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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

WHERE DO YOU LIVE.

BY JOSEPHINE PILLARD.

I knew a man, and his name was Horner,
Who used to live on Grumble Corner,
Grumble Corner in Cross-Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog, he growled at the cat.
He grumbled at morning, he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife, that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain,
And if there was never a cloud about
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then, with a scowl
At something or other, begin to growl.

One day as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head.
"But it is, and it isn't," the Mr. Horner
Who lived for so long on Grumble Corner!"

I met him next day, and I met him again,
In melting weather, in pouring rain,
When stocks were up, and when stocks were
down;

But a smile, somehow, had replaced the frown,
It puzzled me much; and so one day
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear,
And he said, with none of the old-time drawl:
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said
Horner.

"It wasn't healthy on Grumble Corner,
And so I moved, 'twas a change complete,
And you'll find me now on Thanksgiving
Street!"

Now every day as I move along
The street, so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell.
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.
—*Christian Advocate.*

Young New England Methodists.

BY BISHOP W. F. MALLABRE.

Gathered in our Sunday-schools and connected with our families, there are tens of thousands who are described by the title of this article. Any one born into the Methodist denomination is the heir of a glorious heritage. No church has a better record for the last hundred years; no church, at present, has a more honorable position; no church has a more cheering outlook than our own. To be connected in any way with the Methodist Church is an occasion of honest pride and sincere thankfulness. To be a New England Methodist is to stand related to some of the best men and women this world has ever known. The fathers and mothers of New England Methodism were of a peculiarly heroic and devoted type. They sacrificed much socially and in various other ways for the faith that was in them. They met and overcame such opposition as nowhere else confronted the disciples of Wesley on these Western shores. The fact that there are 135,000 Methodist church members within the limit of the six New England Conferences, is an indication of the progress that has been made. The fact that the old and hateful Calvinism of New England has succumbed to the steady and valorous onslaughts of Methodism is another proof of the vitality and strength of our embattled hosts. The fact that other de-

nominations are emulating our aggressive methods, seeking for, and attaining our experience of salvation, shows our influence and the value of our work outside our own ranks. The other denominations of New England owe an incalculable debt of gratitude to the Methodist people for the life and energy that has set them on a new career of Christian usefulness.

The duty of the present hour for the young people of our church is that they should recognize these facts and with joyful gladness rally around the standard already crowned with such wonderful trophies; and they must at the same time, resolve that the future shall be made more fruitful of results than the past. The young Methodists of New England must unite in the purpose to surpass the very best that has been accomplished by the worthies of the past. This will require a measure of self-sacrifice and earnest effort which is not the characteristic of the present age. There will need to be a renunciation of worldliness which will cut one's self loose from all conformity with the maxims, fashions, customs and policies of this pleasure-loving generation. There must be the resolute and hearty antagonism of sin, and vice, and folly of every kind. The soul must learn to say no! no! to the softest, sweetest, most plausible, most seductive whispers of the tempter, come in whatever form, and under whatever circumstances he may appear. If need be, there must a willingness to be counted as singular, if not fanatical, in the renunciation of all sinful and doubtful indulgences and in the hearty, persistent and courageous opposition to the folly, vanity and sin of the popular throng.

But beyond this there ought to be a sincere and honest consecration of all powers and resources to the service of Christ and the church. Money, time, strength of body, all powers of intellect, all capacities of soul, all social, civil, religious influence, whether personal and individual or aggregate and corporate, ought to be laid on the altar of God for the help of all truth and righteousness. It were well if the thought could possess the soul that it is better far to die in defeat in the company of good men and with the divine benediction, than to bask beneath the smiles of a sinful world and receive the applause of the careless and the scornful. God loves heroic souls; He honors those who do not seek for earthly ease or fame; He crowns those who bear the cross; He glorifies those who dare to follow in the steps of Christ. Ah, what infinite longings are in the Divine heart as He contemplates our thousands of young people and sees the possibilities that are within their easy reach! Oh, that He might open their eyes so that they may see the hosts of "the great cloud of witnesses" which now surrounds them, and waits to help them, and will make heaven glad with rejoicing if they overcome at last by the blood of the lamb and the word of their testimony!

But the best results will be realized when our young people, in addition to all that has been suggested, by careful training of body, intellect and soul, shall most thoroughly fit themselves for the work that offers on every hand. It is an occasion of thankfulness that the most abundant and excellent facilities are afforded to the youth of New England to secure the best of training in every respect. And what an occasion of gratitude that our Methodist fathers and mothers took wise care to provide a first-class seminary for every one of the New England Conferences. Bucksport, Kent's Hill, Tilton, Montpelier, Auburndale, Wilbraham, East Greenwich, are the places where these institutions of learning are respectively located. Multitudes of young men and women have already been educa-

ted in them, and they have gone forth to lives of usefulness and distinction. They have honorably discharged their duties in all the walks of life; they have benefited and blessed all communities where they have dwelt. But the halls of these institutions ought to be crowded as never before. We never had so many young people as now; there never was such a demand for educated men and women as at this hour. The effort, the sacrifice needed to secure an education, need not discourage any one who has faith, zeal, pluck, health and a purpose. Before these qualities all difficulties must vanish, the most stubborn obstacles must give way. Poverty, friendlessness, obscurity, neglect, are not insuperable barriers. Thousands have achieved an enviable fame in spite of them. They may prove to be the source of an inspiration that will secure complete victory. So, then,—

"Faint not,
For all may have if they dare try,
A glorious life or grave,"
but trusting in God, and joining works to faith, the race may be run, the crown secured.

Above all things, don't wait for some one to plead with you to get an education, or tease you to lead a noble, godly life, or offer you financial help. With a brave, true heart look out for open doors, and when you find one enter it; and if you are in God's way of duty, and doors do not open, walk straight up to them, and like the doors of Peter's prison they will open of themselves, or you yourselves can turn the lock and force the way. May God help the young Methodists of New England to heed these words of love and hope! —*Zion's Herald.*

An Old-Fashioned Sunday

Sitting here in the midst of the city's turmoil, with the whirling of crowded horse-cars and the stream of gay pleasure-seekers and handsome equipages before me, I recall with grateful emotion the Lord's day in the country, before the modern ideas of the manner of keeping this holy time had reached our rural homes. How blessed was the awakening to the morn that always celebrates the resurrection of Jesus and gives us the hope of life beyond the grave! The sun seemed to shine with a gladder light and nature wore her most beautiful attire. There was a certain hush over the household; not a gloomy silence, but a feeling as of some sweetly-sacred presence before whom any loud or boisterous demonstrations would be distasteful and offensive.

The ordinary duties of the week were laid aside. There had been preparation for every physical need, so that rest for the body was sure, and the mind and heart had nothing to prevent the dwelling earnestly on the thought and love of God. We never dreamed of such a thing as the hours being irksome, or of wishing them to pass quickly away so that we might turn again to our worldly avocation. The Bible was made a pleasant book to us children. We learned long chapters, not as a task, but because through them our Heavenly Father spoke to us and taught us his divine will. Sacred hymns were committed to memory, and reward us to-day by their frequent recurrence to our minds. The bell that summoned us to church was the most charming of sounds. In decorous procession we walked up the shady, flower-bordered avenue that led from our house to the place of sacred worship. The scent of the fragrant blossoms is wafted to me through the long years. Were ever pinks so sweet as those Sunday pinks in the far-off time when God seemed walking with us in the garden? Were ever roses so full of heavenly odor as those that bloomed for us in the old-time Lord's days, when

we saw so vividly the divine finger in every thing that grew? We were allowed to carry little bunches of them with us into the holy place, and so they will be always associated in our minds with prayer and praise.

And prayer and praise and holy words were the order of the old-time Sundays— People now deem one sacred service enough to answer the divine law, "Ye shall keep my Sabbaths and reverence my sanctuary." The rest of the Lord's day is occupied by many in walking in their own ways and finding their own pleasures. The old-fashioned worshippers went to church habitually twice a day, and spent the intervening time in reading God's Holy Word or some good book that would help them towards the eternal life.

Who shall say that things are changed for the better, now that one short hour is given to the worship of God, and the remainder of the day is taken for the perusal of novels, or the study of the languages, or the running after all sorts of diversion? Is it wonder that the young people of this generation make no distinction between their own time and the time that belongs to God? —*Illus. Chris. Weekly.*

Compacted Together.

There may be some persons of such intelligence, balance of character, and religious stability, as to maintain fervent and consistent policy without contact with other Christians. But our observation would argue that such persons are almost invariably those who have by the most earnest and faithful life established their religious habits. They were once feeble, and needed and received Christian counsel fellowship, and co-operation, in order to a religious life. The mass of Christians, however, never attain such stability, and stand, like the sheaves in the field, by leaning upon each other.

The religious character is very narrow and imperfect without the exercise and cultivation of our Christian gifts. These are given in conversion—engrafted upon our natural faculties and endowments by the Holy Spirit. But unless exercised and developed they wither away, till like the rudimentary organs in the animal creation, they leave only a trace. These gifts of spiritual sensibility, the spirit of prayer, reproof, and exhortation, imply and require Christian fellowship for their exercise.

Christian experience, though derived from one source, and having the same essential characteristics of love to God and love to man, has many phases. The graces of the spirit do not mature in each individual in the same succession, and with the same manifestation. In some hearts, humility, in some, patience, and in some, zeal, gains the highest perfection, and molds the experience, so that each true Christian may learn from every other. The living testimony of others, as received in Christian fellowship, is like a new revelation to those who accept it in the Holy Spirit. Our subjective life is feeble and lacks breath, but as the stars blend their light to diffuse a radiance, when singly they would be of no account, so the united experience of Christians diffuses the light of experimental religion which we enjoy. The divine order is that Christians shall counsel reprove, and emulate each other by frequent and intimate association, and promote this mutual aid. This mutual aid in the religious life is most evident in prayer. Secular pursuits and worldly aims tend to abate our fervor and confidence in prayer. Silent prayer is ordinarily most feeble uttered prayer is most sanguine, but united prayer may become intense and powerful. It is our Lord's promise that it shall be so, and because of his infinite pres-

ence, through the Holy Spirit. No one who desires to lead a godly life can afford to dispense with the aid to be derived from social prayer. To the faithful, simple-hearted Christian, who goes to the place of religious discourse dismissing all his reserve and self-reliance, and ready to follow the leadings of the Spirit, it becomes a Bethel or a Peniel.

The temptations, trials, and infirmities of the Christian life render such personal aid necessary. The experienced Christian believes in Satanic influence. He has often been held for days together in an atmosphere of doubt and evil promptings. Doubtless it was in his power by one desperate act of faith, to have broken through to the light, but he was like one held in a night-mare dream who wished for some kindly touch to set him free. How often the word or prayer of a Christian brother or sister has operated, like Ithuriel's spear, to disclose the lurking adversary, and to wrest us from his enchantment. In the trials of life all need sympathy and there is none other so penetrating and so healing as Christian sympathy. Jesu's presence at the home of Mary inspired them to quote for themselves words of divinest comfort and hope, instead of sitting in dumb and solitary grief. Man was not made for dreary isolation, but for kindly intercourse, and in the extremes of joy or grief, he most years for reciprocal sympathy. But his Christian hopes are quickened by religious intercourse and testimony, till the settled motives of life regain their sway. —*Michigan Christian Advocate.*

"Thou God, seest me," was a sentence often on the lips and ever in the thoughts of the fathers. One of the directions of Mr. Wesley to the preachers in Conference was to do all things as in the immediate presence of God. There can be no doubt of the immense moral value of such a conception of God's presence. Few do wrong or commit crime except in temporary or habitual forgetfulness of God's watchful eye. If that time should ever come when men cease to believe in a watchful God, humanity will lose one of its chief moral restraints. Natural morality based on scientific conclusions as to the relations of right thought and conduct to mental and bodily health will be a poor substitute for the scrutiny of an omnipresent God. But God must have other place in our thought than that of an infinite policeman. His eye is on his people to lead, to guide, to encourage to protect, as well as to restrain. Both these thoughts of restraint and succor have place in true Christian character. The Christian is good, not because God watches him, but because the love of God begets in him the love of God. God's nearness is the inspiration of contentment in goodness, and so becomes the source of steadfastness. The soul that lives for God lives with God, comes to look at life from the Divine stand-point, and measures values by the celestial measure. And just as the earth is a speck to one who knows the mass and force of the sun, so earthly good is little to him who knows the "power of endless life." —*Christian Advocate.*

A great preacher in London was defending his wine-drinking to me. I said, "Suppose J. B. Gough were a poor inebriate in London, and were to be converted, which Church would it be better for him to join, yours where his taste would be recalled and he placed in danger, or Mr. Spurgeon's where you find total abstinents at the communion table?" That argument touched him although he was invulnerable to every other. That is the argument we are to apply to every man or woman who would belong to the rescue section of religious society. —*Joseph Cook.*

OVER AND OVER AGAIN.

Over and over again, No matter which way I turn, I always find in the Book of Life Some lesson I have to learn.

We cannot measure the need Of even the tiniest flower. Nor check the flow of the golden sand That runs through a single hour.

Over and over again, The brook through the meadow flows, And over and over again The ponderous mill-wheel goes.

The path that has once been trod Is never so rough to the feet; And the lesson we once have learned Is never so hard to repeat.

Temperance.

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

Ruined by Alcohol.

The New York Commercial Advertiser tells the following sad story from real life:

"A little more than twenty-five years ago Robert J. M. Goodwin was one of two or three most promising men in Asbury University, at Greencastle, Ind. His habits were good, his industry untiring, his ambition high, and his ability considerably above that of most men in his class and college.

"When the war came he entered the service, and although neither his training nor his taste was military, he quickly distinguished himself, rising to the rank of colonel, with the brevet rank of brigadier-general conferred for meritorious service. When the fighting was done he returned to Indianapolis, and entered again upon the practice of his profession quickly distinguishing himself at the bar.

"But the good habits of his youth had given place to intemperance. His thirst for alcohol had become uncontrollable. In a little time his intellect was in ruins. The man was a sot. His friends sought to save him; and sent him for a time to a hospital for the insane to be treated for chronic alcoholism.

"For this murder he was sentenced to imprisonment for life, and a few days ago he committed suicide in his cell. The sad story of his downfall seems one worth telling in this plain way for purposes of admonition."

Local option for Scotland is to be introduced in the British Parliament. In anticipation of the event, the lobby of the House of Commons was on Monday night filled with representatives of the temperance interest and of the licensed victualers respectively, urging members either to support the bill or oppose it.

The new queen of Madagascar has organized a police force to prevent the manufacture, importation and sale of intoxicants in her dominions.

There are fifteen times as many saons in Chicago as there are in the entire State of Kansas. Does this prove that prohibition is a failure and high licence works satisfactorily?

Thirteen thousand eight hundred and seventy females of London were charged with drunkenness in 1880. Eleven hundred and sixty were from ten to twenty years of age.

Plans are being matured at the instance of the Central Temperance Association having in view the rendering successful of the 50th conference of the British Temperance League, the grandparent of all the temperance societies in this country. The conference will take place in July.

Dogs and Temperance.

One bitter day last winter policemen walking up and down in Fairmount Park saw a faithful dog sitting beside a bag of flour. His drunken master had left him to guard it, and then had gone away to forget all about it. Pitying the poor fellow they tried to call him off to a more sheltered place.

Another poor fellow used to follow his master as he wended his devious way to the liquor-saloon, and when he saw him going down the steps would spring before him and place his paws on his breast and tug at his coat and do everything but speak in his earnest efforts to hinder him from going in.

Children's Department.

ASTRONOMY MADE EASY.

Hi-diddle-diddle, The Sun's in the middle, And the planets around him so grand Are swinging in space, Held forever in place In the Zodiac girdle or band.

Hi-diddle-diddle, The Sun's in the middle, And Mercury's next to the Sun; While Venus so bright, Seen at morning or night, Comes second to join in the fun.

Hi-diddle-diddle, The Sun's in the middle, And the third in the group is our Earth; While Mars with his fire, So warlike and dire, Swings around to be counted the fourth.

Hi-diddle-diddle, The Sun's in the middle, While Jupiter's next after Mars; And his four moons at night Show the speed of the light; Next, golden-ringed Saturn appears.

Hi-diddle-diddle, The Sun's in the middle, r Saturn comes Uranus far, And his antics so queer Ate Led astronomers near To old Neptune, who drives the last car. —S. S. Visitor.

The Best Things Take Time.

"Dear, it will take such a long time!" Annie Brown was talking about a birthday present for her father. Her mother had suggested a pair of slippers embroidered by her own fingers, but it seemed to Annie like a great undertaking, and she had responded: "Oh dear, it will take such a long time!" This is what Annie is very apt to say whenever she is asked

to do anything; she cannot endure to wait for the end of things. If she undertakes a piece of work she is in such a hurry to finish it that it is very likely not to be done nicely. From the time she had her first copy book and began with up and down strokes, curves and combination, sighing, "It will take such a long time to learn to write," all the way up through her childhood she has dreaded to begin things because it took so long to finish. Poor child! She has yet to learn the lesson of patience!

Just about the time Annie opened her eyes upon this world, May 2, 1870, the foundation stones of the great towers of the Brooklyn Bridge were laid. Living in Brooklyn, Annie heard about the bridge about as soon as she began to understand anything; and now and then all through her childhood her father took her to see what progress was being made. And as often as she had occasion to go over to New York, she would sigh over the length of time consumed in building the bridge. Thirteen years no doubt seems a long time to spend in building one bridge. To boys and girls whose ideas of bridges are derived from those they have seen spanning the creeks or small rivers in their neighborhood, bridges which were erected on a month or six weeks, the fact that thirteen years were consumed in building this, which is the connecting link between two great cities seem almost incredible. Think for a moment, you who have not looked upon this wonder, how far it is from your house to the post-office or the academy, or to any place a mile and an eighth away, and consider what it would be to have a bridge stretching over all that distance. Look down the avenue a mile and an eighth and notice how far away seems the farthest point, and how very small seems your brother or school-mate seen at that distance! Perhaps when you have thought it all out, it will not seem so strange that so many years were spent on building the bridge. The towers are nearly three hundred feet above the water; the cables which support the bridge—there are four of them—are said to be capable of holding twelve thousand tons weight each!

The Brooklyn Bridge is a marvelous triumph of human skill and ingenuity. But if everybody were like Annie Brown, such undertakings would be few, because they do take a long time for completion! Boys and girls, I want you to remember that the best things take time! Some day you may go down into the coal-mines and take a look at the vast deposit which took uncounted ages to bring to perfection for our use today. And there are works of human hands besides the Brooklyn Bridge which were not finished on the day they were begun. And so it will ever be. The things worth having, must be the result of patience, persistent effort.—Mrs. J. H. Forster in Pansy.

DIXIE'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a book-store in Annasbury, and said to the man serving at the counter:

"Please, sir, I want a book that's got 'Suffer little children to come unto Me.' in it, and how much is it, sir? I am in a great hurry."

The shopman bent down and dusted his spectacles—"And suppose I haven't the book you want, what then may I do?"

"O, sir, I shall be so sorry: I want it so much," and the little voice trembled at there being a chance of disappointment.

The kind shopman took the thin hand of the small customer in his own. "Will you be very sad without the book? and why are you in such a hurry?"

"Well, sir, you see, I went to school one Sunday, when Mrs. West, who takes care of me, was away; and teacher read about a Good Shepherd who said those words; and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me; only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?" "My cough is getting so bad now, sir, and I want to know all about Him before I die, it 'ud be so strange to see him and not know him. Besides, if Mrs. West knew I was here she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his eyes very vigorously this time, and lifting a book from off a shelf, he said: "I'll find the words you want, my little girl; come and listen." Then he read the words of the loving Saviour (Luke xviii.16)—get your Bibles and find the place, children—and told how this Good Shepherd had got a home, all light and rest and love, prepared for those who love Him and serve Him.

"Oh, how lovely?" was the half-breathless exclamation of the eager little buyer. "And He says 'Come' I'll go to him. How long do you think it may be, sir, before I see Him?" "Not long perhaps," said the shopkeeper, turning away his head. "You shall see the six cents, and come here every day, while I read you some more out of this book."

Thanking him the small child hurried away. To-morrow came, and another tomorrow, and many days passed, but the little girl never came to hear about Jesus again. One day, a loud voiced, untidy woman ran into the shop, saying, "Dixie's dead! She died rambling about the Good Shepherd, and she said you was to have the six cents for the mission-box at school. As I don't like to keep dead people's money, here it is," and she ran out of the shop. The cents went into the box, and when the story of Dixie was told, so many followed her example with their cents that at the end of the year "Dixie's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger sheep to the Good Shepherd.—Missionary World.

The Grass of the Field.

Anxious and troubled soul! burdened with care, weary and heavy-laden, consider the grass of the fields, and learn from it how to "take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake," knowing that when you are weak, then are you strong.

Learn from it too, to be grateful to God for His mercies. How quickly the grass responds to the touch of the falling rain! Dry, dusty and withered, the shower comes, and in a moment all is changed. Every blade of grass in the meadows, every flower in the fields, every leaf upon every tree, seems to quiver as with grateful joy; while the low-flying winds seem burdened with their freightage of perfume and of praise. So let the heart of man speak forth the praise of Him who sends to man—as dew upon the grass, and as the former and the latter rain—the blessings of His years.—Christian Leader.

The Ladder of Prayer.

I do not believe there can be such a thing as a truly religious life without prayer. The religious life must hold converse and communion with the Infinite, or its religion cannot live. It may be the simple expression of gratitude and desire. It may be the prostration of the soul in worship and adoration. It may be the upspringing of the spirit in strong aspiration, but in some way or form there must be prayer, or religion dies. There must be an open way between the heart of man and the heart of the Infinite—a ladder that reaches from the pillow of stone to the pillars of the throne, where angles may climb and angles may descend—or the religious life of the soul can have no ministry.—Dr. J. G. Holland.

"HAWKEYE" BURDETTE relates that the first time he ever saw the late Bishop Simpson was years ago when as ubiquitous reporter for the Peoria Review was assigned to chronicle the doings of the Central Illinois Conference, over which Bishop Simpson presided. He and the other reporters went early, seized a big table belonging to the Conference secretaries, took possession of their stationery, etc., and waited for the service to begin. "First thing after the opening exercises," says Mr. Burdette, "a good brother arose and called attention to the presence of reporters 'within the bar,' and suggested that they be assigned a place on the outside of the sacred precincts. We felt very badly about it, as the suggestion was warmly seconded but while we were wondering if we could carry the big table upon us kindly and said in a soothing way: 'Oh, well, brethren, never mind. If the reporters can stand it

I guess the brethren can.' We stood it. I remember one thing he said near the close of the Conference in his talk to the class of young men who stood up to receive his charge. 'And,' he said, 'I have heard young men, in the depth of their humility, say, 'I am willing to be a poor, despised Methodist minister.' Now, brethren, if you are poor, it's your own fault, and if you are despised it is because you are despicable.' And then he talked more common sense in five minutes than some men are privileged to hear in as many years." —Conference News.

Protestant Progress in the United States.

The Boston Traveller has the following: "There are quite a number of excellent people who live in constant fear that this country is in terrible danger from the attacks of infidelity on the one hand, or Roman Catholicism on the other. It would repay them, and perhaps calm their nerves to compare recently collected statistics as to religious progress and development. In the year 1800 the total population of the United States was 5,305,925. Of these there were Protestants, 1,277,052; Roman Catholics, 100,000; unclassified, 3,928,773. In 1840, out of a total population of 23,191,876, there were Protestants, 12,723,158; Roman Catholics, 1,614,000; unclassified, 8,854,718. In 1870, out of a population of 38,538,371, the Protestants numbered 24,041,486; Roman Catholics 4,600,000; not classified, 9,916,885. And in the year 1880, out of a total population which had swelled to 50,152,866, there were 36,011,914 Protestants; 6,367,000 Roman Catholics; not classified, 7,758,892. Taking the percentage to the population the figures are:

Table with 4 columns: Protestants, Rom. Cath, Unclass'd, and population figures for 1800, 1850, 1870, 1880.

The most devout and earnest Protestant will find little ground for alarm in these figures."

The New Discipline.

MR. EDITOR: The Discipline of 1884 is at hand. The confidence of the church in Bishop Harris is strong enough to put the work of editing this important little volume in his hands, with license to change phraseology where it does not affect the sense. The mechanical part of the work is an improvement upon any former edition. The form, paper, print and arrangement of the paragraphs are, in every particular, all that is desirable. There is a most refreshing elimination of statistics, as compared with the forms to which we have been bound for the last four years. The preachers will hail this change with delight, I apprehend. All that undecipherable stuff in table II in the old Discipline is removed. Our statistical form, for the next quadrumium at least, will be simple and satisfactory. The brethren will be saved a vast amount of labor, and severe tests of patience.

In table I, under "Current Expenses," the expenses of the Sunday-school do not appear, as in the old Discipline, and as this item appears in the Sunday-school statistics, we take it for granted that it was so ordered by the General Conference, and so formulated by Bishop Harris. An additional item in the Benevolences of the church is given, viz: "The Woman's Home Missionary Society," but funds for that object are to be raised according to the rules governing the W. F. M. Society. I congratulate the church upon having this essential hand-book put before us in so short a time, and in such good condition. Every Methodist family should have a copy. Especially should every official member obtain one, and that without delay. There is an astonishing amount of ignorance among our leading men, as to the laws of the church whose standards they bear.

October 23d, 1884.

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The Sunday School.

The Temple Dedicated.

LESSON FOR NOV. 2, 1884—1 Kings 8: 22-36.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Behold the heavens and heaven of heavens cannot contain thee" (1 Kings 8: 27).

I. PRAISE OFFERED (22-24).

22. *And Solomon stood.*—He was standing on a brazen platform, nearly five feet high, erected for the occasion, before the great altar of burnt-offering. Here he had witnessed the divine acceptance of the temple by the awful cloud which excluded even the priests from their ministrations. Here, too, he had solemnly blessed the people—the vast congregation of Israel. *Spread forth his hands toward heaven*—kneeling first upon his knees (2 Chron. 6: 13), the first recorded instance of this attitude in prayer. "To lift up the hands" is a frequent expression in the Old Testament Scriptures for acts of devotion (Exod. 9: 29, 33; Ps. 44: 20; 143: 6; Isa. 1: 15; 65: 2).

Note the fact that it is a king who leads his people to God's footstool. The influence of earthly rulers degrades or exalts the moral life of their people. Apply the same principle to other kings of men, *i. e.*, to rulers of thought in literature and science. How heavy the responsibility of those who use their kingliness to lead men from God into the dreariness of skepticism; how glorious the powers they may employ to exalt the Lord our God! (Pulpit Commentary).

23. *Lord God of Israel.*—acknowledging in this address that Jehovah is the God of Israel. *No God like thee*—not simply comparing Jehovah with other gods "in heaven or in earth," but implying that He stands alone and alone is God because He fulfills His covenant. *Keepest covenant with servants that walk before thee*—an eternal truth. God never has failed, never will fail, to keep His promises and show His mercy towards them who heartily obey His will.

24. *Kept with David.* . . . promised him—from general acknowledgments to a specific one. The royalty of Solomon himself, the magnificent temple, erected at so much cost, and just now accepted by the descent of the Shekinah, strikingly illustrated how faithfully God had fulfilled His promises.

II. PROMISES PLEADED (25-27).

25. *Therefore now.*—Because Thou hast fulfilled thus far, continue to fulfill. The promises made to David had not yet been exhausted. *Not fail thee a man to sit on the throne.*—In the margin: "There shall not be cut off unto thee a man." God had promised that the throne should be hereditary in the family of David, provided his children should imitate their father's example and walk in the ways of the Lord, Solomon here pleads that this promise be remembered, seemingly unconscious that his own future misconduct would practically nullify his prayer and hinder its fulfillment.

26. *Let thy word be verified.* . . . speak unto David.—Keil and others connect this verse with the preceding, and regard the "word" alluded to as the promise that the succession should be hereditary in the house of David. Cook (Rawlinson) connects it with the next verse: "There seems to be special allusion in this verse to the promise recorded in Psa. 132: 14, 'This is my rest forever; here will I dwell.' Hence the question which immediately follows."

27. *Will God dwell upon the earth?*—in the sense of His Personality being localized, or restricted. The utter inadequacy of the newly-erected temple, or of the finite earth, to "contain" the infinite Jehovah impressed the king's mind at this moment with remarkable force. *The heavens and heaven of heavens cannot contain thee*—a sublime utterance of a sublime truth. The immeasurable heavens cannot "contain" Him who fills all space and is everywhere present. *How much less this house*—an argument from the greater to the less. Solomon realized that Jehovah had accepted the house which he had built for His worship, and would "dwell" there; he also realized that the temple could in no sense confine or limit Jehovah, in

which respect it differed from the temples of the surrounding nations.

III. PETITIONS URGED (28-36).

28. *Yet have respect unto the prayer of thy servant*—a prayer that God would hear the petitions that might be offered in future in or towards this holy place. This is an introductory and comprehensive prayer; the details of which follow.

It was an humble prayer, "the prayer of thy servant"; an earnest prayer, such a prayer as is a "cry"; a prayer made in faith, "before thee," as the Lord, and my God; Lord, "hearken" to it: have respect to it, not as the prayer of Israel's king (no man's dignity in the world, or titles of honor, will recommend him to God), but as the prayer of thy servant" (Henry).

29, 30. *Thine eyes may be opened toward this house.*—The "open eye," like the open ear, indicates attention. Solomon does not ask that the house be protected, but that his prayers, whether offered by day or night, might find here a waiting, watchful Hearer. *The place of which thou hast said.*—Says Cook: "The reference seems to be, not to any single text, but to the many passages in Deuteronomy where God speaks of a place which He will choose in one of the tribes, to 'set His name' there, to which the Israelites are then to forward to bring their offering." *Prayer toward this place.*—It is affecting to reflect how many prayers were afterwards made by remote worshippers "toward this place," not only the recorded instances like that of Daniel, but the unrecorded ones, those offered by the sick and dying in foreign lands, by captives who could not sing the Lord's song, but who could "stretch forth their hands" toward the unforgotten shrine. Wherever the Hebrew traveled, the incense of his prayer was wafted templeward. *Hear thou in heaven.*—The temple, grand and hallowed as it was, was to be but the channel or medium. Solomon did not forget that God's true dwelling-place and mercy-seat were in heaven. *When thou hearest, forgive—when Thou hearest the confession, forgive the sin.*

"He speaks of heaven as 'Thy dwelling-place,' that the people might not idolize the temple, nor presume upon it, as if God were now fast tied to them, as having no other dwelling; and to direct them in all their addresses to God in His temple, to lift up their eyes above it, even to heaven, where God's most true and most glorious dwelling place is." (Pool).

31, 32. *If.*—Seven particular cases are here, specified for which God's favor is invoked. Our lesson includes but three of them. *If a man trespass, etc.*—a power for righteous judgment against the false swearer. It was customary, in case of an unwitnessed trespass, for the aggrieved party to exact an oath of the person suspected (Exod. 22: 7-13). It would be an act of sacrilege as well as of perjury for one thus accused and guilty to take a false oath in the temple; whereas there could be no place more appropriate for the innocent to appeal to the divine Name in proof of his innocence. Solomon here implores God to watch the oaths pronounced in His presence, and to condemn and punish the wicked, and justify and vindicate the righteous.

33, 34. *When thy people Israel.*—The expression, "thy people" contains in itself a plea for the divine forbearance. *Be smitten down before the enemy*—suffer a serious defeat, incur the threatenings recorded in Lev. 26: 17 and Deut. 28: 25, because of their disobedience or rebellion. *Turn again . . . confess . . . pray*—manifest sincere repentance for their misdeeds, and supplicate divine help. *In this house—better, as in the margin, "to this house."* *Hear . . . forgive . . . bring again unto the land.*—It seems as though Solomon must have had a vision of the future captivity of the people, so vividly does he state the case and implore pardon and restoration.

Sometimes God is calling the people, not to redeem national honor, but to seek national righteousness. The teaching of the verse may be applied figuratively to defeats suffered by Christian controversialists or by philanthropic workers, etc. Every check in onward progress is a summons to thought and prayer. "In the day of adversity consider" (Rowland).

35, 36. *When heaven is shut up*—when, in punishment for sin, God denies rain and afflicts the land with

drought. The rain is popularly said to come from "heaven." Cloud-land to the eye appears to be heaven-high. *Hear thou in heaven*—a different, higher heaven than the one just mentioned. *Forgive.* Solomon rightly gives precedence to the spiritual over the material. Terrible as was the scourge of drought, he asked that the sin of the people should be forgiven before the rain should descend upon the thirsty land. *That thou teach them, etc.*—"when," or "because Thou art teaching them."

"The order of Solomon's prayer is very observable; first and chiefly he prays for their repentance and forgiveness, which is the chief blessing, and the only solid foundation of all other mercies; and then he prays for the temporal mercies; thereby teaching us what to mind and desire principally in our prayers, which also Christ had taught us in His perfect pattern and form of prayer; wherein there is but one petition for outward, and all the rest are for spiritual, blessings" (Pool).

Theatre Goers.

A reporter of the *New York Times* has lately had an interview with one of the theatre managers of the city, in which the latter made some noteworthy admissions in regard to his business. "Between you and me and the lamp-post, as the old slang has it," said the manager, "the public doesn't hunger and thirst for good plays. You will find the biggest, most enthusiastic audience at the trashiest shows. In like manner an able writer in one of the late numbers of an English review utters a similar lament over 'The Mob and the Theatre.' Persons often make admissions concerning themselves that they would resent if made by a second party. If a religious journal had made these assertions the theater people would have roundly abused it. As it is, they are characterized by one of themselves.

The truth is no institution of our social life is more worldly, in the Scriptural sense of the term, than the theatre. No Christian whose moral sense is not perverted, whose Christian culture and refinement are anything more than nominal can find himself in place in the auditorium of a theatre. Its moral atmosphere is as baneful to his spirit as fire-damp would be to his lungs. The proximity of the saloon, the gambling-hell, the house of ill-fame, not to include the manners of the green-room and the vulgar facetiousness of the stage, all tend to nourish the earthiness and sensuousness of the place, and to allure thither a class of people to whom the elevating influence of a genuine Christianity is as foreign as a problem of the higher calculus would be. Such church-members as are scattered through such an audience belong to a class with which every church must be more or less weighted so long as the evil one is loose upon the earth—members ignoring the name and without the power of godliness. But we are of the opinion that the worldliness, coarseness, the inherent vulgarity, of most theatre audiences are sufficient in themselves to repel all persons of genuine Christian refinement of nature.

In no period of the Christian era, and rarely before it, has the theatre been a place of refinement in the moral sense of the word. Conceive if you can of the family at Bethany whom JESUS loved, of EUNICE, mother of TIMOTHY, of TRYPHENA and TRYPHOSA; of PHEREB, servant of the church at Cenchrea; of AQUILA and PRISCILLA, of MYMPHAS and the church which was in his house; of SILVANUS, "a faithful brother," of PAULA, friend of JEROME; of MONICA, mother of AUGUSTINE; of ZINZENDORF, of OBERLIN, or of any later spiritually minded, morally cultured Christian, as a habitue of the theatre. At no period in the Christian era has the class of society possessing Christian education and culture been found in the auditorium of the theater. Between the planes of the two a great gulf is "fixed," a gulf as wide as worldliness is from holiness.—*Christian Adv.*

One Laughed—The Other Cried.

"Yes, indeed, we have some queer incidents happen to us," said the engineer. "I was running along one afternoon pretty lively when I approached a little village where the tracks cut through the streets. I

slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled on to the track. There was no way to save her. It was impossible to stop or even slack much in that distance, as my train was heavy and the grade descending. In ten seconds it would have been all over, and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my fireman stuck his head out the cab window to see what I'd stopped for, when he laughed and shouted to me, 'Jim, look here!' I looked, and there was a great big Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt and the dog had saved her. My fireman thought it funny and kept on laughing, but I cried. I just couldn't help it. I have a little girl of my own at home."—*Chicago Herald.*

People will read: Let no effort be spared to furnish Good Books and Papers.

A local society for the suppression of flash literature has just been organized in Pittsburg. It is a pity that similar efforts are not made in every community in the land. We are not over-stating the case in saying that there is no other medium so potent in its evil influence upon the youth of this country as the doubtful and immoral literature which is permitted an indiscriminate sale everywhere. The positively lewd and openly obscene prints, although offensive to every moral sense, are not those that do the most harm to society.

It is the flash literature that suggest prurient thought and sows the first seeds of immoral conduct. It is the blood-curdling stories, not always bound in yellow covers, that lead the young mind away from the chastity of home, to magnify criminals into heroes, and to first endure under fascinating context immoral thoughts that is taught to repel under proper home influence. Some regular publications called newspapers cannot escape censure for such influences. These are the evils that fasten like leeches on the young life and sap its pure blood.—*Philadelphia Press.*

THE Southern California Conference had a lively debate on Monday morning, September 22d, respecting the adoption of the resolutions on holiness. After they were adopted, Bishop Foss said:

"I take it that every Christian minister of the Methodist Episcopal Church, now present, recognizes that it is needful we retain, and as Methodist ministers and preachers of the gospel, preach the truths of the New Testament as taught by our Church, and that silence for six months to gether on what the church believes and teaches on the subject of perfect love is just paving the way for irresponsible teachers to come forward and take the work out of our hands. If we be Christians after the New Testament type, let us preach these doctrines which, as a Church, we believe are contained therein; and I think that upon the doctrines of perfect love and the cleansing from all sin by the blood of Jesus, it will be done in much the same way as John Wesley and Richard Watson preached them. Don't let people listen to you for six months and then have to ask what you mean upon these questions. Having taken in our ordination vows, to preach perfect love as the Bible puts it, and it won't hurt much if put exactly as John Wesley teaches it. Lead the people up always to a higher life. If you do this, you will take the wind out of the sails of those who teach it in other ways. God bless them in so far as their work is right! but let our own hearts be warmed and our minds fired upon this question, and we shall lead the people to the heights and depths, and to know the love of God, which passeth knowledge."—*W. George, in California Christian Advocate.*

SOMETHING says the *Christian Intelligencer*, is lowering the moral standard of many men in this country. Whether it is the disregard of the Sabbath, or a love of money, or a love

of the world; whether it is the result of the example of many of those who have come to us from Europe, or of the scepticism imported from European scholars, whatever may be the cause, the fact is becoming more evident that the moral sense of thousands among us has been weakened and perverted. Crime abounds among all classes and in every part of the country. There is a great deal of vice, and also a great deal of virtue. There is much genuine piety—much that is strongly tainted with worldliness, and there is a large amount of impiety. What to think of these it is not easy to decide, but it is plain that these are not times when those who love truth and virtue and godliness, who desire to promote the true happiness of their fellows and to have happiness and peace themselves, can afford to cease their cries to God for a blessing upon His Word, or their advocacy of reformatory agencies, or their activity in opposing and reproving vice. The disregard of the Sabbath, in our judgment, is the fountain from which these impure streams flow. But the violation of the Sabbath is only an indication of a spirit of ungodliness and unbelief.



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Dr. Curry, and "The Resurrection."

In the October Quarterly for the current year, the first article on the Quarterly Book Table, presumably by the Editor, is one whose evident design and obvious practical tendency are to unsettle the reader's faith in the doctrine of the resurrection, as held and taught by the church universal,—in the language of the reviewer—the doctrine that "has all along borne rule in theological statements and in the popular beliefs," that "has, accordingly, become embodied in the sermonology and the hymnology of the church." With apparent non-committalism, he declares "it is not his purpose to either defend or assert the correctness of the exegesis" of those who deny the resurrection of the body, and will "say nothing of the correctness or otherwise" of the opposite exegesis. And yet with consummate adroitness, he insinuates the thought, that the orthodox view is the popular and "unscholarly" view, while men of "critical ability and exegetical force," indeed "not a few of our best scholars are bold to announce other views and opinions." As to the exegesis of these "scholarly" men, he suggests that "till its incorrectness has been shown, it will not do to ignore it in a polemical setting forth of an opposite theory." Who pray, but Rev. Daniel Curry, L. L. D., editor of the Methodist Quarterly Review, the periodical of highest grade, who is set specially for the defence of the truth,—who but the distinguished Reviewer himself, shall show the "incorrectness" of the heretical exegesis in question?

As an illustration how the "scholarly" sometimes slip in their logical deductions, we give the following,— "One of the books under notice directly antagonizes what has been written and published by one of our Bishops, and as that Bishop has not been called to account for what he has written, it may be assumed that the disputed text is not considered an integral part of Methodist orthodoxy." The italics are own, that the slip may be the more readily detected. Was there ever a clearer non-sequitur? Because, forsooth no, Presiding Elder on his own information, or that of others has seen fit to call the high official in

question to account for the objectionable speculations he had published; because somebody failed to handle the Bishop, for his vagaries; Ergo, those vagaries are not to be stigmatized "as heresy." Were this all, the non-sequitur would be mainly amusing; but this is not all our logical and "scholarly" critic deduces from the above astonishing premise. Because the party in question has not been called to account, ergo, the doctrine of the resurrection of the body, "the disputed tenet, is not considered an integral part of Methodist orthodoxy." Not so considered, by whom? The third of our "Articles of Religion" expressly states the bodily resurrection of Christ,—every candidate for adult baptism must solemnly declare his faith in "the resurrection of the body," and every candidate for membership in the Methodist Episcopal Church must "ratify and confirm" those baptismal vows in which he declared his faith in this doctrine. But all this formal statement in the Discipline of the church besides the universal consensus of the Church Catholic fails to make the doctrine of the resurrection of the body, "an integral part of Methodist orthodoxy; because, ah! me, one, out of the forty Bishops we have had in our branch of Methodism, has been a little bewildered in some speculations and published them in an otherwise admirable book, and no body has thought worth while to "call him to account," ergo neither church Discipline nor "the sermonology and hymnology of the church," nor even the Apostles' Creed can establish the orthodoxy of this doctrine.

We run no tilt with our honorable friend, the astute critic, but as one of the "unscholarly" believers in the orthodox view, we respectfully suggest, that such unfair and illogical putting of the orthodox in contrast with the heterodox doctrine will neither help the cause of truth, nor make the Bimonthly Review generally welcome in Methodist circles. A Methodist minister, whether in the pulpit, or in the chair, editorial is expected to assert and defend Methodist doctrine. If this is not the course to be pursued in the Methodist Review, without being a prophet or the son of a prophet, we can easily cast its horoscope; we have little doubt that its career will be as brief as that of the short-lived National Repository. As an antidote to Dr. Lyman Abbott's heterodoxy we commend to Dr. Curry's attention, a little volume published by Carleton & Porter, some years ago. "A vindication of the literal resurrection of the human body" by one Calvin Kingsley, afterward Bishop of the M. E. Church. It may be well also for him to post himself as to John Wesley's judgment of a certain Emanuel Swedenborg, whom he styles in his journal "an entertaining madman." Extracts from these journals on this subject may be found in the PENINSULA METHODIST of July 12th, 1884. We rejoice in the faith that our risen Christ shall come again from heaven and shall "change our vile bodies" and fashion them like unto his own most glorious body," as Dr. Watts sings—

Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape and every face
Be heavenly and divine.

The following letters to the editor of the Christian Standard, from Bishop Taylor will be read with great interest.

Jersey City. Dear Bro. Pepper:—I have just returned from a tour of 17 camp-meetings and 8 conferences, including a grand reunion with the California Conference after an absence from it of 28 years. I return to Ohio this week, but will return

east again in a couple of weeks to prepare to sail for Africa via England, about the 20th of next month.

Your Brother, Wm. Taylor.

Dear Bro. Pepper:—I thank God, and thank His faithful stewards, that not one of the hundred and more of missionaries sent out on the self-supporting line, has been detained an hour for lack of money to pay passage, since our transit fund was instituted. This year, from June, 1884, to June, 1885, we shall require passage money and outfit for at least 70 missionaries, called by the Holy Spirit, as we believe to self supporting missions in India, Africa, and South America. We are still depending on the grace of God and the spontaneous liberality of His people to meet all the demands of this case, and the future expansion of this great work.

Oct. 15, 1884 Wm. Taylor.

Let "prayer" be "made without ceasing of the church unto God for him." Never in the history of the Church was there an enterprise more truly a work of faith than Bishop Taylor's advance into Africa.

Instead of criticising, and prophesying failure, let us rather cry out in the prayer of faith,— "The word of the Lord and of Taylor."—Ed.

Last Sunday, the editor of the PENINSULA METHODIST spent with Rev. Bro. Lewis E. Barrett on Still Pond charge. The pastor delivered an excellent and timely discourse on the boastful and defiant challenge of Sennacherib, the Assyrian king to the pious Hezekiah, king of Judah,— 2 Kings 19, 10-13. A large and very attentive congregation seemed to appreciate the stirring vindication of the believer's confidence in his God. In the afternoon, "Union," one of the three churches forming this charge, was re-opened, after considerable repairs and refitting. The editor's turn now came. A full house gave very good attention, while he tried to illustrate the glorious truth of the measureless condescension of our Lord Jesus Christ in his atoning work. 2 Cor. 8, 9. Bro. Barrett made an earnest appeal for contributions to pay off the balance due on the improvements, which was generously responded to. The entire cost of over \$500, will be met. All three of the churches on this charge have been repaired, and refitted during Bro. Barrett's term,—that at Still Pond at an expense of over \$9,000, and all without leaving one cent of indebtedness. The parsonage, too, has been put in first class order, and is well furnished; so that Still Pond will be one of the choice appointments open at the next session of the Conference. We were specially gratified to find in the flourishing Sabbath school at Still Pond, that the catechism is carefully studied, and the entire school is questioned on it regularly every Sabbath by pastor or superintendent. If we would have intelligent adult believers, we must indoctrinate the children in the truth. In the evening we had a comfortable time talking to good listeners on the true conditions of revival work, Feb. 3-2. We were very hospitably entertained by Bro. and Sister Parks of Union, whose acquaintance enhanced the pleasure of our visit.

SLANDER.—A Sunday paper in Philadelphia published last Sunday, what we believe to be an outrageous slander respecting Rev. John Wilson, so long and favorably known as the efficient President of the Wesleyan Female College, Wilmington, Del. Our confidence in Mr. Wilson's integrity rests on an intimate acquaintance of more than forty years, and we have no hesitation in declaring our opinion

that the charge made in the paper above referred to, viz: That Mr. Wilson dishonestly appropriated books from the store of J. B. Lippincott & Co., is absolutely false. No man is secure from the accusations of malicious, or even heedlessly sensational and irresponsible men. The apostles, themselves, declare they were "slandereously reported," and we all know how our adorable Lord was unjustly accused. A character for integrity of more than forty years ought to stand against any and all anonymous charges, and all others, until conclusive proof be furnished to the contrary. We hope no one will credit this slander until it is attested by indubitable evidence.

The Wilmington Every Evening of last Monday, makes this just comment:

To any one who knows Mr. Wilson, even a contradiction of the slanderous article is unnecessary; but it is annoying, inasmuch as it is liable to be circulated among communities where he is not personally known, as he is here.

A Special Offer.

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Letter from Rev. W. L. S. Murray.

DEAR BRO. THOMAS:—We are in the fifth week of a grand revival of religion in Asbury M. E. Church. In the regular services during Sept. and during the revival services which began the first of Oct. 60 have professed conversion. Last Sunday was a high day, crowds went away in the evening without finding seats. Many stood in the vestibule and along the aisles during the service. Eleven were forward, five professed faith. Three joined by certificate, nine on probation. Our Sunday school is in a good working condition, conversions occurring every week among its members. We have also added about two hundred volumes to the Library, using great care in the selections. A call was made for the assembling of the officers of the church on Saturday evening to adopt a plan for improvement. The Committee appointed by the last Quarterly Conference deem it inexpedient at this time to attempt to build a new church. And not having sufficient room for Sunday school purposes, the plan adopted by a large meeting of officials to be recommended to the Quarterly Conference proposes to add about a third to the present Sunday school room by building out to Third street, and in the second story of the addition an infant Sunday school room, and we propose to put the whole church in good repair. This will cost perhaps from five to six thousand dollars. About sixteen hundred dollars have been subscribed and there is great unity of opinion concerning the contemplated improvement. We hope to have everything ready for the workmen by the spring, many thinking it too late to begin earlier. Our church Lyceum, called the Asbury Mutual Improvement Society, is doing a splendid work, the lecture

room is well filled every Saturday evening, and last Saturday evening filled to overflowing to listen to a classical program prepared on the Seven wonders of the world. The exercises were said by many in the habit of attending, to be among the best and most instructive ever given by the Society.

Our Chautauqua circle is beginning its second year's readings. We have a fine circle, and quite a number of new members have entered this fall who give promise of earnest work and will be an inspiration to the whole circle. In the circle we have one graduate, two in the class of '86, sixteen in the class of '87, eight in the class of '88, and quite a number of local members. No one can fail to be benefited who reads the course and many would be glad to take it up, if brought properly to their notice.

Yours Truly
W. L. S. MURRAY.

Letter from Rev. W. J. DuHadway.

The revival at Selbyville, on Frankford Circuit, recently referred to in your columns, is one of universal, and in some respects, peculiar interest. It has been in progress three weeks, and at this writing (Tuesday) 58 persons have professed conversion. The converts are nearly all of mature age—a few of them in advanced life; with two or three exceptions they are persons who never professed nor sought religion before; some of them were regarded as hopeless cases. People have been converted at home and along the road—some of them without having gone to the altar at all. During two days and nights of last week 25 souls obtained the "pearl of great price." The meeting is still in progress, and we are hoping and praying for much larger results.

This is the place where, last spring a new church was built and dedicated free of debt. Ever since the dedication an increased interest in every department of church work has been manifest—an interest which has now culminated in this glorious work of grace. The church is now united, strong and happy.

W. J. DuHADWAY.

THERE is nothing that removes doubt so quickly as a personal revelation of God to the spirit. If the mind can only be turned long enough away from its perverse rejection of spiritual truth to open its thoughts Godward, or to dwell upon its own moral condition, a divine influence, which is never distant from us, will be sure to enter into such a soul and awaken deeper convictions and prompt to prayer. However keen a controversialist a minister may be, he will be more successful in convincing a perverted mind and heart by drawing it with kindly persuasion to prayer, than by any adroit attempt to answer opposing objections. "It cannot hurt you to pray," said a professor in college, in a time of revival, to a student who said he had no faith in such things, and thought the faculty should put a stop to the wild-fire. "It cannot hurt you to pray. You are not afraid to do it. I ask you, as you respect me, to go to your room and pray that God may reveal the truth to you, whether there is anything real and divine in this." The young man went to his room, and, singularly enough, having yielded one point in his mind, he readily consented to another. He fell upon his knees and attempted prayer. It was not long before his distress demanded and sought sympathy. A devout student, and after him, the professor himself, were called in to aid in prayer, and before morning the student had discovered, without argument or discourse, that there was something divine in the atmosphere of the college at that time. Zion's Herald.

Your Own Work.

There are a hundred things which you can do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains that at the present moment you are called to fill only one place. Do the one thing; fill the one place: He who sees all things and all places will take care of the rest.—Sunday School Times.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev.

Charles Hill, P. E., Wilmington, Del.

Mt. Salem charge, J. E. Smith pastor. On Sunday morning last, Mt. Salem church was filled with a large audience, which assembled to celebrate the anniversary of the Woman's Foreign Missionary Society of that church.

On the afternoon of Oct. 22d, the M. E. parsonage at Mt. Salem was visited by the Ladies Aid Society of that church.

A Waterbury Watch and a year's subscription to the PENINSULA METHODIST to all subscribers sending three dollars and seventy-five cents to this office.

Salem M. E. Church, located on the Wilmington and Elkton turnpike, between Christiansa and Cooch's bridge, and erected in 1807, has just been repaired and put in complete order.

Red Lion charge, J. Dodd, pastor. A Church Lyceum has been organized in this charge, and the following officers elected:

Bethel and Glasgow charge, E. C. Atkins, pastor. A revival such as has not been witnessed for many years, is now in progress at the new church, at Glasgow, Del.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Flint Hill M. E. Church, near Kingsville, is undergoing extensive improvements. The outside is being cemented over, and the woodwork painted.

The PENINSULA METHODIST will be sent from now until January 1st, 1886, to any one sending ten dollars and the names of ten new subscribers to this office.

Trappe charge, R. K. Stephenson, pastor. The church at Landing Neck has been greatly quickened by the present revival, which has resulted in twenty-two conversions, all of whom are adults except three.

Kent Island charge, J. A. Arters, pastor. Meetings at Kingsley still continue with interest. 21 persons have been converted, and a number seeking.

Church Hill charge, W. J. O'Neil pastor. The revival at Spaulding's Neck church, this circuit, resulted in 20 conversions, of whom 15 have joined the church on probation.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Frederica, Del.

The PENINSULA METHODIST will be furnished from now until January 1st, 1886 to all new subscribers sending one dollar and their names (with postoffice address) to this office.

The Asbury M. E. Church is all ready for re-opening, and looks neat and nice. The walls are newly frescoed and the building has been painted inside and out.

Smyrna charge, J. B. Quigg, pastor, has been preaching to his young people on the subject of popular amusements.

The M. E. Church at Federalsburg, which has lately undergone thorough repairs, was re-opened on Sunday last.

The large bell on the M. E. Church at Cambridge, cracked one evening recently, while the sexton was ringing it.

Revival meetings are being held at Downs' and Hawkins' Chapels, by Revs. Lucas and McQuay.—State Sentinel.

Houston charge, W. F. Dawson, pastor. The interior of the Milford Neck Church, is being repaired, which will add much to its comfort and appearance.

Hurlock's charge, G. F. Hopkins, pastor. A correspondent writes: The Choptank Steamboat Co., gave the children of our three Sunday-schools last Saturday, a grand treat by an excursion down the river to Oxford, and returning the same day.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Newark charge, G. W. Wilcox, pastor, writes: Mrs. Emaline Truitt died very suddenly in Conner's M. E. Church on Tuesday night last, while attending revival service.

Pocomoke circuit, E. H. Derrickson, pastor. A revival of great promise is going on at Holland.

A blessed revival is in progress at Selbyville.

The revival at Deals Island closed with 100 conversions, the one at Crisfield with 88, at Asbury with 25, over 50 have been converted at Barren Creek Circuit, more than 100 on Princess Anne Circuit, over 60 at Parsonsburg.—Salisbury District Advance.

The Methodists of Onancock have just finished by far the largest and finest church on the Eastern Shore, Va., and are making arrangements to dedicate it the first Sunday in November.

Revival services are being held at Parker's Chapel, by Rev. J. W. Baskin.

Laurel charge, F. O. McSorley, pastor. The 9 persons recently received from probation, were preceded by 21 received in the same way, possibly 16 more to be received.

Quantico charge, T. H. Harding, pastor. A very interesting revival is in progress at Trinity church, this circuit. The church has been greatly revived.

Conference Notes.

Bishops Simpson and Scott each presided three times over the Wilmington Conference, and Bishops Ames and James twice each.

The present Conference year shows the largest number of preachers serving the third year, of any year since organization of the conference, viz., twenty-two.

The Wilmington Conference has lost about 5500 church members by death during the sixteen years of its existence.

Thirty ministers of this Conference have died, including three who have passed away since last Conference.

By action of the last Conference reports must be handed in at 11 o'clock on the first day of the session; and pastors not reporting at that time, may have an opportunity next day to explain their failure to report.

Brother "Surmiser" says that Bishop Warren will preside at the Wilmington Conference next March.

Would it not be a good idea for Conference Anniversaries to "pair off"? For instance, Freedman's Aid with Church Extension, Missionary with W. F. M. Society, Sunday-school with Temperance.

Three hundred and eleven church buildings, not counting those which have been dedicated since last Conference, are included in the one hundred and twenty-five pastoral charges of the Wilmington Conference.

An inquirer wishes to know if it is necessary for the Wilmington Conference to keep a manuscript journal of the proceedings of each session, when the General Conference says the printed minutes, bound in quadrennial volumes, will do as well?

"Observer" wants to know why the money collected for Woman's Foreign Missionary Society may not be counted as part of the "total for missions." He urges as his reason for asking the question, that the late General Conference directed that the W. F. M. Society shall be under the supervision of the Missionary Society of the M. E. Church.

The new law governing certificates of membership is doomed to a short life. Suppose pastor A. gives Brother B. a certificate and B. goes three thousand miles away, how is pastor A. to have any kind of oversight of Brother B?

The average attendance upon class-meeting in the Wilmington Conference is from one-third to two-fifths of the membership. Do we understand that the majority of our members are neglecting the means of grace, and are thereby subject to disciplinary action?

PERSONAL.

There are twenty ministers' sons among the members of the Cincinnati Conference.

Mr. Bright, who recently died at Wallongong, Australia, bequeathed \$200,000 to the English Wesleyan Sustentation and Church Extension Fund.

Prof. A. G. Bell, a son of Alexander Melville Bell, of Canada, before he invented the telephone, had devoted his life to a study of the voice and acoustics.

The Rev. John W. Sandborn, of Genesee Conference, has been selected a member of the American Association for the Advancement of Science. He was recommended under the head of Ethnologist and Anthropologist.

—Mr. George Bancroft, our eminent and venerable historian, reached his eighty-fourth birthday on the 3d ult., in excellent health and thoroughly disposed to interest himself in the special literary labors which have won him so deserved a reputation.

—Mrs. Robinson is assisting Rev. Charles P. Masden in a glorious revival in St. Louis, Mo. Sixty have been converted. Many are under conviction.

—Rev. Dr. Newman Hall of London, preached at Boston recently to a crowded congregation. He declared himself a total abstainer, a blue-ribbon man and a persistent advocate of temperance practices.

—That remarkable man, the Rev. Dr. D. D. Whedon, is still alive, and, contrary to the prophecies of his physicians, is gradually recovering. He is still very weak, and the prospects of a permanent convalescence are dim. But, at latest advices, he was able to

sit up comfortably in an easy chair for an hour at a time; and such progress toward health as has marked the last few days, if continued, would soon enable him to again wield his powerful pen.

We hear that the learned Pandita Ramabai, who recently announced her conversion to Christianity, has been appointed teacher of Oriental languages to the Ladies' College, Chilterham, Eng. The lady is an accomplished Sanskrit scholar.

PERSONAL.—Rev. John O'Neill of the Phila. Conf. now pastor of Springfield charge, Chester, Co., Pa. served one term as pastor of church in North East, Md. prior to the organization of the Wilmington Conference.

ITEMS.

The N. Y. Tribune says: "It is remarkable how quickly the Waterbury Watch has stepped into popular favor. No doubt the secret of its instant success has been the fact of its excellence. No amount of advertising could push into favor a poor article. The Waterbury is good and cheap."

A Sportsman's Manual.

As the autumnal gunning season draws nigh, a demand arises for information concerning the best ranges for game, and the waterways most prolific in fowl. For the purpose of supplying such a demand, the passenger department of the Philadelphia, Wilmington and Baltimore Railroad has published a work entitled "A Paradise for Gunners and Anglers."

The book is distributed gratuitously, and may be procured by addressing James R. Wood, General Passenger Agent, Philadelphia, Wilmington and Baltimore Railroad, Philadelphia, Pa.

Three Good Lessons.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said: 'Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep.'"

"What does grandfather mean by that? I said to myself. I don't expect to have a sheep. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep the words out of my head. Then I thought of Sunday's lessons, 'Thou hast been faithful over a few things, I will make thee ruler over many things,' I began to see through it: 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'"

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me, came to buy goods and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quick-

er than I did that of my grandfather. "Well I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea-merchant, called in to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you.' Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates.

Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.—Church and Home.

Walter Satterlee, of New York, who appears to be so much in demand for illustrating books for young folks, has furnished twenty-eight of the illustrations for a holiday book entitled "Stories in Rhyme for Holiday Time," by E. J. Wheeler, to be issued by Funk & Wagnalls. The illustrations are said to be excellent specimens of the artist's most striking work in this line.

Quarterly Conference Appointments.

Table with columns for District, Quarter, and Appointments. Includes Wilmington District—Third Quarter and Easton District—Third Quarter.

Table with columns for District, Quarter, and Appointments. Includes Dover District—Third Quarter and Salisbury District—Third Quarter.

Table with columns for District, Quarter, and Appointments. Includes Salisbury District—Third Quarter.

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WANTED. If any person, reading this notice, has or can secure a copy of the minutes of the next session of the Wilmington Conference, which he is willing to part with, the undersigned will be glad to buy it.

WANTED. A man and wife for general farm and garden work. Must be able to milk. Write to Cook and do general house work.

Pastors or Trustees. About to build or remodel churches should read our New Handbook on Church Building, Ventilating, Stained Glass and New Material for Fresco Painting.

In the Protestant Episcopal Congress, during the discussion of "Missions and Evangelistic Preaching," Rev. E. W. McDonald opposed the methods of the Salvation Army. Rev. Dr. McVickers, of Philadelphia, took the view that the missions included all agencies everywhere that bring men to God, and gave a description of the work in Philadelphia. Rev. Dr. Clinton Locke, of Chicago; Rev. Mr. Osborne, of Boston, and others joined in the discussion, after Congress adjourned.—Philadelphia Press.

Our Book Table.

The Pulpit Treasury (E. B. Treat, New York) has been consolidated with the Southern Pulpit of Richmond, Va. By this step the Southern field is added to that hitherto covered by this New York evangelical, and ably conducted monthly.

An Old Sailor's Yarns.

BY CAPT. ROLAND F. COFFIN.

If ever a yarn smacked of the salt sea-waves, certainly these yarns do. It is not a common thing for one who has for years served as a sailor in all positions, from before the mast to the captain's cabin, to have the literary art this author displays in relating his experiences. They treat many phases of seafife, from whaling in the south seas to blockade-running in the late civil war, and what can be more freshening and enjoyable than a yarn of sea-life? Published in FUNK & WAGNALLS' (10 and 12 Dey Street, N. Y.) Standard Library. Paper, 15 cents.

Art Notes.

Mr. C. D. Weldon, of New York, whose painting entitled "The Wedding Dress," attracted so much attention at the last Academy Exhibition, and was bought by Mr. Graves, of Brooklyn, for \$2,000, has been engaged during the summer upon illustrations for "The Bantling Ball," a poetical satire upon New York society, to be issued anonymously by Funk & Wagnalls.



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On and after Wednesday, June 23th, 1884, trains will move as follows. Sundays excepted:

Table with columns for 'GOING NORTH', 'GOING SOUTH', and 'MIXED'. Lists stations like Rehoboth, Lewes, and Georgetown with corresponding times.

Between Harrington and Lewes.

Table with columns for 'GOING NORTH' and 'GOING SOUTH'. Lists stations like Frankfort, Stockton, and Georgetown with corresponding times.

Bet. Franklin City & Georgetown.

Table with columns for 'GOING NORTH' and 'GOING SOUTH'. Lists stations like Franklin City, Stockton, and Georgetown with corresponding times.

P. W. & B. Railroad.

Trains will leave Wilmington as follows:

Table listing train schedules for Philadelphia and intermediate stations, including times for Philadelphia, New York, and Baltimore.

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COWGILL'S REDWOOD MAPLE.

MAHOGANY and WALNUT. In a letter from Rev. Wm F Dawson, of Houston, Del., he says: "All are delighted with the beautiful finish that your stains and varnish give."

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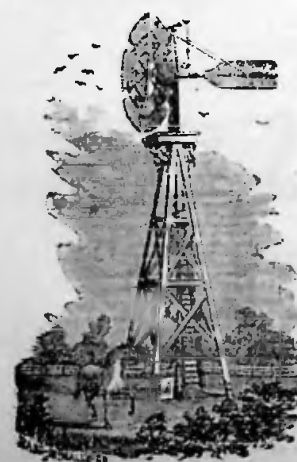
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