing their veils of mist between my vision and the blue behind them, and I wait for them to vanish. I look again, and with the strongest glass I peer into the ever-deepening blue, and still am baffled. I come back to this old telescope of truth, and adjusting it to my eye of faith look upward. Thrones, and palaces, and serried ranks of angelic and redeemed hosts rising tier above tier, and Jesus crowned with honor, before whom worshiping myriads fall in adoration, and mother, thirty-five years among them, and many near and dear ones, and old heroes of the cross, and late radiant soldiers fallen in battle, some within a few hours from this church, and throughout all that beautiful scene is the light of love, and the rest of unruffled peace, and the joy of heavenly recognition.

"Wherefore, comfort one another with these words."

An Obstacle Easily Surmounted.

There are, no doubt, insurmountable obstacles. But that barrier to the enjoyment of health, chronic constipation, is not among them. And this for the reason that there is a thorough, prompt and non-griping medicinal agent, Hostetter's Stomach Bitters, adapted to its relief, as well as to the removal of those bilious and dyspeptic symptoms which accompany it. Violent purgatives, whether mineral or vegetable, weaken the bowels and disorder the stomach. The Bitters, on the contrary, strengthens and regulates them both. Moreover, it tranquilizes the nervous system, and is a cure for and remedial safeguard against kidney and malarial complaints. It is a most genial and effective tonic, counteracts the infirmities of age and promotes convalescence. Sleep and appetite are both benefited by its use. It is a standard remedy endorsed by the entire medical fraternity.

The woman's tailor is making a specialty this season of wash dresses. Percales and linen are the materials used. They are made severely plain, and are exceedingly stylish.

A nice breakfast dish—"F. B. Co." breakfast bacon.

THE M. E. CONFERENCE

Great Quadrennial Gathering at Cleveland May 1.

WILL WOMEN BE RECOGNIZED?

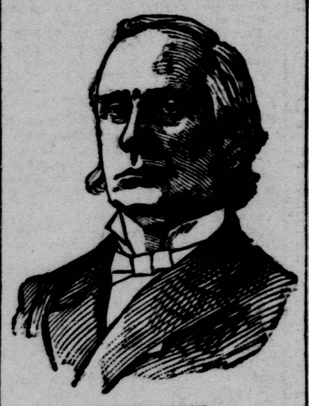
The Matter of Five-Year Assignments—A Proposed Church Insurance Company—Constitutional Changes.

Cleveland, April 20.—The quadrennial conference of the Methodist Episcopal church will be called to order in this city May 1 by Bishop Thomas Bowman, of St. Louis. There will be 585 delegates and many visitors gathered in the new Armory building when Bishop Bowman raps the conference to order. These 585 delegates will represent 17,026 ministers, 14,896 probationers and 2,796,605 lay members of the Methodist Episcopal church. They will speak for congregations owning 25,283 churches, whose value is $167,360,374, and 9,813 parsonages, whose value is $16,649,392.

Numerical Strength of the Methodists.

The Methodists are second in importance only to the Catholics in numerical force and in the value of their church property.

At their last session the national delegates of the church celebrated a conference centennial. But 1892 was not the real



BISHOP BOWMAN.

centennial of the general conference. The first conference of the Methodists was held in Baltimore in 1784. Freeborn Garrettson led the movement which brought the scattered representatives of the church together in that city in late December. The first session was held on Friday, December 24, in "Lovely Lane Chapel." Thomas Coke, who had come to America as Wesley's representative, presided. Nearly sixty preachers were in attendance, and they organized the Methodist Episcopal church as an independent body. The new church organization sprang into existence on Christmas day, and so this conference is known in history as the "Christmas conference."

The quadrennial conferences were not established until eight years later. At first a council composed of bishops and presiding elders had control of the national organization. But this form of government proved unpopular, and in 1792 a general conference was called to meet at Baltimore, and since that time general conferences have been held regularly at intervals of four years. Until 1828 they met in Baltimore with the single exception of 1812, when the unsettled conditions growing out of the war with England caused the conference to be held in New York.

In 1828 the general conference met in Pittsburg, and in subsequent years it met in Philadelphia, Cincinnati, Boston, Indianapolis, Buffalo, Chicago, Brooklyn and Omaha.

The conference of 1892 was held in Omaha, and the number of delegates was 504. The increase in the membership of the conference shows the increase in the membership of the church. In 1868 the delegates were 243; in 1892 they were 504; in 1896 they will be 585. One delegate to the general conference is elected for every forty-five members of the annual conferences, and the delegates to the annual conferences are proportioned to the membership of the congregations represented.

Conferences in Foreign Lands.

These annual conferences are held in all parts of the United States, in Bulgaria, Central China and the Kongo Free State. All three of these foreign conferences will be represented here by clerical and lay delegates. Many missions also will be represented in the gathering—those of Denmark, Korea and India among them—but they will have no voice in the general conference. The annual conferences in the United States are 140, and though some of them follow, most of them ignore, state lines. These conferences, as their name suggests, meet every year, one-half of them in the spring and the remainder in the fall. Once in four years they elect delegates to the general conference, and vote on questions which the general conference has referred to them for consideration. Indirectly many important questions are determined in the election of delegates, because delegates to a Methodist Episcopal conference have platforms and principles like delegates to a political convention.

The annual conferences have been going on all over the country for two months past, and the most important question on which they have been voting is the "woman question." In 1880 the general conference sustained an episcopal ruling that the Discipline "does not provide for nor contemplate the licensing of women as local preachers," and another that "the law of the church does not authorize the ordination of women." Thus shut out of the

BISHOP FOSTER.

ministry, the new woman made application for representation in the general conference. The conference of 1888 took up this problem and debated it at great length and amid much excitement. It was referred to the church and annual conferences for a vote in 1890 and 1891, and there the proposition was defeated. But it came up again in 1892 with renewed strength, and it was referred again to the annual conferences. It requires a three-fourths vote of the members of these annual conferences and then a two-thirds vote of the members of the general conference to make the necessary change in the constitution. The Western conferences are generally in favor of admitting women, but the Eastern conferences are opposed to it, and so vigorous is the opposition that it is possible the new woman will have to wait another four years for recognition. The annual conferences, however, have declared for her.

Another question on which the East and West conferences divide is the time limit which the constitution of the church now places on the services of ministers. The constitution now limits the service of a minister to five years in one place, and he cannot serve in one place more than five years in ten. It is proposed to remove this time limit entirely. A similar proposition was defeated at the last general conference.

Congress will hear from the conference on several questions. The proposition to "put God in the constitution of the United States," which is the subject of thousands of petitions sent to Washington City each year, will be indorsed by the conference, as it was by the conference of four years ago. Congress will be requested to prohibit the importation of opium. Some memorial on the subject of the liquor traffic may be addressed to congress, and in connection with it, no doubt, the liquor dealers in New York politics and the passage of the Raines law will be considered. There will be a discussion of the action of the house at Washington City in cutting out of an appropriation bill the provision for assisting sectarian mission schools. This action was directed at the Catholics and was inspired by the American Protective Association, whose spokesman was Mr. Linton, of Michigan. The Methodists are in thorough sympathy with this action, and at their last conference a resolution was adopted requesting missionary societies to decline receiving public funds for educational purposes among the Indians.

A Question of Representation.

Another question to be taken up in the conference concerns the representation in the conference. Under the present system there are two ministerial delegates to one lay delegate. No annual conference now can have more than two lay delegates, and where there are only two delegates from an annual conference, one of them must be a minister. It is proposed now to provide for equal lay and ministerial representation, and this question was submitted to the annual conferences of 1894 for a preliminary vote. In addition to this and some other individual changes in the organization and government of the conference the report of the constitutional commission, indefinitely postponed four years ago, may be taken up and a general revision of the constitution adopted. But this involves no radical changes. The report of a commission to revise discipline, appointed every four years, will be received and considered for adoption. There will be a report also from a commission on fraternal co-operation and organic union which the conference of 1892 authorized the bishops to appoint.

In the conference of 1892 a resolution was adopted requesting the bishops to appoint a board to originate and operate a church insurance company. This scheme was adopted in England some years ago, and it has proved successful there in reducing the cost of insuring church property. The church in this country has the insurance on its $125,000,000 worth of property scattered among regular insurance corporations. It proposes now to do its own insurance, as for many years it has done its own publishing. The scheme for a church insurance company has been prepared, and will be submitted to the conference for adoption.

The discussion of the publishing business will lead to the uncovering of an old scandal. The conference of 1789, five years after the organization of the church, established a publishing house, following the example of Wesley, and ordained that the profits should go to the annual conferences for the benefit of needy preachers. The first agent of the Book Concern was Rev. John Dickins, and he lent the Concern $600 of his own money to start its business. The business was on a profitable basis soon, and it is now one of the biggest publishing houses in the world, with a branch in Cincinnati and depositories all over the United States. The business of

BISHOP FOSS.

the New York and Cincinnati houses has aggregated $60,000,000, and the clear profits have been $6,000,000, of which $3,000,000 has been paid out for church objects. The capital of the New York Concern is now $2,015,840 and of the Cincinnati Concern $1,381,112, and the profits of the two now aggregate $200,000 a year.

An Old Scandal May Be Revived.

In the period just prior to 1872 the management of the New York Concern was in the hands of men who, it has been charged, used the funds of the church to organize private business enterprises and made false reports to the church. The matter was investigated by the book committee, and the management of the publishing house was changed. Efforts were made to hush up the scandal, but recently Dr. Lanahan, of Baltimore, has published a book reviving the charges and accusing the book committee of "whitewashing" the delinquents. The publication of this book will make it necessary for the conference to discuss these charges, and they will prove a very lively subject.

Bishop Bowman will call the conference to order and he will preside on the opening day. After that the other bishops will preside in the order of seniority—Bishop Foster, of Roxbury; Bishop Merrill, of Chicago; Bishop Andrews, of New York; Bishop Warren, of University Park, Col.; Bishop Foss, of Philadelphia; Bishop Hurst, of Washington City; Bishop Ninde, of Detroit; Bishop Walden, of Cincinnati; Bishop Mallalieu, of Buffalo; Bishop Fowler, of Minneapolis; Bishop Vincent, of Topeka; Bishop Fitzgerald, of New Orleans; Bishop Joyce, of Chattanooga; Bishop Newman, of Omaha, and Bishop Goodsell, of San Francisco.

The first twelve of these sixteen bishops will have to preside twice if, as is expected, the conference holds twenty-eight sessions. Possibly two of the sessions will have as presiding officers Bishop Taylor, of Kongo, and Bishop Thoburn, of India, who are "limited" bishops and who can preside only by courtesy.

Many distinguished members of the church in this and other countries will attend the conference. Already the Rev. W. L. Walkinson, of the English Wesleyan conference, and the Rev. R. Crawford Johnson, of the Irish Wesleyan conference, are here. Representatives of the Methodist Episcopal church South and other branches of the Methodist faith will be present as guests of the conference. It promises to be the most noteworthy gathering in the history of the church.

JAMES R. SANDERSON.

$10, Seattle to San Francisco,

Including berth in tourist sleeper from Portland; $15 first class, including berth in Pullman sleeper from Portland, for train leaving April 26 at 9:40 p. m. and April 27 at 4:30 a. m. Rates to points East through California same as Northern lines. Southern Pacific ticket office, 619 Front street.

Look out for change of Northern Pacific time card on April 12th. On and after that date two overland trains daily for the East, leaving Seattle at 5:50 a. m. and 9:40 p. m. Nothing to compare with this new service.

Steamer Greyhound gives excursion to Port Orchard Sunday, April 26, leaving Colman dock 1 p. m.; leaves Port Orchard 4 p. m. Two hours at navy yard. 50 cents round trip.

AT THE CHURCHES.

Hereafter notices in the church directory will be confined to announcements of church services only and subjects of sermons. Extended musical programmes for Sunday services and announcements of church entertainments will only be published at advertising rates. Notices for this department should be received at this office not later than 1 p. m. Saturday, in order to insure publication on Sunday morning.

Methodist Episcopal Churches.

Presiding elder Rev. T. B. Ford, D. D., Kinnear place and Anna street, Queen Anne.

Grace—Thirtieth avenue and King street. Rev. W. T. Ford, pastor; residence, 515 Sutter.

German—Stewart street and Summit avenue. Rev. Joseph Hepp, rector; residence, 1911 Summit avenue. Services, 11 a. m. and 7:30 p. m.

Norwegian-Danish—Fifth avenue and Olive street. Rev. E. J. Lundegaard, pastor; residence, 508 Olive. Services, 11 a. m. and 7:30 p. m.

Gilman Park, Ballard—Rev. W. H. Johnstone, pastor. Services, 11 a. m. and 8 p. m. Class meeting 12 m. Epworth League, 7:30 p. m.

Haven—Corner East Newton and East John. Rev. W. H. Drake, pastor. Sunday school, 10 a. m. Class meeting, 12 m. Preaching, 11 a. m. and 7:30 p. m. by pastor.

Battery Street—Corner Third avenue and Battery street. Preaching, 7:30 p. m. Sunday school, 12:15 p. m. Epworth League, 6:30 p. m. Rev. E. Atwood will preach.

Madison Street—Madison street and Twenty-third avenue. Rev. M. A. Covington, pastor. Preaching at 11 a. m. and 7:30 p. m. by the pastor. Sunday school, 2:30 p. m. Epworth League, 6:30 p. m.

Trinity—Corner First avenue and Mercer streets. W. S. Harrington, D. D., pastor. In the morning Mrs. Amy Wood Hazeltine, late of the M. E. Mission in South America, will speak. Preaching as usual at night. Morning class at 10. Preaching at 11 and 8. Junior League at 3. Epworth League at 7. Prayer meeting on Thursday night at 8.

First Methodist Episcopal—Corner Third avenue and Marion street. Rev. William Arnold Shanklin, pastor; residence, 922 Seneca street; telephone, Buff 441. Sermons at 11 a. m. and 8 p. m. by the pastor. Morning topic, "The Physician—Christ." The sacrament of baptism will be administered and new members admitted. Evening subject, "A Full Grown Man." Class meeting, 10 a. m. Epworth League meeting, 6:15 p. m. Sunday school, 11:30 a. m. Pentecostal meeting, Tuesday, 2 p. m. Class meeting, Tuesday, 8 p. m. Prayer meeting, Thursday, 8 p. m. Junior Epworth League, Saturday, 10 a. m.

Presbyterian Churches.

First Mission—In Ward's hall, Georgetown, South Seattle. Preaching, 7 p. m.

Calvary—Services today at 11 a. m. and 7:30 p. m., conducted by the Rev. Donald Ross, pastor.

Welsh—Seventh avenue and Olive street. Rev. W. R. Edwards, pastor; residence, 1520 Eighth avenue. Services at 10:30 a. m. and 7 p. m. Sunday school, 2:30 p. m. Prayer meeting, Wednesday, 7:30 p. m.

First Presbyterian—Corner Fourth avenue and Spring street. Rev. A. L. Hutchison, pastor. During the week services every day at 3 p. m. and at 8 o'clock. Come early and be directed always by the ushers.

Second, North Seattle—Third avenue north and Harrison street. Rev. W. A. Major, pastor; residence, 417 Temperance street, Queen Anne town. The Rev. Keynard, of Tacoma, will preach both morning and evening. The pastor will be out of the city over Sunday. Five minutes to question box.

Lutheran Churches.

German Lutheran—Duwamish Mission, Sander's hall, below Sweeney's brewery. Services 2:30 every other Sunday.

Norwegian-Danish—Fourth avenue and Pine street. S. R. Tollefson, pastor. Study in basement. Services, 11 a. m. and 8 p. m.

German Evangelical, Zion's congregation—Freed's hall, Ninth avenue, between Pine and Olive. Services, 10:30 a. m. and 7:30 p. m.

Swedish Evangelical—Third avenue, near Pike. Rev. Martin L. Larson, pastor; residence, 1421 Fifth avenue, between Pike and Union streets. Services, 10:45 a. m. and 8 p. m.

German Lutheran—Services in hall, corner Main street and Minor avenue. Services every second and fourth Sunday of the month at 7:45 p. m. by the Rev. W. H. Behrens, pastor. Holy Communion at 11 a. m.

Rainier Heights Mission—At Presbyterian church, Twenty-fourth avenue south. Services at 2:30 p. m. every other Sunday. Pastor, E. Knappe; residence, 1819 Tenth avenue; assistant pastor, Rev. W. H. Kurtz, 1819 Tenth avenue.

Holy Trinity, English—Corner Seventh avenue and Union street. Rev. James F. Beates, pastor; residence, 1422 Fifth avenue. Service today at 11 a. m. Sunday school at 12:30 p. m. Luther League at 7 p. m. No preaching in the evening. Service on Wednesday evening at 8 o'clock as usual.

Episcopal Churches.

St. Mary's—Woodland park. Rev. G. H. Watson, D. D., in charge. W. S. Lewis, lay assistant. Evening prayer every Sunday afternoon at 3:30 o'clock.

St. Stephen's, Ballard—Rev. P. E. Hyland, rector. Services, 11 a. m. and 7:30 p. m. Y. P. S. C. E., 6:30 p. m. Bible class, 3 p. m. Holy Communion, first Sunday in month, 11 a. m.; third Sunday at 8:30 p. m.

Trinity parish—James street and Eighth avenue, Rev. George D. Watson, D. D., rector. Third Sunday after Easter. Holy Communion, 7:30 a. m. Morning service at 11 o'clock. Evening prayer, choral, at 7:30 o'clock. Sunday school, 9:45 a. m. Infant baptism at 4 p. m.

St. Clement's—Twenty-fourth avenue south, near Yesler way. Rev. G. H. Watson, D. D., in charge. Mr. J. M. Roberts, lay assistant. Sunday school, 10 a. m. Morning service at 11. No evening service.

St. Mark's—Fifth avenue and Olive street. Rev. D. C. Garrett, rector. Holy Communion, 8 a. m. Sunday school, 9:45. Service with sermon, 11 a. m. Young People's service, led by the rector, 6:45 p. m. Evening prayer, 7:30; subject, "The Episcopal Church," with special reference to Rev. Mr. Temple's sermon.

Methodist Protestant Churches.

Yesler Junction Church—Preaching on Sunday at 11 a. m. by Rev. S. Daily.

Duwamish Church—Daniel Bagley, pastor. Sunday school at 10 a. m. Preaching at 7:30 p. m.

Second, North Seattle—Republican street and Second avenue north. Services will be held at 3 p. m. by Rev. Clark Davis.

Renton Church—Rev. B. F. Rattray, pastor. Sunday school at 11 a. m. Preaching at 7:30 p. m. by Rev. B. F. Rattray or Rev. S. Daily, president; residence, 517 Union street.

First—Third avenue and Pine street. Rev. Clark Davis, pastor; residence, 610 Pike street. Services at 11 a. m. and 8 p. m. This will be Mr. Davis' last Sunday with this congregation as pastor. Sunday school, 12:30 p. m. Y. P. S. C. E. at 6:45.

Congregational Churches.

First, Columbia City—Rev. B. F. Rattray, pastor. Preaching at 11:30 a. m. and 7:30 in the evening.

Taylor—Birch street. Rev. George H. Lee, pastor; residence, 226 Birch street. Services, Sunday at 11 a. m. and 7:30 p. m.

Kirkland, Kirkland—Rev. D. H. Bickenell, pastor. Sunday services, 11 a. m. and 8 p. m. Y. P. S. C. E., 7 p. m. Sunday school at 12 noon.

Brooklyn—Preaching at 11 a. m. and 8 p. m. Sunday school, 12 o'clock. Y. P. S. C. E., 7:15 p. m. Prayer meeting, Thursday evening at 8 o'clock. Amos A. Doyle, pastor.

Edgewater—Rev. J. T. Nichols, pastor. Services, 11 a. m. and 7:30 p. m. Y. P. S. C. E., 7 p. m. Prayer services every night during the week but Monday and Saturday. Special song service.

Plymouth church—Rev. W. H. G. Temple, pastor, 1307 Seneca street. Study at house, at home until 2 p. m. each day. Sermons at 11 a. m. and 8 p. m. Morning subject: "The Glory of Love." The Odd Fellows will be present in regalia. Evening subject, "Whip, Bridle and Rod."

Baptist Churches.

Market Street—Twenty-fourth avenue south and Main street. Preaching, 11 a. m. and 7:30 p. m. by Rev. Thomas Baldwin. Young People's meeting, 7 p. m.

North Seattle—Third avenue and Cedar street. Rev. C. F. Brownlee, pastor; residence, 109 Oak street. Services, 11 a. m. and 7:30 p. m. B. Y. P. U., 6:30 p. m.

Swedish—Eighth avenue and Bell street. Rev. Andrew Swartz, pastor; residence, 323 Dexter street. Services, 10:30 a. m. and 7:30 p. m. Sunday school, noon. Young people's meeting, 7 p. m. Thursday prayer meeting, 8 p. m. Saturday, Young People's meeting, 8 p. m.

First Church—Fourth avenue, between James and Cherry. Services at 11 a. m. and 7:30 p. m., by Rev. D. D. Proper. Sunday school, 12:30 p. m. Young People's meeting, 6:15 p. m. Bible class, Friday, 7:30 p. m. Prayer meeting, Thursday, 7:30 p. m.

**Catholic