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"THE SHADOW OF A GREAT ROCK."

BY MARK TRAFTON.

When all we hoped is passed,
When all we feared is come,
And life's last sands are dropping fast
Into the sounding tomb.—

Behind are bitter tears
Sprinkled on all our way,
Around are dark and gathering fears,
Excluding light of day.

Then where, where shall I hide
When storms my soul shall toss?
My Saviour, where but in Thy side,
And sheltered by Thy cross?

My tears shall there be dried,
My darkness pass away;
My fears and doubts shall all subside,
And night give place to day.

—Zion's Herald.

The Protestant Episcopal Church, and the Colored People.

BY REV. WILLIAM KIRKUS.

The constitution and laws of the Protestant Baltimore, Md., Episcopal Church in this country correspond, with a very complete and ominous exactness, to the Constitution and laws of the United States. That Church, like the nation, is a union of many separate bodies, each one of which, *exceptis excipiendis*, is sovereign and independent. There is a General Convention, governing the whole confederacy to a certain extent; but each diocese has its own bishop, its own legislature, its own constitution and canons, and its own courts. Moreover, there are no federal courts. A bishop may indeed be tried, by a very cumbersome process, if he exceed his authority, or grossly neglect his duty, or for immortality of life. But, practically, he is absolute and irresponsible, excepting to God and public opinion, while over any clergyman or layman the central authority has no executive control whatever. It is, therefore, easily possible, that questions of ecclesiastical "state rights," the independent sovereignty of dioceses, may from time to time arise; and such a question has actually arisen in the Diocese of South Carolina. The pious quarrel is not likely to deluge anew the soil of that state with blood, but only the altars of her churches with a kind of celestial ichor, and deserves the more careful study, chiefly because it involves principles which are at the very foundation of the Christian religion and even of modern civilization.

What the Diocese of South Carolina undertook, as a sovereign and independent power, to decide—and to decide in utter defiance of the notorious and authoritative teaching of the whole Church, of which it is a part—was the meaning of the word *clergyman*. A clergyman, according to the indisputable usage of the Protestant Episcopal Church, is a man who has been duly ordained or consecrated to the office of a bishop or priest or deacon. These holy orders can be conferred only by Bishops, who may use their authority wisely or unwisely. But, whenever they do use it for that purpose, they constitute the person they ordain a clergyman. That is the whole meaning of the word. A clergyman may be a fool to begin with, and he may turn out a knave; but whatever else he may be or become, whenever he has been ordained by a bishop he is and must remain a clergyman. He may, for sufficient reason, be suspended or permanently excluded from office or benefice, but he can

never be deprived of his clerical character.

But the Diocese of South Carolina, as a sovereign and independent power, is not to be bound by vulgar dictionaries, or universal ecclesiastical usage. Her lay members insist upon a definition of their own; they insist that *clergyman* means "a person in Holy Orders whose color is white." The majority of the clergy of the Diocese of South Carolina were too wise to commit themselves to this monstrous and almost incredible absurdity; but it is affirmed that even they are "backing down." With the laity against them in so large a proportion they must either "back down," or "back" out of their parishes and their parochial stipends.

When the constitution of that diocese assumed its present shape it would have been ridiculous to provide that only white clergymen should have seats in Convention. When it was a felony to teach a Negro or any one of the multitudes of mixed race to read and write, how could he be invested with an office for which reading and writing were indispensable qualifications? What would have been the use of consecrating a colored person to a Bishopric when he could have been taken as soon as the Consecration Service was over to the nearest auction-block and hurried off to pass the rest of his days in a dismal swamp? But that shocking and demoralizing barbarism is, in this country, at an end forever. Now, and more and more every day, men are judged not by their color but by their personal qualifications—their character and their accomplishments. Not one person in the South Carolina Convention pretended that the two clergymen whose seats were contested were deficient in character or attainments. The objection—and the only objection—raised against them was that they were not of pure white blood; and that objection is neither more nor less at bottom than a denial of the Catholic doctrine of the Incarnation and an inversion of the Gospel. That so many good men are unable to see this is perhaps the most fatal of all the legacies which slavery has left.

Of course the remarkable discussion in the South Carolina Convention has excited much criticism; and we are reminded again, as we have been reminded very often before, that nobody can understand the colored people who has not lived all his days in the South, and that it is better for us to leave the South to settle the "race-question" at their own time and in their own way. As to this last, nobody wants to hinder them; and the shorter the time and the better the way, the better will every Christian man and good citizen be pleased. But people who live in the North have perfect liberty to look on and express an opinion. And it is high time to repudiate the transparent sophism that only Southerners can understand the Negro. Since when has it become true that a man is the most impartial judge in his own cause? And how could any one personally committed to the institution of slavery, deriving most of his wealth from it, and then, after incalculable suffering, forcibly deprived of that wealth—how could he be expected to escape prejudice or passion?

If the question were only a political or social question, the Church might conceivably—though not without ignominy

—stand aloof from it. Whether a colored man shall have a vote, shall have a perfect citizenship with all that it involves, has been settled by law. Whether you shall ask a colored man to dinner depends upon your own personal feeling. But whether there is one human race or half a dozen; whether Christ did or did not take upon him the nature, and die for the redemption of all men, white or black; whether or not even the lowest in culture and advantages and natural capacity of human beings may nevertheless be made "partakers of the Divine Nature" and received into perfect communion with God—these, and such as these, are questions with which narrow provincialisms, and social prejudices, and even physical disgust, have nothing whatever to do. And it might surely have been hoped that especially the Protestant Episcopal Church, in all its schools and parties, had effectually protected itself from those debasing theories which lie at the foundation of all color-line distinctions. With every conceivable distinction of the kind, however innocent and "natural" and refined it may be made to appear, the Broad-Church theory of the Universal Fatherhood of God, the Evangelical theory of conversion and faith, and the High-Church theory of the Grace of Sacraments, are equally and wholly incompatible.

The Church is, or ought to be, or at the least is striving to be, the realization upon earth of a divine ideal, the City of God, the society of which He is the head, who "came not to be ministered unto, but to minister," and in which they are greatest who are the readiest to serve. It is a society, the very end of which is that we should not yield to "natural prejudices," but fight against them with might and main. The state can control only some of our outward actions by a physical restraint. What we call "society" exercises a far wider control, by means far more subtle; but even society deals only with our behaviour and not our motives and inmost character. But the Church sits in judgment alike on society and on the state, and on the individual conscience. So far as she truly represents to us the will of God, she may require us to defy the state at any cost, and cut ourselves off from the comforts and delights of the society in which we live. The Church, then, as a church, can have only one duty in relation to "prejudices" which doom millions of human beings to a virtual exclusion from the full blessings of redemption, and that duty is to reprove and repress them. How can we condescend so much as to consider the ingenious proposals which misguided Christian men have made to assume these prejudices almost as laws of Nature, to make them the foundation of ecclesiastical organizations, and to hand them down as a fatal curse to all future generations?

Even in the Convention of the Diocese of South Carolina, there was "a remnant;" some laymen, a larger number of clergymen, and at their head the unflinching and noble-hearted Bishop. Nevertheless, for the present the work among colored people in their diocese has passed out of their hands, and the hundreds of thousands of those sheep, which, notwithstanding their dark fleeces, are still sheep for whom the Good Shepherd gave His life, must be gathered in, if at all, by other seekers.—*Independent*.

Letter from Bishop Taylor.

Under date of June 19, Bishop Taylor writes to the *Christian Witness* in regard to his work and missions.

I and half a dozen of our men are out here about 300 miles from Loanda, preparing the way for the settlement of our families. We have surveyed a mission farm of over 2,000 acres; splendid land, in which we can grow anything tropical or temperate. The people receive us gladly, and although we are poorly equipped in regard to the language, and have no interpreter, we get on without much difficulty. A number of resident people, Portuguese and blacks, are sending up supplies in part for our sustenance. It will be the easiest thing possible for us to support any number of workers with no more farm work than is needful for health.

We set out on this trip to build houses, and brought tools in variety, but in 300 miles' travel I have not seen a stick of timber that could be either split or sawn besides the great "baobab tree," which has no woody fiber; we have nothing but crooked scrub. We cannot make a grass house without wood frame-work; stone or adobe walls require wood joists and rafters. The small amount of timber used in the buildings here is brought a great distance from Libolo across the Coanzo River, a country in which the Portuguese are not allowed to travel. To get the timber—crooked poles—requires tedious negotiations with the "sobhos," or native chiefs, requiring two or three months to fill an order. To build with adobes, to make and dry them and lay them up in the walls, would require three or four months; meantime the mass of our people are waiting impatiently at Loanda. During the dry season they could live in tents but not in the wet season.

Further in this hope to find building timber, but this is a most important station that we must occupy; fine country, 2,300 feet elevation, rich soil, large population and a great caravansary, where we can, when we get the language, preach to a new congregation of from 100 to 1000 every day, who will spread the glad news to the heart of the continent. We must advance without further delay. This is our first inland station, and must be occupied first. We cannot build in time, so the only thing possible to secure a timely settlement here, and put our whole movement on the advance, is to buy buildings prepared to hand—a thing we did not intend to do. I spent a whole night in prayer and meditation on this problem, and the conclusion reached is that, by the will of God, we must open here a reception station for our new missionaries, yearly arriving, and not detain them in Loanda, and a training school for our new workers, giving them a start in language and fitness for work, and a great educational center.

For the sum of 900 milreis—\$900—I can buy good houses of stone, in which I can settle our two large families and two young men—one as a teacher, the other as a printer—16 persons; William H. Mead, wife and six children; A. E. Withey, wife and four children; William P. Dodson, teacher of the children to be trained for missionaries, and a native school and Charles Rudolph, a printer. He will help with farm work till ready to open a printing office. The families will live in a substantial stone house, no equal to it in this region, and cost three times what we will have to pay for it.

It is ant proof, and will last 100 years. The two young men will occupy a new building near the caravansary. It will, in addition to quarters for the young men, give us room for storing goods in transit and for a printing office. We will not really buy and take possession till we get the money, which I hope will be before the rains in October. I hope we may have funds enough from the amount, £400, previously ordered, but cannot tell, as carriers for the interior are hard to get at any price. With this lift of \$900 we shall settle all our present force within three or four months. It is better for them to settle in numbers of three and upwards.

I will go on, in a day or two, to try to open a field in Pungo Andango for the Rev. W. Wilks, wife and daughter. Dr. Summers has gone with 20 carriers and supplies to Malange, over 100 miles further in. I think we shall send Samuel Mead, wife and niece, and a couple of young men to Malange, and as soon as we get the families settled here. The Rev. C. Davenport, wife, and C. Murray McLean, will probably go far into the Keeke country beyond Malange. We will not order new recruits till we settle these, but I want you to keep a keen lookout for suitable persons. We shall want a dozen or two to arrive in Loanda in May next, and without delay come right on to this receiving station. We shall not want much outfit next year. Our sick are all recovered except Miss Rees. She is better, but may be on her way home ere this. God is with us, and we are bound to win. It takes money, but we will learn short cuts, master the situation, and learn how to avoid unnecessary expense. We work to great disadvantage in coming to a field to us so new, and in being unable to converse with the people till we can learn the language, but we are advancing and will rise superior to all these disabilities. We read Portuguese to the caravan people, and sing, and when I see how eagerly the crowds listen and strain their eyes and ears in trying to catch the new idea, I hide my face and weep. Poor fellows! How long, O Lord My God! How long?

Bartholdi's Liberty.

We hear much about Bartholdi's colossal statue of "liberty enlightening the world," that is to stand on one of the islands of New York harbor, with upraised arm, and torch that seems to flame among the clouds, far above the ships of the sea, and the structures of the teeming city. The people of all nations, as they throng our ports will turn their gaze up to that tall, tremendous masterpiece of genius, and do homage to the liberty that reigns from shore to shore throughout our beloved America. It is a gift worthy of one great liberty-loving nation to another. But, after all, it is not liberty alone that enlightens this world. Liberty without virtue is unbounded license, and soon degrades itself into selfishness, sensuality, and the grossest abuses. France, herself, that proffers the gift, once experienced that kind of liberty to her shame. No, not liberty alone, but the gospel of love divine and good will to men, shall enlighten and bless the world. She fosters liberty, and science, and the arts that elevate mankind. Strong and sublime she stands, with brow serene, and feet "beautiful upon the mountains," her torch, ablaze with fire from heaven, enlightens every land, girdling the globe with a glory not of earth, while superstition and sin lift their dragon wings and fly away forever. T. M. G.

Miss CLEVELAND the President's sister, receives no callers on Sunday.

Temperance.

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

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

Bishop Merrill on Prohibition.

FROM CHICAGO "INTER-OCEAN."

The subject of temperance is no longer considered apart from the subject of prohibition. The practical question is, "How can the cause of prohibition be promoted, with the best prospect of ultimate success?"

The righteousness of the cause in itself is almost universally acknowledged, and the most thoughtful people of all creeds and parties and professions concede that in its triumph, good and only good, will come to the people and the country in consequence.

The chief opposition to the cause comes from those who are interested in the traffic in some way; or from the dissipated, the reckless, or the self-indulgent, who think more of the pleasures of appetite than of the well-being of society. Few, if any, oppose it on principle. It is impossible to array against it any principle of equity, justice, economy, prudence or righteousness. All these, and the highest principles of liberty, goodness, loyalty to God, and to the best interest of humanity, support the cause, and render its advocacy duty in the most imperative sense.

Yet it is necessary to guard the subject from misunderstanding and abuse. The fact that prohibition is right, and so manifestly right that all intentional opposition to it is wicked, may be taken as proof that its enemies will fight it unfairly, and resort to unscrupulous methods to bring odium upon it. In this condition of things its aims and purposes must be so clearly stated as to cut off all excuse for perversion or misapprehension.

Its aim is to destroy the saloon system, and render the business not only unlawful, but discreditable, so that respectable people can not and will not engage in it. The right to do this grows out of the right of society to protect itself from all that is harmful, especially where the harmfulness is the necessary character of the obnoxious thing, and where no compensating benefits arise to justify the hazard. This throws us back to consider the traffic in intoxicants as embodied in the saloon system. Is this traffic evil? Is it essentially bad? Is there any necessity for it, or any good connected with it, that justifies its existence in spite of the evils attending it? Can it exist and prosper in any community without detriment to the social, financial and moral interests of the people? No one of ordinary discernment will pretend that it can. It is not a business to be respected. The more it prospers the worse for the community where it is established.

The right of the government to suppress it cannot be questioned, when its true character is considered. The evils attending it are not accidents. They do not grow out of its abuses, but spring from its very nature. All concede the right and duty of the government to restrain it, to "regulate" it, to "legislate against the evils arising from it." Why all this concession if it stands on a level with callings which are unquestionably legitimate? The truth is, the common sense of any community will vote the saloon, where liquor is sold as a beverage, a nuisance. The marvel is that, after doing so, the people will tolerate it, and accord those engaged in the business the social recognition proper to such as pursue laudable occupations.

The character of the men engaged in this business is no small factor in estimating it and its relation to society and to the law. Are they good men? By what standard of judgment would any one pronounce them good? Do they cheerfully obey the laws of the country? Do they encourage industry, thrift, sobriety? Do they respect the rights of wives, children or families? Do they discourage dissipation, gambling, prodigality? Do they regard the Sabbath, the Church, or the moral welfare of the community? In the nature of the case, they must be bad or stupid. If they look at the moral tendency of the business, and weigh its influence in the community, and see its ruinous effects, and then deliberately engage in it, knowing the evils inseparable from it, they must be bad. They give themselves to a bad business, and do it knowingly and willfully. They are, therefore, no better than their business, and no more entitled to respect or protection. If they do not consider the results of the business, their recklessness proves them bad.

If they try to study the nature and tendency of the business, and can not see the evil of it, they are stupid—too stupid to be allowed an opinion on any moral or business question. Some are stupid. They never see moral re-

sults, for they have no moral sense. They do not feel the force of moral arguments, because they have no moral sensibilities. You can not reason them out of their position for the reason that they do not understand your reasonings. They see nothing in the business but the money, and care nothing for their victims but to get their money. But many are not so stupid. They are the opposite. As keen as the sharpest business men, they understand the nature of the business they are doing. Its dreadfulness is apparent. The moral ruin it works stares them in the face, and they school themselves to view the horrible results with indifference. Avarice dominates; the greed of gain dries up their human impulses and deadens every noble sentiment. With mind and soul fixed on gain, regardless of moral results, they coldly accept the desperate consequences, and brazenly defy all the morals and humanities that oppose them. Such are the men whose business is condemned by the moral instincts of the better classes.

Shall the government stand by them and for their nefarious traffic, or shall it wield its right arm of power to protect morality, and help the parents of the country to save their children from the allurements spread for their destruction?

What is the purpose of government? What its sphere? There are two theories on the subject. The first and lowest is that the government fulfills its functions when it does police duty; when it punishes criminals and protects persons and property from violence, and collects revenues to defray the expenses of its own existence.

The other theory gives it all this, and the further duty of encouraging industry, promoting education developing the resources of the country, fostering moral, benevolent and humanitarian institutions, and exercising a healthful guardianship over the sanitary and social condition of society. It is not unsafe to assume that the latter theory accords with the popular judgment of the people of this country. Few, indeed would reduce the functions of government to the limits of the first theory, although the time has been when that theory would have been an acceptable platform for one of the great parties not yet extinct.

There can be no doubt that under the more liberal theory, which makes the government the agent of the people for protecting and promoting their interests, the right inheres in the people to use their own law-making powers for the purpose of restraining and prohibiting this or any other traffic which is offensive to the moral sense of men, and injurious to the health and morals of the community. It is essential to all just conceptions of self-government that this right be conceded. It is the same right, fundamentally, which is exercised in restraining and prohibiting obscene and immoral publications, and in enforcing necessary sanitary regulations in times of epidemics. The ultimate reason is that the public good demands it. Personal interests and private rights must give way before public necessities.

Then, let the truth be acknowledged that the saloon business, in its inevitable practical working, is a nuisance, a detriment, an enemy to the best interests of the people, and useless for any financial, industrial, economical, social, moral, or intellectual end, except as a means of gain to the proprietor, and that the right of the people to put it under the ban of law is as undeniable as their right to live. Even on the police theory of the government, this ground is perfectly tenable. The people are not to be compelled to submit to the presence in their midst of these pitfalls of death simply because it is some reckless man's private right to engage in this business. On the principle that the government may be employed to guard person and family and property from violence and menace, it may employ its powers to prohibit this nefarious traffic. The only point necessary to the vindication of this statement is the self-evident fact that the business is necessarily damaging in its character. On this point the advocate of prohibition can well afford to rest his case.

The objections to prohibitory laws are few and feeble. The first is, that they are of the nature of sumptuary laws, and, therefore, wrong and inadmissible. The answer is a square denial. Sumptuary laws prescribe what the people shall eat or drink. Prohibition proposes nothing of the kind. It does not deal with the questions covered by sumptuary laws. It relates to a traffic—a well-known and clearly defined line of business—a traffic which subserves no public virtue or public necessity. To provide that whiskey shall not be sold as a beverage is no more a sumptuary law than is the statute which requires the druggist to label his poisons. Prohibition deals with a business directly, and indirectly with the hurtful appetites of men, without prescribing anything for them to eat or drink. It aims to make it difficult for them to obtain a drink which is ruinous,

and gives them the largest liberty to spend their money for such harmless things to eat and drink as their sober judgment approves.

Another objection is the old cry of personal liberty. This is nothing but the pretense that personal rights are paramount to public good. It is fallacious in the extreme. It assumes a right which does not exist in civilized society. Personal liberty to do that which injures the community is the liberty of the thief and robber. It is the license of the libertine. It sets the individual above the commonwealth. This objection will not hold till it be shown that a man may rightfully damage his neighbors and their families and their property for his personal gratification.

Another objection is that prohibitory laws can not be enforced. Possibly not at once, and perfectly. No statute ever has been. The law prohibiting theft is comparatively a failure. Men continue to steal, and sometimes escape punishment. The law against gambling does not prevent the evil. But if the thing is wrong the law should condemn it. It must side with the seller of liquor or with the community whose moral instincts rebel against the free trade in the vile beverage. Must the law stand for the one or the many—for the loyal people who contend for the rights of their families and the public welfare, or for the man who defies public sentiment and interest, and forces the offensive traffic in the faces of the people?

The objector says: "Do not prohibit the traffic, but regulate it." But alas! "Regulation does not regulate." It has been tried for all the years of the past, and under it the horrid system has grown to its huge dimensions. There has never been a time when "regulation," was not in vogue. Let us have prohibition half as long as we have had "regulation," and unless better results appear despair will be welcomed, or at least it will come inevitably.

There are two forms of prohibition—statutory and constitutional. Either is better than none. The first is temporary, tentative, and inefficient. Statute law is law, and should be respected; but it is liable to repeal or modification before its virtues can be tested. This liability to change has been the weak point in all legislation on this subject. No sooner is the law made than amendments are proposed, some by friends and some by foes of the cause. If passed by a small or partisan majority, the opposition organizes for its repeal. Obstacles to its enforcement are thrown in the way, and the cry of "dead letter," is raised. No other legislation is treated so unfairly. Yet statutory prohibition is worth contending for where the other can not be had. It has done immense good in some of the states, and no friend of the cause should despise the results attained. It is an educator, and whatever causes the people to think does some good. It prepares the way for the ultimate triumph of the cause in the form of constitutional prohibition.

Constitutional prohibition is the ultimate aim of all real prohibitionists. To this there can be no valid objection, for the reason that it cannot be severed till a decided majority of the people favor it. This fact at once disposes of all pretense that it is to be foisted on an unwilling people. There are many reasons why prohibition should be incorporated in the organic law of the state. It can only go there by the voice of the people lawfully expressed, and then it ceases to be a question of political strife and takes its place as the law of the land in permanent form. To it every officer swears fidelity, and every legislator owes allegiance. It must stand long enough to become operative, and in enforcing its provisions its friends will not be weakened by apprehensions of its repeal. The desirability of this form of prohibition is not a question with the friends of temperance. All admit its expediency and its advantages over statutory prohibition.

The First Hebrew-Christian Church in America was dedicated Sabbath Oct. 11th. It is in New York City, and is the outgrowth of the patient and energetic Christian Evangelism of Rev. Jacob Freshman, son of a Jewish Rabbi and himself a converted Hebrew. Bishop Harris, of our church, and Bishop Wm. R. Nicholson, of the Reformed Episcopal Church, officiated in the dedication services in the morning. Several addresses, by distinguished divines of different churches, were made in the afternoon and Dr. Howard Crosby was to preach in the evening. Extra services were to be held during the week and on the succeeding Sabbath. We wish the cause a great success and give them the apostolic benediction of him, whose message of salvation was, "To the Jew first—and also to the Greek.—*Baltimore Methodist.*

Youth's Department.

THE MOTHER'S DREAM.

BY SAMUEL ADAMS WIGGIN.

Through weary days with darkness clad,
Through mournful nights of sorrow sad,
Tearful the eyes, once bright and glad,
Grieving her loss.

The child she lost was fair to see,
Her bird-like voice in merry glee,
With gladness of a spirit free,
Made melody divine.

The mother dreamed a vision rare,
Beheld a child with radiant hair,
Descending by the golden stair,
Enrobed in silver shair.

It was her child come back again
To sooth her anguish and her pain
With love and peace—a sweet refrain
Of Heaven's immortal joy.

She pressed soft kisses on her brow,
Enfolded to her breast of snow,
Murmuring in tender accents low
The message of God's love.

Close by her stood a being fair,
With glorious eyes and sunbright hair,
Majestic mien and godlike air,
And smile ineffable.

The mother gazed with sweet surprise
Upon that form with wandering eyes,
This seraph from celestial skies,
The guardian of her child.

"Who is thy Angel Guardian, child?
This gentle, radiant spirit mild,
This Heavenly Presence undefiled,
Thy'st clothed in garments white?"

"O mother dear," the lassie cried,
"He is the Christ, the Crucified.
For you and me King Jesus died,
And I'm his little child."

The mother gazed upon that face,
That shone with God's celestial grace,
Only for one brief moment's space,
And she was healed.

All gloom and sadness fled away
Before His glance, which seemed to say,
"This is the dawn of heavenly day,
Rejoice forevermore."

Then while she gazed, the glory bright
Faded from out her raptured sight,
Yet in that vision of the night
Her soul was comforted.

—*Zion's Herald.*

Tell the Boys.

In a sermon recently delivered by Dr. T. DeWitt Talmage he gave the following account of Sabbath-desecration, which ended in a tragedy:

One Sabbath morning a young man was entering here for divine worship. A friend passing along the street said: "Joe, come along with me; I'm going to Coney Island, and we'll have a gay Sunday." "No," replied Joe; "I have started to go to church, and I am going to attend service here." "O Joe!" his friend said, "you can go to church any time. The day is bright, and we'll go to Coney Island, and we'll have a splendid time." The temptation was too great, and the twain went to the beach and spent the day in drunkenness and riot. The evening train started up from Brighton. The young men were on it. Joe, in his intoxication, when the train was in full speed, tried to pass around from one seat to another, and fell and was crushed. Under the lantern, as Joe lay bleeding his life away on the grass, he said to his comrade: "John, that was bad business, your taking me away from church; it was very bad business. You ought not to have that, John. I want you to tell the boys to-morrow when you see them that rum and Sabbath-breaking did this for me. And, John, while you are telling them I will be in hell, and it will be your fault."

Is it not time for me to pull out from the great organ of God's word, with many banks of keys, the tremolo stop? "Look not thou upon the wine when it is red; when it giveth his colour in the cup; when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder.—*Temperance Banner.*

A woman of influence, the wife of a prominent lawyer, told the story of her conversion in a prayer meeting. She said:

"Last evening my little girl came to me and said.
"Mamma, are you a Christian?"
"No, Fanny, I am not."

"She turned away, and I heard her say."

"Well, if mamma is not a Christian, I don't want to be one."

"I tell you, my dear friends, it went to my heart; and then and there I tried to give myself up to Christ."

FAIRY FOLK.

The story-books have told you
Of the fairy folks so nice,
That makes them leathern aprons
Of the ears of little mice;
And wear the leaves of roses
Like a cap upon their heads,
And sleep at night on thistle down,
Instead of feather beds.

These stories, too, have told you,
No doubt to your surprise,
That the fairies ride in coaches
That are drawn by butterflies;
And come into your chambers
When you are locked in dreams,
And right across your counterpanes
Make bold to drive their teams;
And that they heap your pillows
With their gifts of rings and pearls;
But do not heed such idle tales,
My little boys and girls.

There are no fairy folk that ride
About the world at night,
Who give you rings and other things,
To pay for doing right.
But if you do to others what
You'd have them do to you,
You'll be as blest as if the best
Of story-books were true.

—*Alice Cary.*

A Novel Grant Memorial.

The *Industrial South* offers a new suggestion for the Grant memorial. The most appropriate monument possible, it thinks, would be a magnificent bridge spanning the Potomac at Washington. It would have this structure at least 100 yards wide, divided into 3 feet roadways, by balustrades or parapets, furnishing pedestals and niches for statuary and other monumental decorations. If these 300 feet of roadway "be not enough for all purposes of intercourse between the lately hostile sections, let the width," says our Richmond contemporary, "be made 200 yards, or more." Such a structure, intended to stand in *secular*, should afford an opportunity, the *Industrial South* argues, for the engineer, the architect, the artist, the mechanic, to execute the best work of the century—"to follow the progress of mankind upon a margin broad enough to hold the representations of all that science can foresee or imagination can picture." Each succeeding generation should add something to its beauties and glories. As a first step the *Industrial South* would have Congress make an appropriation of twenty millions, to be expended from year to year as the progress of the work may require. Such a bridge, spanning the historic river that once divided the North and South, would be, the Richmond paper tells us, the fitting symbolic bond of a reunited and indissoluble Union. "With its lofty and curving outline, and made resplendent by all the accessories of art, with the morning and evening sun setting it aglow with shifting colors, it would hardly require a poetic imagination to fancy it the nation's 'bow of promise' that never again in this land shall brother war against brother."—*Hartford Courant.*

Flood Rock Blown up.

The great explosion at Flood Rock, in Hell Gate, New York harbor, took place last Saturday and appears to have been completely successful. The engineers believe that the reef was blown to pieces, and that when the fragments are removed by dredging, there will be a clear channel 36 feet in depth at mean low tide. No accident occurred, the shock producing only a slight concussion of the earth within a radius of a few miles, and the upheaval of the waters was a sublime and beautiful sight. Three immense columns of water were thrown up one to two hundred feet high. The spectacle was witnessed by 50,000 people. General Newton of the U. S. Corps of Engineers superintended the work, which required four years to tunnel the rock and place the dynamite in the 21,670 feet of galleries. The removal of the broken rock will require two or three years at a cost of \$500,000.—*Ex.*

The Sunday School.

Death of Elisha.

LESSON FOR SUNDAY, NOVEMBER 1, 1885,
2 Kings 13: 14-25.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "He being dead yet speaketh" (Heb. 11: 4).

I. A ROYAL VISITOR (14).

14. *Now Elisha.*—His age is estimated at this time as between eighty-three and ninety. About forty-five years have passed since he sent one of the sons of the prophets to anoint Jehu king, and that was his last recorded public act. During this long interval nothing whatever is said of him. *Was fallen sick.*—Strange that he who, in the might of God, recalled the dead to life, should himself sicken and die! Strange, too, that the high distinction of translation conferred upon Elijah should be withheld from Elisha! And yet it seems fitting that a life so gentle as his and so beneficent, a life passed in immediate contact with the people, should terminate quietly amid the laments of his king and countrymen. *Joash the king of Israel*—not to be confounded with the Joash, or Jehoash, of our last lesson. This Joash was the son of Jehoahaz, and the grandson of Jehu. He reigned sixteen years, two of them in conjunction with his father. He repeated the sins of his predecessors. *Wept over his face.*—R. V., "wept over him." His miracles, his spiritual eminence, his wisdom, his lofty position as Jehovah's prophet and messenger, were especially appreciated now that the hour of his departure drew nigh, and no successor appeared. *O my father.*—R. V. omits "O." *The chariots of Israel and the horsemen thereof*—the same words that the prophet himself had used at the translation of Elijah, and which the king now applies to the expiring Elisha as signifying that the latter was, no less than the former, the stay and defence of Israel.

"Though the nine recorded miracles of Elisha often affected only individuals, and his days passed in the quiet of ordinary life, his influence was wide and powerful, and his life closed amidst universal veneration. A splendid monument raised over his grave near Samaria was shown with reverence in after ages, and funeral dances, were celebrated periodically in his honor round the sacred spot where he lay (Geikie)."

II. A PROPHETIC LESSON (15-19)

15, 16. *Take bow and arrows*—a significant symbolic command, designed to impress upon the king's mind that hostilities were to be resumed with Syria, and that they would be successful in accordance with the prophecy about to be uttered. Elisha might die, but Jehovah would still go forth with the armies of Israel. *Put thine hand upon the bow.*—The king was to hold the bow and bend it. *Elisha put [R. V., "laid"] his hand upon the king's hands*—signifying the divine cooperation, which would insure the success promised. Without God's hand directing and strengthening, the bow would be bent in vain.

"Elisha teaches a lesson which Joash never did fully learn, and which earthly warriors are still slow to believe. Providence favors the strongest battalions; said the proud emperor of the French; yet he never led a nobler army than that which fell back in such disastrous retreat from the flames of the Russian capital and the frosts and snows of a Russian winter. In any age and for any contest there is no more important element of success than the blessing of God. Happy are they who seek it and depend upon it, and they who forsake this dependence forsake their own mercies (Lowrie)."

17. *Open the window eastward*—the lattice-work or shutter that opened toward the east. Damascus lay northeast of Samaria; but Gilead, which lay to the east, had been the district of occupation and attack for the Syrians, and the place

where they were now to be humbled. The wrested provinces east of the Jordan were to be taken back. *Shoot*—the signal of war. The king's implicit obedience in this conference with the dying Elisha secured for him what was promised. *The arrow of the Lord's deliverance, etc.*—R. V., "the Lord's arrow of victory, even the arrow of victory over Syria." Welcome words were these to the king, whose resources had been so crippled by the Syrian invasions that he had only fifty horsemen and ten chariots in his army (2 Kings 10: 32, 33). *In Aphek*—the modern Fik, on the Damascus road, six miles east of the Sea of Galilee. Here, where the Israelites had suffered defeat, they were to be victors. *Till thou have consumed them.*—It was to be no common defeat for the Syrians; so heavy would be their loss that their army would be "consumed" and vanish away.

18. *Take the arrows*—those left in the quiver. *Smite upon the ground*—that is, aim your arrows toward the ground out of the same window. *He smote thrice and stayed.*—The king's faith was being tested, though he did not know it. His stopping with the third arrow showed his lack of earnestness and abridged his triumph. Instead of showing a noble rage in this parable of war, and emptying his quiver upon his imaginary foe in sure confidence that God would support him to the end, he tamely stayed his hand at the third arrow.

19. *The man of God*—Elisha. *Was wrath with him*—the natural indignation that so grand an opportunity should be limited. *Should have smitten five or six times.*—Had he done so, Syria would have been subjugated. Instead of that, she should suffer but three defeats, and these should not be fatal ones.

"The unfaithfulness of man limits the goodness of God. Our Lord *could do no mighty work* in one city, 'because of their unbelief.' God has been willing now to give the Israelites complete victory over Syria, but Joash by his non-acceptance of the divine promise in its fullness, had checked the outflow of mercy; and the result was that the original promise could not be fulfilled (Rawlinson)."

III. A SACRED SEPULCHRE (20, 21).

20. *Elisha died*—full of years and honors, after prophesying for a period of something over a half century. *Buried him*—magnificently; according to Josephus, "such a funeral, as it was fit, a person so beloved of God should have." There is considerable probability in Jerome's statement that he was buried near Samaria. *And*—R. V., "now." *The bands of the Moabites invaded the land.*—These fierce marauders from the mountainous district east of the Dead Sea were accustomed to overrun the land of the Israelites about the time of the vernal equinox, when the crops began to ripen.

21. *As they were burying a man*—i. e., the Israelites. *Spied a band of men*—R. V. omits "of men; the "band was evidently a detachment of these predatory Moabites. *Cast the man into the sepulchre of Elisha.*—They did not stop for ceremony. The prophet's grave was handy, and they hustled the corpse into that and fled. *When the man was let down and touched*—R. V., "as soon as the man touched." *The bones of Elisha.*—It was not the custom of the Hebrews to bury their dead in coffins, but simply to swathe them and lay them in rock-hewn caves. *He revived.*—Rawlinson conjectures that this miracle was wrought as a reassuring sign to the Israelites that God would perform His promises in respect to the Syrians. It does not state whether this renewal of life was merely temporary, or whether the man, Lazarus-like, was restored to his home and former life.

"The Church did not then, and has never since, dug up the bones of Elisha, much less encased them in gold and silver, and given them to the people to kiss and reverence, as is done under the papacy, in order to gain favor with God, for which there is neither precept nor example in the Scriptures (Bahr)."

IV. A FULFILLED PROPHECY (22-25).

22. *But*—R. V., "and." *Hazael, king of Syria.*—He had been anointed to the kingship by Elisha himself, and reached the throne by the murder of his master, Benhadad II. He reigned seventeen years. Under him Syria reached the zenith of her power. Israel was repeatedly subdued, especially under the reign Jehoahaz, the son of Jehu, and compelled to reduce her army and pay a heavy tribute.

"He was appointed by God as the minister of His providence, to execute His wrath on the house of Ahab; and so Cyrus, as the destroyer of Babylon and the restorer of Judah, is called 'the anointed of Jehovah,' though he knew Him not (W. Smith)."

23-25. *But*—R. V., "and." *The Lord was gracious*—a tender, touching declaration, an echo of the early saying, "in wrath remembering mercy." *His covenant with Abraham Isaac and Jacob*—a covenant which included their posterity; a covenant which their apostasies often transgressed, and sometimes practically annulled; and yet the Infinite Heart "had compassion," and "had respect" unto them. *Neither cast he them from his presence.*—He did so about a hundred years later (B. C. 721) when His prolonged experiments to win back their allegiance utterly failed. So [R. V. "and"] *Hazael died*—about B. C. 839. His death was Israel's deliverance. His son, Benhadad III., inherited neither his energy nor his martial ability. *Three times did Joash beat [R. V., "smite"] him*—in accordance with the prophecy of Elisha. *Recovered the cities*—probably those in Gilead, east of the Jordan, which had been held by the Syrians since Jehu's day.

"And so proved himself to be a 'saviour' to Israel (verse 5); but instead of following up his victories to the utter annihilation of the Syrian power, he was content with these three triumphs, and so justified the rebuke and fulfilled the prophecy of the dying Elisha. Israel soon fell back into most bitter afflictions and extremity (chap. 14: 26), and another 'saviour' was raised up in Jeroboam, the son of Joash (Terry)."

The Reformation—The "Good Old Times"—The New Era.

DR. A. STEVENS.

Geneva has been celebrating its 350th anniversary of the Reformation—a jubilee which it observes every fifty years. Four days have been given to it, with daily historical discourses in its old cathedral and other chief temples, with crowded assemblies, a Sunday procession of its thousands of school children (who had a public, gratuitous dinner in a park,) and with commemorative medals and books on the subject, a copy of both medal and book being given to each child. Throughout the celebration the weather has been radiant; flags have waved from all the Protestant spires; the country people have thronged the city, and the utmost joy and good-will have prevailed.

The little commonwealth abounds in learned societies—historical, archaeological, etc.—whose members have ferreted out every discoverable trace of its history, and we may assume that we now have all the facts of the reformation that can be recovered. D'Aubignes History gives you most of them, but some have been added since his day. They have been brought out, condensed, but in sufficient completeness, in a publication issued for the present jubilee, which has been put into the hands of the Genevese children. They show that the city, now so distinguished by its intelligence, thrift, comfort and morality, was before the Reformation, one of the most demoralized of Roman Catholic towns. It was governed by a bishop, whose counselors were thirty-two canons of the cathedral. There were, at this epoch, 700 monks in the city, "neither preaching, nor doing any other service than saying masses," as a con-

temporary affirms. The other ecclesiastics, nuns, etc., were numerous, and this when the population was not 13,000 strong. Of course, the resources of the people were drained, and poverty, misery and vice prevailed. To-day there is not a monastery or nunnery within their territory; nor is an ecclesiastic, or monk, or nun, permitted to appear, in costume, in the streets, except as a passenger, and then for only forty-eight hours; and when, a few years ago, the Pope for the first time since the Reformation, appointed a bishop for the city the government sustained by the people, ordered him away, and the police conducted him over the French frontier.

In those "good old times," as some religionists call them, the church here, was itself, in the saddest demoralization. Ecclesiastics, disguised as soldiers, frequented the taverns, took part in street fights, celebrated clandestine marriages demanded exorbitant charges, and, as a bishop (Antoine Champion who attempted to reform them) wrote, "lived in the world without gravity or temperance, were frivolous in their conduct, inclined to all vices, given to all the irregularities of the times, and, shameful to say, leading a more execrable life than the rest of the flock." The city authorities declared, in 1503, of the morals of the Dominican monks, "that it is impossible things should continue much longer on the same footing." In 1522 the city Syndic warned the Grand Vicar who represented the bishop, that "if the rascally life of the monks of Plainpallais (a suburb) should not cease, he must appoint six counselors to restore order to the convent." Of course, there were some good priests; one of them declared that "the morals of the priests were such as to excite the wrath of God, and bring down divine punishment upon the city."

Superstitions of the grossest kind prevailed, and were, indeed, a chief source of revenue to the priests. "Pious frauds" degraded every church. The cathedral itself was surrounded with shops for the sale of images, chaplets, wax tapers and amulets. Everywhere were to be seen, on sale, little wax arms, which were votive offerings at the cathedral; for, in this august temple, the priests pretended to have an arm of St. Anthony which was an object of profound veneration to the deluded people. "They came from afar to take oaths before this relic; for it was believed that every hand which, in false swearing, touched this famous arm would be withered." At the Reformation the sacred bone was examined, and found to be that of a stag. They had in the same grand edifice a more pretentious relic; the cathedral was named "St. Peter's," and enshrined the solidified "brain" of that apostle. Hardly anything could be more sacred to the multitude; but when this relic was examined it was found to be a pumice stone modeled after the shape of the human brain.

In the old church at St. Gervais, still used by Protestants, were the supposed remains of two ancient Christians of Palestine; in their sepulchral grotto these "holy bodies" were, at times, agitated, demanding "canonization," a ceremony requiring a considerable sum, which the people were expected to provide. The latter, listening at an orifice, with a purchased chaplet in hand, could hear their murmured demands, and the chaplet was seized by an invisible hand as an offering. "You can imagine," says the Jubilee book, "what crowds flocked to the grill of the grotto. The priests made each day a harvest of chaplets, which were placed in the shops for sale again an indefinite number of times. At the Reformation the system of pipes, etc., by which the phenomena were produced, was detected and exposed to popular ridicule."

But all this, adds the book, "was nothing compared with what was practiced at the convent of Notre Dame des Graces. Baptism being considered, by the Romish church, as essential to salvation, an

infant, dying without it, was believed to be lost. At this convent they pretended to resuscitate such children, that they might receive the necessary rite. Weeping relatives bore the little dead bodies before an image of the Virgin; a feather was placed across the mouth of the corpse, and, at the moment when the priest conjured the soul to re-enter the body, a woman, carefully disguised, breathed through a concealed apparatus; the feather moved; the bell rang; the people fell on their knees, and the baptism was given. "Was it not evident that the child had respired?" The fame of this convent was spread far and wide; money flowed into its treasury, and, in 1535, the government had to interfere and suppress its miraculous pretension.

In this year the Reformation prevailed; the extravagant practices of the church became the mightiest popular arguments against it. The common sense and moral sense of the people were awakened by the new light; and they arose in their indignation and might, and voted in the cathedral, "the abolition of the mass." The bishop had fled; the monks and nuns were marched, by *gens d'arms*, across the boundary line into Savoy; the images were torn down in the churches and in the streets; Farel, Calvin, Beza, took charge of the pulpits; a new era of civilization was inaugurated, not only for the Republic, but for the world; and ever since the city escutcheon has borne the inscription: *Post Tenebras Lux*—"After Darkness Light."—*Pittsburg Christian Advocate.*

Dear Christian brother or sister, please give me your attention a few moments, in answer to the following questions:

1. Have you ever known a church to enjoy a high degree of spirituality that had no social means of grace?
2. When you absent yourself from the special meetings, are you not so far as your influence goes, using it to destroy them, and thus destroy the spirituality of the church?
3. You expect the pastor to be at the social meetings, and he deprives himself of all other pleasures to meet you there. Now, when you are voluntarily absent, are you not treating him with disrespect?
4. A few attend these meetings. Some come, probably, quite a distance. When you go to the lodge, or some other secular meeting, are you not saying, as plainly as actions can say, that you prefer such company to that of your pastor, or the Christians who attend the service of God?
5. There are two meetings on the same evening, the one worldly, secular, social, the other religious, where Christ has promised to be present with his people. You, a professed follower of the Saviour, choosing the worldly, secular or the social, in preference to the place where Jesus has promised to be present, do you not treat him with the most shameful contempt?
6. Did you not solemnly promise, when you gave your heart to Christ, entered into the Baptismal Covenant, and joined the church, that you "renounced the world, sought the fellowship of Christian society, and that you would use the various means of grace?"
7. Now, when you neglect these for any secular meeting, no difference however good, are you not violating a solemn obligation registered in the high court of heaven?

I have no objections to lodges, or to social gatherings of the right kind, but they must not stand between me and the duty I owe to my Saviour, and when Christians permit them so to do, they become like the calf Jeroboam erected at Dan, "a sin and a snare to the soul."—*A pastor in California Christian Advocate.*

Cardinal McCloskey, the distinguished Roman Catholic prelate, died in New York on the 10th inst.

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No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

Our last number was especially rich in correspondence, which was no doubt, read with interest and profit. Besides the graphic picture of life among the wild Africans by brother Dodson, with the interesting items he gives of missionary labors among them, and Dr. Wallace's weekly installment of Eastern Shore reminiscences. We had Bro. S. L. Gracey's admirable report from Boston, of the recent Missionary Anniversary of our Congregational brethren; interesting letters from Bro. Dulaney and two of our esteemed sisters, and a good supply of Conference news items. Our selections from our exchanges, always made with great care, we think worthy of special attention; the beautiful lines on "The Child of Nazareth," the timely editorial on "Many a Infallible Proof," and "The Sheet Anchor," present thoughts of great and permanent value.

Bro. Smith's article on the White Cross Army calls attention to a line of Christian work, for which there is undoubtedly, only too great occasion. The question of moral purity is not one of sex, but men and women are alike amenable to the law of virtue, and neither can offend without guilt, not only in Divine judgment, but in the estimate of all virtuous people; the greater guilt often if not always, resting upon the sex that complacently claims to be the stronger.

We hope the example of brother Dulaney will stimulate others to go and do likewise. To his credit it ought to be stated that he has already, within one, trebled his list of subscribers to the PENINSULA METHODIST. Perhaps as effective a method to secure additions to our list, is for our brethren to send on to our office the names and addresses of such families as do not now take the paper, so that we may forward specimen copies to them. If it is preferred, we will send parcels of papers to our brethren for them to distribute. A word of inquiry and a personal appeal, in the round of pastoral visiting can scarcely fail of good results. Brethren, we crave the privilege of aiding you in all the families of your respective charges. Will you secure us the opportunity?

The Woman's Home Missionary Society, the latest organized of our Church benevolences held its fourth annual meeting in Arch Street Church, Phila., Oct. 23-27. The President, Mrs. Rutherford B. Hayes, who as the first lady of the land during her husband's term as chief executive of the nation, won such golden opinions for her Christian consistency, was present and presided over the meetings with skill and grace. She was guest

in the home of our lamented Bishop Simpson. Among the distinguished speakers who made effective addresses, were Bishop Fowler's sister, Mrs. Willing, Mrs. Dunton of South Carolina, Mrs. Dr. Rust, Bishop Walden, Drs. Haygood of Georgia, J. M. King D. D. J. M. Reed of N. J.

We hope to have reports from the managers, who were present from the Peninsula. A feature that appeared to be very generally appreciated, was a daily lunch served in the church by the ladies of the several city congregations, to which invitations were very liberally extended.

The Bishops held their annual meeting in New York, last Thursday, at which among other important business, the plan for Episcopal visitation of the Spring Conferences was arranged. It is understood to be Bishop Hurst's turn to preside over the Philadelphia Conference, and Bishop Andrews over the Wilmington. In our next issue we will be able to make the official announcement.

The friends of our brother Rev. A. Manship, will extend their sympathy to him, in the affliction that has come upon him, in the last week, in the sudden death of his son, Levi Scott.

Wise, or Otherwise?

Among the scores of thousands of true, earnest and intelligent ministers of the gospel in the various churches of Christendom, there are occasionally found a few who, feeling out of harmony with some one or more of the doctrines accepted as orthodox, by the almost universal consensus of the Church-Catholic, think it their duty to make a public announcement of their dissent, and formally renounced their previous ecclesiastical relations. This is no matter for special sacrifice; nothing more than what has been, still is, and ever will be, at least till men universally have more clearer views of truth, and are freer from liability to personal bias. Among the most recent occurrences of this kind, are the tergiversations of two somewhat prominent ministers, one a Methodist in Western New York, the other a Presbyterian in Philadelphia. In reference to the former, our piquant, versatile, and accomplished brother, who, as the head of the "great official," is set for the defence of the truth according to Methodism, thinks proper to spread himself over a large part of one page of a recent issue in an exposition of the views of the renegade, with counter statements of the teachings of Methodist authorities. As to the latter, some half dozen brethren, Methodists and others, seize upon the occasion, to show up the recusant in their respective pulpits, and denounce the erroneous views he has espoused. We are reminded of the well-known verisimilitude—"Resembling ocean into tempest tossed to waft a feather, or to drown a fly.

The dear brethren who go, out from us, because they are not of us," deserve credit for their honesty; they are doubtless sincere, and should have our kind commiseration. What possible good can come of heralding their idiosyncrasies, and doing our best to make martyrs of them? Let all such have our pity, our prayers and our respectful silence. Had not our Christian pulpit or newspaper noticed the indecent buffronery of the archjester, whose assaults on the Holy Bible, have no force whatever, except that of dishonest ridicule, tens of thousands of people would probably have never heard of him, and he would long since have retired into the obscurity of his congenial associates. What these men want is notoriety, and this they get largely by our generous attentions. The story is told of an Irishman who was so eager for the fray, that he threw a stone at the head of a friendly neighbor; and, when remonstrated with, excused himself by saying, "it was too good a chance to miss." It would seem sometimes, as if a similar spirit had got the better of

brethren, who certainly have better work and plenty of it. It seems to us a sort of profanation of the Holy day and of the Holy place to introduce such themes. How much better to preach the word without stooping to give a factitious importance to the opponents of the truth.

Receipts from Wilmington Conference to Woman's Foreign Missionary Society, from Oct. 1st, 1884 to Oct. 1st, 1885, aggregate \$2,585.06, divided thus: churches in Maryland and East Virginia to Baltimore Branch, \$1,039.08. Churches in Delaware to Philadelphia Branch, \$1,545.98.

Can He yet say?—Ye have done what ye could.

The Preacher Tested.

The calling most of all divine is not exempt from lures to wrong, nor has it been immaculate. Its office is to deal with men's supreme concerns. But, doing this, it risks offense. It displeases men to be warned and pleaded with; to have the unseen and eternal projected into their lives, disturbing their plans and marring their peace. The pressure is felt, and the whisper comes: Tone down the message; trim the truth of all that hurts, dilute the strong prescription, or give it out in soft-sounding platitudes; with garnishing of fancy and drapery of art, make it pleasing to aesthetic taste. Or, leave its narrow round of threadbare themes, and make excursions into wider fields; take up the great social and scientific questions, in which men have a living interest, handle them with something of the freshness of the platform—do this, the whisper is, and you will not offend. Your pulpit will attract; admiring throngs will crowd your pews, and pleased attention cheer your toil. But woe to him whom the test finds wanting. Here, as nowhere else, false work will cover its doer with overwhelming shame. But the man who here follows the divine ideal of his work; who subduing every self-seeking impulse, finds his joy in preaching Christ, is the doer of imperishable work. When the fire which is to try every man's work, of what sort is it, shall have consumed to ashes the "wood, hay, stubble" of all factitious work, it will leave untouched, save with diviner beauty, the "gold, silver, precious stone" of which the faithful builder wrought.—Jas. A. McCauley, LL. D.

BISHOP FOSS said, at the recent session of the Des Moines Conference, that in a Norwegian Conference which he once held, although there were only 2,200 members under its pastoral care the pastors reported 2,400 Church papers taken. We know the German Methodist pastors report nearly the same results. In many charges they obtain a subscribes from each family of the congregation. There is but one way to produce such results, personal solicitation from house to house. The aim of the publishers is not simply to secure so many subscribers, but to furnish the intelligence that helps to produce a faithful, energetic and intelligent membership that will work hand in hand with the pastors.—Central Christian Advocate.

Of the three colored members of the Georgia House of Representatives two are brothers. They are Hercules Wilson of McIntosh, and Anthony Wilson of Camden. The other colored member is "Fraser of Liberty." The last named is a farmer, owning a place of 300 acres. Wilson of McIntosh is a brick mason, and Wilson of Camden, is a farmer and school teacher. All are well-to-do, industrious, and sober. They heard together at a private house, and pay \$4 a week each. Wilson of Camden has served three terms as a member, Wilson of McIntosh has served two terms, and this is the first term of "Fraser of Liberty." The brick mason says it don't pay him to come to the Legislature, as he makes from \$3 to \$5 a day at his trade, and that his trowel and plumb "never failed or deceived him."—Ex.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 33.

The Annual Conference of 1852, was looked forward to with some degree of apprehension, as our class expected at that session to finish up the Course of Study. It seemed hardly possible that I should be prepared for the final examination; but on reaching the old Union Church, and finding several of my classmates in the same state of uncertainty and repudiation, I was comforted, and in the spirit of *nil desperandum* took my usual place, the number having been reduced to twelve, and we all passed muster. The ordination of elders that year was at Western M. E. Church, after a sermon by Rev. Dr. George Peck, from the Psalmists prayer, "Create in me a clean heart, O God, and renew a right spirit within me."

The session had not closed before some of us began to experience a feeling of regret that study days were over; or at least, that our very happy and profitable examinations; bringing us so close in sympathy once a year were now to be omitted. We resolved, however, to meet at each Conference session, and spend an evening in social intercourse, keeping up the bond of brotherhood which united us so closely together, and this has been maintained for over thirty years, although half the original number have gone before to the better land.

We met at each other's houses, beginning I think, at the parsonage of Alfred Cookman, and going the rounds until nearly every member had the pleasure to entertain his brethren, in the very best manner his ability, or the taste and resources of his wife would justify; for in due time we all found wives, and they all were clever, handsome of course, and full of the *esprit du corps* of the itinerancy.

At these reunions, we always had a few honorary members, as regular guests. Among the latter, were Rev. R. H. Pattison, D. D., a little older in Conference relations than ourselves, Dr. J. F. Chaplain, a few years younger, and other favorites who could enter into the joyous spirit of the occasion. It used to be a part of the entertainment while waiting for supper, to pray for each other, and then appoint a grave member like Bro. Pastorfild, or a witty genius like Cookman to review our old studies passing most improbable sort of rhetorical and theological questions round, and noting our proficiency in the ponderous arguments of Watson, or Butler, or the principles unfolded in Diamonds Moral Science.

Speaking of wives, reminds me of a pleasant incident. When leaving Cambridge Circuit, I met my successor who was a very choice spirit, at the Steamboat landing, and took him in charge for a round of introductions. As we walked up the principal street of the town, some young ladies were standing at their front porch, on the opposite side. He inquired who they were, and in reply I told him there was one of the party whom I should leave in his special care, as I thought she would make a first class preacher's wife, and would suit him exactly. He had heard of her, and thought from the number of her suitors he should have but a poor chance. I told him to take courage, as I thought she was only waiting for a clever preacher, and wouldn't accept anything else.

Before that year expired, he discovered I was right, secured her affections and it was not very long until they twain became one flesh. They had a happy life, serving some of the hardest, and then many of the finest appointments in the Conference. Often at their tea table, where I was always a welcome guest, conversation would imperceptibly glide back to the hour, when in the public street of Cambridge, I recommended her for the position she so long filled with queenly dignity and grace, and more than ordinary usefulness. She is now a widow, and he is among the glorified, having passed upward almost with the

sweeping triumph of a Cookman, to his native home with the "spirits of just men made perfect."

In regard to myself, I had such respect for the rule the Conference so frequently tried to establish, that its young men should remain single at least four years, that I sustained that relation over five, and was commended by George Wiltshire the typical old bachelor of the body, for what he called my honorable adherence to a wise and necessary arrangement. But this year of 1852 was destined to witness a few marked epochs in my life, and these I shall refer to as I pass along.

My appointment was announced for Lewes Circuit, Del., with Rev. R. E. Kemp as my colleague. We had spent a pleasant year together at Princess Anne in 1850, and, he expressed great satisfaction at the prospect of our further association in pastoral labors. It was then quite a heavy charge. We had all the territory from Slaughter Neck, near Milford to Millsboro on the South, following the course of the Delaware Bay to Cape Henlopen, and thence by the Atlantic coast line to Indian River.

The preaching places were Slaughter Neck, New Market, Macklius, Milton, Zion, White's Chapel, Lewes, Connolly's Chapel, Millsboro, Bethesda, Unity, Harmony, Israel and Rehoboth. Four of these we supplied on week days, and the balance on Sabbath.

I had but slight acquaintance previously with the quaint old town of Lewes. Its churches, and many of its dwellings were constructed of Cypress Shingles, and presented a weather-beaten appearance. The Cape and Breakwater had given the place sufficient importance on account of shipping to open the first telegraph office in that section of the country, and the building of a large summer hotel, and steamboat wharf, made the sleepy town unusually lively. As a summer resort, however it signally failed, and until the railroad invaded its borders, and Rehoboth Beach became a place of resort, it was allowed to plod along, with its profane old pilots, telling sea yarns, and the rising generation giving unmistakable signs of a new era in social elevation and business progress.

At the houses of A. W. Prettyman, Bro's Conwell, Carpenter and West I always found a pleasant home, but the head quarters of the junior preacher, for convenience were fixed at Milton, where between such prominent friends of the church as Judge Hazzard, Wm. A. Hazzard, Dr. W. W. Wolfe, Geo. Hall, Samuel Martin, Old Mrs. Dr. Maull, Noah Magee, and C. Coulter, there was always a kind of rivalry as to where the preacher should spend his days of rest.

The ladies of the town, as a stride in advance of anything ever attempted before in that line, secured me a nice little study near the church. Moving my books to the place, which I believe had formerly been a shoe-maker's shop, I found a nice room carpeted, with table, lamp, chairs, window curtains and a stove. As matters turned out, I spent very little time there; for the year was one of heavy work, a dangerous spell of sickness, the unexpected death of a dear mother, and in the utter loneliness ensuing, a suddenly conceived purpose to live no longer without the companionship of somebody who could sympathize and share in my life work. To these events I will refer in their order.

Of all the homes I ever enjoyed Milton I think, was the most homelike. As one of the family, I could always enter the doors of those I have already named and nearly every other in the town, and no man I ever knew, gained more of the respectful veneration of my heart than Judge David Hazzard. He was growing old, but as transparent in honesty and purity as crystal, everybody respected and loved him. His presence at the services of the church his testimony in the class-meeting, and his general deportment in the community, made him a man of mark. Ten years afterward, in the presence of the magnates of the State and County, I was called on to preach his funeral sermon.

Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

The meeting at Ebenezer M. E. Church, Christiana circuit, commencing on Sunday, the 11th inst., and still in progress, is a success spiritually. The Rev. H. Sanderson of Wilmington, has rendered most efficient service, assisting the pastor in the good work. Sunday afternoon, Oct. 18th, Rev. Charles Hill, P. E., preached a good sermon. The love feast exercises were interesting and profitable. At the service in the evening seven persons of the large Sunday-school, numbering 200, presented themselves as serious inquirers. Four of the number professed conversion, and up to the present nine more are earnestly seeking religion. The whole community is realizing the benefit of these meetings.

Rev. R. K. Stephenson, of Trappe, Md., has been invited to become the pastor of Brandywine M. E. Church, Wilmington.—Harrington Enterprise.

The revival services at Asbury church are increasing in interest. Twenty have professed religion. Some who have been under conviction for a year, have yielded and have been powerfully converted.—Daily Republican.

A revival is in progress at Madely Chapel. There have been more than twenty conversions, and many others are seeking. The attendance on last Sabbath was very large.

The repainting and renovation of Asbury M. E. Church this city, is almost completed, and it is expected that every thing will be in readiness to reopen next Sunday week, Nov. 8th. The walls and ceiling have been handsomely frescoed, and the alcove back of the pulpit beautifully decorated, while the arch over the pulpit bears the inscription: "God is Our Refuge and Strength." The entire exterior of the building has been repainted, and the old time-honored edifice presents quite a modern appearance.

Successful revival services are still being held at Mt. Salem M. E. Church.

The revival services in the M. E. Church Newark, Del., conducted by Mrs. Kenney of Philadelphia, have proven very interesting, and large audiences seek the place of worship nightly.

Revival services are now in progress at Scott M. E. Church, this city, and there is preaching every night, with the exception of Saturday. The pastor, Rev. N. M. Brown, is assisted by ministers from other M. E. churches. Tomorrow morning members will be received into the church, and the pastor will also administer the ordinance of baptism.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA DEL.

The improvements on the M. E. Church in Bay Side, Talbot Co., of which Rev. A. P. Prettyman is the pastor, promises to give them one of the most attractive church buildings in the rural works of the Conference. They also desire to build a new parsonage.—Enterprise

Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

Manship's Church on Felton charge, Bro. Jewell, pastor, has just closed a two week's special services. The meetings were good from the first; congregations large; ten joined the Church on Sunday last: there is one more to join. The half dozen members at this appointment were united in their efforts and God has graciously blessed them; union is strength.

A correspondent from Farmington circuit writes: We have had 10 persons join at Prospect M. E. Church, and about that number at White's M. E. Church, as the result of extra meeting this fall. Others will join.

A revival of considerable power is in progress at Browns, on Seaford charge, Rev. W. England, pastor. There were seven conversions the first week. The congregations are large, and the altar is crowded nightly with seekers.

A correspondent from Hurlocks writes: The time for closing our revival efforts at Washington has almost arrived, but the good work goes on with increased interest. Twenty conversions to date, and quite a number penitents at the altar. The Lord is doing great things for us whereof we are glad.

Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Our correspondent from Laurel, Del., writes:—The village camp held in the M. E. Church here, two weeks ago, resulted mainly in a faithful seed sowing, and some up building of the waste places in Zion.

The colored Methodists who began a meeting at the same time, reported six conversions. Our A. M. E. Church brethren begun an extra meeting last Sunday; Rev. W. E.

Heath, Presiding Elder, and pastor of Seaford charge, preaching a good sermon in the afternoon. Bishop Cain preached an impressive sermon Monday evening, on Paul's defence before Felix. It will be remembered that Mr. Cain, a few years ago, was a United States Senator.

A visitor from Sharptown reports that great harmony prevails between pastor and people in the church there; the congregation unanimously desiring that the Rev. E. Hamlin Miller should be returned next spring, to serve them a third year.

The Rev. F. E. Marine paid us a short visit last week, and reports that the revival at Hill St. Church, which has been in progress since September 6th, had resulted in the conversion of 81 souls, with 3 others still seeking. Brother Marine is the president of the local preachers association in Baltimore. He reports they have invitations from three other pastors, to hold revival services, during this fall and winter. The question arises in thoughtful minds, whether protracted meetings would not be more successful, if pastors, instead of wearing themselves out by excessive labors, would avail themselves occasionally of the unstationed preachers, and in the lull of the prayer service, call on a faithful exhorter to make a few fervent remarks, urging the people among whom he lives to come to Christ and be saved. They might not be as correct in language, or eloquent in delivery, but the tones falling upon their ears and their appeals to their sensibilities, would be a change, and might have an arousing effect. There is no use of having local preachers, and exhorters in the church unless work is given them to do.

The meeting at Goodwill M. E. Church, Stockton charge, is still in progress. There have been over fifty conversions; and forty of the converts have joined the church.

The repairs on the M. E. Church, Pocomoke City, are nearly completed. The church now presents a neat and attractive appearance and is an ornament to the town.

The protracted meeting which had been in continuance in the M. E. Church for over seven weeks closed last Sunday evening with 58 accessions to the church. The pastor, Rev. A. D. Davis, is now conducting a very successful revival meeting at Selbyville.

The M. E. parsonage at Gunboro was destroyed by fire on Tuesday night last. The building was nearly new, and the loss will amount to between \$1,500 and \$2,000. It is said the fire caught from some ashes in an old water bucket that had been placed in the back kitchen. The division and pound fences of S. J. Gray, adjoining, were also destroyed.—Sussex Journal.

Rev. C. A. Grice pastor of Onancock charge, writes: This charge is a lively work of three appointments with a lively membership. Late in August Bro. A. D. Davis came down to assist me in a wood meeting at Ayres Chapel, which lasted only four days, because I had announced one to commence at Leatherbury's Chapel. The meeting was real good, and Bro. Davis very much endeared himself to the people. The next week the meeting began at Leatherbury's with much earnestness. During its progress we had very efficient help from Bro. Baker and Barrett. The revival tide began to rise from the first and slackened not until the close. Beside the quickening and awakening among the members of the church, there were fifteen conversions at Ayers, and eighty-seven at Leatherbury; one hundred and two in all, most of whom joined our church.

During the latter part of September the Lyceum held a fair, at which it netted one hundred dollars, to help repair the parsonage and finish paying an old debt on Leatherbury's chapel. Another story has been put on the single story part of the parsonage, making three nice rooms more up stairs and two down, with a porch back. A flourishing circle of the C. L. S. C. has been organized among our young people, who are taking much interest in the course. Our larder is kept filled with the good things of Virginia soil, given us by these noble hearted people. They are not sparing with their tokens of kindness, but make every day "donation day." So goes the work and we devoutly say, to God be all the glory.

The Christian people of Cincinnati, represented by the Members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people. Several Evangelists will occupy the field and supplement the work of the pastors during the coming fall and winter. Let every child of God breathe a prayer to heaven, for divine favor upon this city and this special work.

PERSONAL.

Mr. James Russell Lowell will spend the winter principally at Southboro, Mass., with his daughter, Mrs. Edward Burnett. He is very fond of his grandchild, James Russell Burnett, and recently took him to Washington over the same ground he himself at the same age had traveled with his father.

Queen Victoria is said to have made a new will, leaving the Isle of Wight property to Connaught, the Scotch property to Beatrice, and handsome provision for the children of Leopold. Her entire fortune is estimated at about \$35,000,000.

Rev. John F. Goncher, of Baltimore, is supporting many schools in Japan, China, and India, for the benefit of which he will place in the treasury of the Methodist Missionary Society this year thirteen thousand dollars.

Rev. N. McQuay, of Kent Island, has not yet fully recovered from the severe illness of the spring.

Franklin Simmons's model of a statue of Longfellow, accepted for the Portland monument, represents the poet sitting in a chair holding a role of MS. in the left hand. The date is middle age.

The Rev. John Leyburn, D. D., has been pastor of the Associate Reformed Presbyterian Church, Baltimore—a sort of Independent Presbyterian Church—for years. The venerable and worthy man has retired from the pastorate, but his congregation have granted him a salary of \$3,000 a year while he lives. Noble people.

Stephen Merritt, of New York, who buried General Grant, said, at the national convention of funeral directors, lately held in Philadelphia, that people said that his bill for the Grant funeral was \$50,000, but the sum really was just \$14,163, and he had not been paid yet, though the bill had been audited and sent to Washington.

Rev. Richard Lewis Knox, formerly a Roman Catholic priest, for nearly fourteen years at one station, was admitted into the Protestant Episcopal Church, in St. Louis, Mo., by Bishop Robertson, assisted by the Rev. Steven H. Greene, the rector of the church.

Rev. James L. Houston, a patriarch of the M. E. Church, who makes his home with a married daughter in Ohio, is now on a visit in Kent. Forty years ago Mr. H. was on Kent circuit, which then embraced all the churches from Millington to Rock Hall. He served two years, the first with Rev. R. E. Kemp as his senior, and the second with Rev. Joseph Mason for assistant. He is now a superannuate of the Wilmington Conference, and though 74 years of age, is active in movement and a bright and cheerful conversationalist. It has been to him a renewal of his youth to meet and commune with friends of long ago.—Smyrna Times.

ITEMS.

The Danish Medical Association passed a resolution against strong drink and in favor of instruction on the subject in the public schools. Some time since the Danish Parliament asked Government for a grant in aid of temperance work. The Government has since paid 1,500 crowns to be applied accordingly.

Mr. D. L. Moody is an Independent with Congregationalist antecedents. His local membership is with the Tabernacle Church, North-side, Chicago, an undenominational church which he organized, and in which he still holds the office of deacon.

Rev. Dr. David Irving, for the past twenty years Secretary of the Board of Foreign Missions of the Presbyterian Church, died on Monday at Orange, New Jersey, aged 64 years.

Charles McKay, Esq., of our church in California, has donated grounds and buildings at San Fernando, California, and \$100,000 endowment, for a Methodist Episcopal University, to be called The Southern California University.

The organization of a Young Woman's Christian Temperance Union in Oxford, Pa. will interest the misses and young ladies of the place and vicinity. These organizations, if rightly conducted, can be made highly instrumental in helping forward the great cause of temperance. The influence of young women over the young men on the subject of temperance can be directed so as to effect much good. Let them enter into the work, feeling that on them rests the delightful responsibility of helping to make the community and the world brighter and better

—Oxford Press. (We commend this to the favorable attention of our Peninsula young women. Ed.)

The Ladies' Mite Society of the Odessa M. E. Church is preparing for an entertainment and supper to be given in the near future.

Rev. Charles H. Tucker, the founder of the "Church of Our Redeemer," R. E., of Philadelphia, who has been its pastor during the past ten years, has accepted a call to the Church of the Covenant, this city.

The presbytery of San Francisco has now upon its rolls two Chinese, one Japanese, one Welsh, one Spanish, and one French church. All are prosperous except the Spanish, which is at present without a pastor.

The Baptist Church at Doyer, the capital of the State of Delaware, has extended a unanimous call to the Rev. John Miller, of Doylestown, Pa., to become their pastor. Brother Miller is an old Baltimorean, he went out from the First Church years ago to the Seminary then at Greenville, S. C. Some of his friends hoped to have him in the pastorate in Maryland, but his being called to Delaware brings him a step nearer his old home, and we hope he will go in response to the unanimous call made.—Exchange.

The dedication of the East New Market Baptist church occurred on Tuesday, 13th inst. Rev. Dr. F. M. Ellis, of Eutaw Place church, Baltimore, preached the sermon, which is pronounced the ablest effort ever heard in that section. Rev. A. C. Dixon, of Immanuel church, also preached a very fine sermon at night. The services were all interesting, and it is hoped much good was accomplished by the visit of our brethren to East New Market, and that the new church will move forward to glorious success.—Baltimore Baptist.

The General Committee of Church Extension will meet in the rooms of the Board 1026 Arch Street, Thursday, November 12th, at 2 o'clock, P. M., and continue over the Sabbath. Four anniversaries will be held the same evening, at which addresses will be delivered by the Bishops and other members of the General Committee in the following churches: Asbury, West Philadelphia; Wharton Street; Tabernacle, and Mt. Zion, Manayunk. List of speakers will be published in due time.

Andover Theological Seminary comes into possession of \$20,000 through the will of Mrs. Richardson, of New Hampshire, widow of one of the early graduates of the school.

At the W. Va. Conference, Bishop Merrill, presiding, twice as many young men sought admission as could be received. On the question of tobacco this body does not wait until the candidate has passed the two years on trial, but requires that he shall be free from the habit when he is admitted into the Conference as a probationer.

The Methodist Protestant Church of Washington, D. C., has met a severe loss. One of its noblest members, Dr. Henry F. Zollieckoffer, is dead. At one time he was a man of much means. He was prominent in that church, and President of the Board of Publication. He traveled for a time when young in the Conference. He was the son of a minister and comes of a Swiss family. He was a Christian gentleman, and was the soul of honor.

The Conference News quotes the following editorial paragraph from the Baltimore Methodist with approbation.

"The managers of the New Orleans Exposition, who propose to re-open November 10th, are sending to the representatives of the press in all parts of the country requests for favorable notices to aid in its advertisement. We have received several such requests. We only say here—that what we have said to them in reply—that if the Exposition authorities again propose to defy the Christian sentiment of the land by Sunday exhibitions, as last year, we shall not only do nothing to help but everything we can to thwart them. If all the religious journals and church associations which are appealed to will take this position, the so-called American Exposition will realize that there is a Christian sentiment in the United States that ought to be respected, even by politicians and artisans."

Special services were held in the M. P. Church Oxford, Md., Sunday, the 11th inst., for the benefit of the theological seminary connected with the Western Maryland College, under the care of the M. P. Church. The address of the Rev. L. P. Corkran, pastor of the M. E. Church, was delivered in his usual, earnest and deliberate manner, his theme being the "Advantages of a Seminary Training." He gave a very accurate and elaborate description of "Education,"

and illustrated its refining influences by some very striking examples from the natural world. His logic, though deep, was so simplified by rhetorical similes that the smallest child present could see his meaning without an effort.

The address of the pastor, W. J. Neeper, elicited the applause of his audience by the happy manner in which he related some anecdotes of his past experience as a pupil of the Theological School of Western Maryland, and minister of the gospel since.

The amount realized at the collection was more than asked for.—Easton Gazette.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmington, Del.

MARRIAGES.

WILLEY—THOMPSON—By the Rev. V. S. Collins, at Pollard's Cross Roads, Oct. 17th 1885; Mr. McIntyre Willey and Mrs. Jennie Thompson, all of Dorchester County.

HURLEY—LANKFORD—On Oct. 21st 1885, by the Rev. V. S. Collins, at the Drawbridge M. P. Church, Mr. Hardy Hurley and Miss Katie Lankford.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—THIRD QUARTER, Church Name, Date, and Number of Members.

EASTON DISTRICT—THIRD QUARTER.

Table with columns: Church Name, Date, and Number of Members.

DOVER DISTRICT—THIRD QUARTER.

Table with columns: Church Name, Date, and Number of Members.

SALISBURY DISTRICT—THIRD QUARTER.

Table with columns: Church Name, Date, and Number of Members.

Dickinson College.

CARLISLE, Pa. Fall Term opens Sept. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition, by scholarship, \$6.25 a year; to sons of ministers, free. Expenses of living exceptionally low. The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired information, address J. A. McCauley, D. D. President.

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THE ROSE OF SHARON.

BY LAURA MACLATHIE.

Is there no balm in Gilead's fields? No healing balsam there? Has Sharon's rose forgot to bloom, And spread its fragrance rare? Have living waters ceased to flow? Has cold their streams congealed? And has the rich and fertile soil Forgot its fruits to yield? Oh, yes! there's balm in Gilead still, And a physician there, And Sharon's fair and bleeding rose Still breathes its perfume rare. There from the sacred fount of love Still living waters flow, And rich and ripe o'er all the land The clustering vines do grow. And you, ye weary, tired ones, To Jesus come and rest; He's still a shelter from the heat, And covert from the blast. And brightly shines the morning star; The darkness flees away; Through Christ we'll surely win the prize; And hail eternal day. Cheer up! Ere long the deserts passed; Soon Jordan will be crossed; And you and I be safe at home; No more be tempest-tossed. —Scottish Preacher.

Niagara.

The first view of the falls—from the centre of the new suspension bridge—is disappointing. Niagara is one of the earliest recollections of geography. The "primary" mentions it; the "intermediate" honors it with a gorgeous illustration, the "grammar" supplements its picture with awe inspiring figures on height, depth, velocity and volume. It is the shrine of painters and poets, the goal of travelers. Millions have crossed oceans and continents to see it. In contemplation it is vast and terrible; in reality now it is positively small. Then we remember we are 250 feet above the river and half a mile from the cataract; perhaps a closer view is necessary. We turn east to the Canada shore and approach the great gulf. Every step brings a fuller realization of the immensity of the falls, and you feel that the first sight was not a fair one. The first true realization came when we stood close to the former site of Table Rock and looked down the awful abyss and followed the now angular "Horseshoe" all around to the American shore. The ocean some days seems dyed with the deepest and most brilliant hue, but the emerald of the centre of the Horseshoe was brighter far than the azure of the ocean, and no fresh snow-band was ever whiter than the seething mass that roiled and tumbled far below among the rocks.

We put on the oiled suits and descended the long spiral stairway to near the bottom of the cliff, and followed our guide out on a narrow ledge that led behind the great green veil of falling water. The water shot far out, and we could look up and see it as it leaped over the edge of the cliff, and then, looking down, we could see it strike the rocks many feet below us. Then we realized the proportions of Niagara. Yet this was only a little side stream, shallow and small. Further on, through the drenching mist, we could catch a glimpse of the true Niagara, twenty feet deep and a quarter of a mile wide, falling a hundred and fifty feet, dashing in indescribable fury into the white cauldron below.

Subsequent visits to Goat Island and Prospect Point gave us a better understanding of the immensity of the cataract but the crowning view and impression was reserved until we had boarded the Maid of the Mist and in that little craft had ventured amid much rolling and tossing to within a hundred feet of where the mighty stream rolls down. There, and there only, can any conception be formed of Niagara. No language can describe it; it must be seen.

The hackman is still there, but he is at this time of year engaged in fighting himself, and it is much to the relief of the traveler's purse.

Five dollars gave three persons eight hours' ride, and took them to every point of interest, including Table Rock, Whirlpool, Whirlpool Rapids, Bro. Os-

born's Wesley Park, Clark Island, the Canadian Rapids and the wonderful Burning Spring. This amount, however, did not include tolls or admission to several points of view. The Burning Spring deserves special mention. We had driven along Clark's Island, across the handsome bridges over the rapids on the Canadian side and arrived at a pretty little house where the roadway abruptly ended. A polite attendant stepped to the carriage, opened the door and bade us welcome at the great Burning Spring (price 50 cents per view.) We entered the house and followed our guide through to what seemed to be a shed kitchen and looked ahead to catch a glimpse of the roaring flame. Our guide stopped us on the edge of a hole in the floor and looking down into it we saw a little pool of stagnant water—about a wash tub full. "This is the place where the Burning Spring was. It has gone back on us entirely, and we haven't got any gas out of it for three months. I'm sorry we can't show it to you, but it won't work." He seemed to sympathize with us in our disappointment; but he took fifty cents apiece from us all the same.

Prospect Park and Goat Island, the very finest places on the American side, are, thanks to the State of New York, entirely free to visitors. The toll gates and entrance houses are still there, but they look dreary and desolate; there is no fifty cents for the proprietors and the public is happy. Now let the Canadian authorities try the same thing on their side.—Asbury Park Journal.

Rev. B. S. Highly, of the M. E. Church South is to publish a new paper, the Talbot Times, in connection with his pastoral work at Trappe, Md.

Our Book Table.

Among the articles in LIPPINCOTT'S MAGAZINE for November, the one which is likely to receive the most attention has for its subject "Queen Anne or Free Classic Architecture." As this is the fashionable style of the day, especially for suburban residences, some knowledge of its distinctive features and relative position is a general requisite, while, owing to the laxity with which the name is used, and the apparent lack of well-defined principles which it covers and even implies, clear information and ideas in regard to it are not easily obtained. Another article full of solid and interesting information is on "The Peabody Museum of American Archeology," by Ernest Ingersoll. The fiction includes the second and concluding part of "The Lady Lawyer's First Client," by Thomas Wharton, "A Random Shot," by C. W. Wilmerding, and "A Backwoods Romance," by S. H. Swett. There is the usual variety of poems, short papers, and editorial matter.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

Table with 3 columns: Periodical Name, Regular Price, Price for both. Includes Independent, Godey's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country Gentleman, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazar, Harper's Young People, American Agriculturist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood.

Cash must accompany order. Address: J. MILLER THOMAS, Fourth & Shipley Sts., Wilmington, Del.

Mrs. CHARLOTTE LISLE, of CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me" but this remedy has removed it.

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Sunday School Cards.

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Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. D. S. S. Co and P. E. R. CHANGE OF TIME. On and after Monday, June, 22 1885, trains will move as follows, Sundays excepted:

Table with 4 columns: GOING NORTH, Mail, Mixed, Arr. Leave. Includes stations like Rehoboth, Lewes, Nassau, Coolspring, Harbeson, Bennums, Messick, Georgetown, Redden, Robbins, Elledale, Lincoln, Milford, Houston, Harrington.

Table with 4 columns: GOING SOUTH, Mail, Mixed, Arr. Leave. Includes stations like Wilmington, Baltimore, Philadelphia, Georgetown, Stockley, Millsborough, Dagsborough, Frankford, Solbyville, Showells, Friendship, Berlin, Poplar, Quepouco, Wesley, Snow Hill, Scarborough, Gild street, Stockton, Franklin City.

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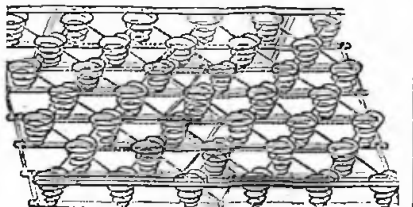


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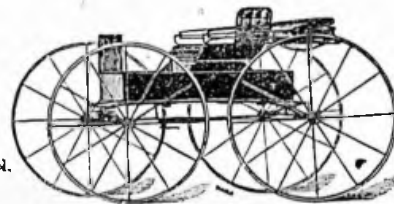
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