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REV. T. SNOWDEN THOMAS, A. M.,
Editor.

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FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 Cents.

I HAVE TAKEN ALL TO JESUS.

I have taken all to Jesus—
Cares, vexations, deep depression,
Longings that could not be met
But by constant, stern repression.

I have taken all to Jesus,
Left with him a past polluted,
And a present pierced with anguish—
Sorrow planted, joys uprooted.

I have taken all to Jesus,
All the ill I have committed;
All the good I've failed to render—
Evil cherishings permitted.

I have taken all to Jesus,
Left with him my life, and given
Over to his blessed keeping,
Ev'ry hope for earth and heaven.

I have taken all to Jesus—
Not a secret wish withholding;
And I have the rest and rapture
Of his sweet and perfect folding.

I have taken all to Jesus.
All I dread and all I treasure,
In return he gives me leading,
Peace and gladness without measure.
—London Methodist Recorder.

Public Prayer.

Public Prayer is a vital portion of the worship of the Lord's Day and forms one of the most important features in the service of the sanctuary. It is something very different from secret prayer where a man is alone with his God; where he can open his heart under the divine eye, and be entirely unconscious of any other presence. It is something quite different from the social prayer offered in a circle of religious disciples and those in sympathy with the services of the hour, where a wider scope may be given to personal spiritual wants, or be more narrowly limited to certain immediate blessings desired. It is a general expression of adoration and reverence in behalf of all the audience, the offering of gratitude and praise for public and common blessings; it is the open and humble confession of sin, the believing and thankful recognition of the divine plan of mercy in Christ Jesus to pardon all iniquity and to cleanse the heart and life. It is the time to recognize God's hand in any signal providence, national or local, which may have occurred, or to ask His intervention in any public calamity or effort for reform. Scripture enjoins sincere prayer for all rulers, and by natural inference for all in charge of important public interests, like the schools for the training of children and youth, and the places of confinement for the victims of their vices and crimes. Before we pray for our daily bread, we are taught in that wonderfully comprehensive prayer recited by our Lord, to remember the kingdom of God upon the earth and its spread and triumph among the nations. Naturally the public prayer will close with an earnest petition for the presence of the Holy Spirit, and His benedictions upon the word about to be spoken.

We have been struck, after considerable opportunity of worshiping under the ministry of a large number of clergymen, with the limited character of many of the public prayers in which we have joined. They were confined to the main thought of the Scripture about to be expounded, or to some development of Christian experience, or to the adaptations of the Gospel to all human discipline, excellent enough in their way, well adapted to a social prayer-meeting, but failing to meet the requisitions of a public service of worship. Such ministers never think of praying for the President and the country, unless the Fourth of July comes upon the Sabbath. They never recognize the hand of God in pub-

lic events, never pray for the teachers of schools and colleges, for the tempted business men in their congregations, for young men just in the deciding hours of life, or for those who minister to the sick in moments of imminent peril.

The opposite to this is the prayer of information far more to be deprecated. Such prayers are often running histories of the events of the week, intimations to the Lord of the different characteristics of the persons present in the audience, a full statement of the plan of salvation, and of what it is necessary for God to do for sinners; a recital, when another is to preach, of the work he has heretofore done, and what he is now doing for the church, with a representation of the general conditions of the church. All this may be uttered in a very reverent way, the sentences often commencing in a supplicating form, but wandering away into recitals, addresses, or exhortations. This is not prayer; it is poor preaching upon one's knees.

Sometimes the prayer is a simple ebullition of emotion. It commences in a high strain of exalted feeling, and sweeps on in bursts of sentiment or simple sound. It is intended, perhaps, to awaken the religious sensibilities of the hearers. In the instances of the more susceptible it may be successful. This, however, is not prayer, but an exceptionable form of praise.

Some ministers, singularly enough, have shrunk from any preparation for public prayer. But public prayer, of all the services of holy worship, should be thoughtfully considered. It is not in the expression of his own manifest temporal and spiritual necessities, or of his own adoring sentiments, that the preacher bows in worship. He bears a censor to be filled with the prayers of the people. He is to represent the worship, the want, the penitence, the trust, of the great congregation, and to ask of the Almighty Father blessings upon his own land and upon all the nations of the earth, for He has made us brethren. We would not advise the committing of prayers as some do, nor the writing out and reading of them as we have known others to do—the very knowledge of which destroys in a measure their devotional influence over the hearer—but we would counsel their careful consideration. One of our now venerable ministers, whose prayers are remarkably comprehensive and devout, says that in his early experience he was sometimes greatly embarrassed in his public prayers, lacking both freedom and breadth in them. He made the matter a subject of prayerful study, read the ancient collects which embodied the devout supplications of holy saints, and such collections of prayers as he could obtain. In this way he greatly enriched his own religious experience, enlarged the scope of his petitions, and became accustomed to reverent and spiritual expressions in his public supplications.

The public prayer should have no eccentricity about it to call attention to itself. It should avoid all personality. There is no greater profanation of worship than to make prayer the means of pointing an arrow of rebuke or administering a public admonition to some well-understood member of the congregation. It should be humble, reverent, elevating, drawing all souls into the presence of the Most High God, and turning all eyes to the world's only Saviour. It should be restful and comforting. It is hardly the

place to preach the divine retributions in the attitude of prayer. We should rather pray for the Divine mercy upon the resisting sinner. The public prayer should bring the audience into fresh sympathy with God's great work of redemption upon the earth, and seek to quicken the sense of personal responsibility in securing its consummation. It should be a service for holy worship for the benefit of all, in which solemn adoration and praise, humble confession and supplication for public and spiritual blessings, with immediate requests for special aid in the worship of the hour, should be judiciously intermingled. Of course we have not forgotten the vital relation of the Holy Spirit to all true prayer. His absence renders all prayer of little benefit. His presence does not change the laws of mind or of utterance, and His grace will be more readily bestowed where his offices are thoughtfully apprehended and the true ends of worship are devoutly considered.—*Zion's Herald.*

At Evening Time.

All through the days of my earthly life, because of defective views of what ought to be, I have misjudged God's providences. It could not have been otherwise. His providences are a great deep. Here are complications that utterly baffle all finite thought. Here is a secret whose place in God's government has been wisely determined by himself. It becomes me, therefore, without questioning, to listen while he speaks. He continually says in his providences over me: "Be still and know that I am God."

But at evening it shall be light. When this day of probation is over, these glimpses of his love which I sometimes enjoy will open into sublime knowledge. No more will I question his love in his dealings with me. Then, without any doubt, I will be able to see things in their hidden relations. Instead of only looking upon the dial-plate, I will be permitted to inspect the different parts of the machinery hitherto invisible. Then will the adjustment of part to part be manifest, and be the occasion of eternal joy.

Here, amid great obscurities, knowledge is acquired. Even under the most favorable circumstances that knowledge is fragmentary, and is often marred by errors and human infirmities. It dawns upon me usually through rifted clouds, parted by costly effort. But there comes a time of light when knowledge, full-orbed, will break upon the soul. I shall then know by an easy intuition, not by tedious processes of induction.

In this life God does not deem it best to give me a reason for his ways toward me. There have been times when my sensibilities have not been greatly moved by Gospel motives, although it was the desire of my heart that my feelings might thus be stirred. Hereafter I will see that this would have contributed to my highest welfare. All this will be made plain. The reasons it would now be impossible to give. I am so situated during my probationary period that I cannot appreciate these reasons. One thing, I know, in the light of that future, I will see how God has been acting in love toward me every step of my life journey.

While yet in the flesh I often think and speak of spiritual things without perfect insight. I may speak, for example, of what God ordains and what he

permits, as though his care and love were any less, in any aspect we may take of his providence. These are words used only to accommodate my present weakness. But in the future I will no longer speak or think, as a child. Then I will be gifted with a full understanding. No longer will truth be seen enigmatically. "When that which is perfect has come, then that which is in part shall be done away."

All hail! blissful evening time! The earthly pilgrim, descending the rugged slopes of the mountains over whose winding paths he has traveled with weary footsteps, enters at last thy holy light. Here he will find eternal refuge from sorrow, and will repose amid unbroken sunshine. Here he will no longer need the knowledge that vanisheth away. That city "hath no need of the sun neither of the moon, to shine on it; for the glory of the Lord will lighten it, and the Lamb will be the light thereof." That city blessed be God, is the city of the "evening time"—the bursting dawn of an eternal morning.—*Christian Advocate.*

The Natural Bridge in Virginia.

The great Natural Bridge is located in the south-eastern part of Rockbridge county. It is reached by either the Shenandoah Valley or the Richmond and Allegheny Railroad. From the cars we ascend to high ground, two and one half miles distant. The land surrounding the bridge is now owned by a company, who have by different purchases come to possess 2,500 acres. This they are converting into a mountain park, which in time will be one of great beauty and attractiveness. They have built an observatory on a commanding hill, three-fourths of a mile from the hotel, which gives a magnificent view of the valley of the James, of the Blue Ridge for a distance of one hundred miles, and of the peaks of Otto, beyond, which rise to the height of 4,200 feet.

Standing on the bridge, your first surprise is to see the deep, narrow chasm beneath you. It is only 215 feet from where you stand to Cedar Creek below, but the distance seems much greater because of the perpendicular walls on either side, only 100 feet apart. You had better not trust yourself long to lean upon the railing and look down, lest you grow dizzy. It is from the edge of rocks at the side of the bridge that you have the best view of the chasm. The depth is appalling. There are few such ravines on the continent.

But you must go under the bridge to get the best view of that structure. Standing directly under it, you may look up and have some realization of the magnitude of the place, and of the span of stone above you. Twenty-eight persons might stand on your head, forming a living pillar, before the head of the topmost one would touch the under side of the bridge. Then there is 55½ feet of solid rock, 100 feet wide, fixed in the rocky walls which stand on either side. The space beneath the hole, the existence of which forms the bridge, is of such dimensions that it would require 1,440,000 cubic feet of stone to fill it up.

From a point about 200 feet above the bridge you get the best view of it. It stands before you in all its massiveness and sublimity. You may have expected to see much, and you are not disappointed. The pictures so familiar to

you have failed to give you a just conception of the object itself. All great objects of interest usually have associated with them many inferior things, which are supposed to add to their attractiveness. So we were told of the cave, and the falls, the American eagle, and the profile; and we saw them all; but the wonder of the Natural Bridge is the bridge.

The thought is ever present in the mind. How came this bridge to be? What were the forces of nature which produced it, and when was it formed? A careful study of the inclination of the strata of rocks at and above the bridge, and the topography of the surrounding country, leads us to reject the common theory that it was formed by the force of water. There may have been, and probably was, in the remote past, a much larger stream flowing down the ravine than there now is; but no stream that over ran here could have done what was necessary to form this bridge. It seems more probable that there was either more or less of a bridge here from the beginning—that is, from the time earth assumed its present permanent form; or that this is the remains of a cave which once ran through this ravine, the rest of the roof having fallen in and been carried away. Whatever the explanation of its origin, it is one of the great, grand, massive, sublime works of nature; and whoever, with a love for the beauties and wonders which the hand of the Creator has fashioned, travels that way, will be amply repaid.—*Rev. J. E. Wright, in Pittsburg Christian Advocate.*

How Can I Help the Church?

1. By praying for its prosperity, its purity, its power for good.
2. By attending all the means of grace regularly, and entering into them heartily; setting an earnest example to others in this respect, and inviting them to come also.
3. By speaking well of the Church, its workers, and its work, standing up for Methodism as others stand up for the churches of their choice.
4. By taking up some kind of work and pushing it on vigorously, whether the world frowns or smiles.
5. By living an upright and consecrated life, which will recommend religion always and everywhere.
6. By speaking to the pastor kindly, freely, and plainly—concerning the work of the church, offering suggestions, asking counsel, and telling him of any who are sick or in need of special pastoral attention.
7. By abstaining from any word that might create prejudice or unpleasant feeling toward either pastor or people—by shunning all talebearing as I would shun the pestilence—by discountenancing and frowning upon all insinuations, however slight or sly, which tend to cripple the influence of any one who is trying to do good.—*Church Tidings, Media.*

A plea for a downright, strong, vigorous Christianity is timely on account of the religious superficialness that marks the present. The great primary truths of Revelation are not held with that firm, life-like grip with which the fathers and the martyrs held them. Religious belief has grown limp and religious life lame. In the Sabbath-schools transient lesson leaves have supplanted the Bible and the catechisms; and there is more skimming than studying.—*Christian Intelligencer.*

Temperance.

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

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

One bushel of the best corn will only make three gallons of whisky; but a little strychnine easily raises the quantity to four gallons. This is so universal that four gallons is now an average yield. One drug-house in London, in 1867, sold more strychnine to a liquor-house than the whole city could use medicinally. Mark the progress in evil. A distiller adds one-fourth by the use of strychnine. The wholesaler takes this adulterated stock and doubles it by the use of stramonium and opium. The retailer gives it another turn. He doubles it again by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land.—*Dr. Fowler.*

History Repeats Itself.

"Papa, did you ever smoke when you was a boy?" asked a ten-year old Brooklyn lad, who was vigorously chewing coffee to disguise the vile odor of a cigarette which clung to him still.

"Yes, once," replied the father as he sniffed the smell of tobacco in the air.

"What did your papa say?" asked the boy, with unusual interest.

"He didn't say a word, my son; but this is what he did when he found it out."

When the father finished the temperature of the scion was several degrees hotter than the ambient atmosphere.—*Ex.*

Cause for Alarm.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit grew too strong.

"Oh, there's no danger; it is a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so. But I assure you there is no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?"

"The first trial utterly deprived me of appetite for food. I was alarmed when I realized how insidiously the habit had fastened on me, and I resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again.—*Selected.*

The Superintendent of Elmira Reformatory says that drunkenness can be traced in the ancestry of more than a third of the convicts sent there; that only one in four of their parents has received a common-school education, and that nearly as can be ascertained, the home influence in half the cases has been distinctly vicious.

Irreverent jokers put a gallon of whisky into the baptistry of an Indiana church, after the water had been fixed for the immersion of a reformed drunkard. But their trick was turned to serious account by the victim, who, standing on the edge of the tank in his dripping robes, described the outrage to the congregation, and delivered a ringing speech for total abstinence.—*Indianapolis Journal.*

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 34.

Two good stations, and at least two moderate sized circuits have grown out of the Lewes charge, as Bro. Kemp and I found it in 1852. New and handsome churches, at Lewes and Milton, have taken the place of those we preached in, which, although roomy, were not large enough for the congregations on even ordinary occasions, and at quarterly, or protracted meetings were always overcrowded.

At Milton, there was no other church except the Methodist Protestant, and their new edifice was not then completed. When Bishop Lee, of the Protestant Episcopal Church, visited the town, he was always courteously invited to occupy our house of worship; and, having been raised an Episcopalian myself, I was invariably present, and from early associations, enjoyed the service very much.

The Church at Lewes was less imposing than either the Episcopal or Presbyterian; in both of which we were sometimes called to officiate. I remember a happy incident, which occurred soon after I commenced my labors there. A funeral service was appointed in the old Episcopal Church, and their being no other minister on hand, I was requested to officiate. The sermon was on the "rest that remaineth," and toward the close I referred to a tombstone which attracted my attention, as I walked along the path to the church door, on which an emblem was carved that had suggested the text, and was a sermon in itself. It was a pilot boat at anchor inside the Breakwater. "This," said I, "presents a scene of quiet security, in contrast with the buffeting winds and waves outside the Cape; where night with its uncertainty, and storm with its fury are feared no more. Such is life, and its last sleep in Jesus. There's poetry in that simple picture, which affection has placed on an adventurous sailor's monument. No more significant thing could his sorrowing family have done to express their hope, that he had gained the port of everlasting peace.

My incidental allusion started some tears. I noticed several who were affected, although I knew nothing of the circumstances; but it seemed I was correct. A respected citizen and skillful pilot lay buried there, and his noble sons had erected the stone. I afterwards saw some of the family converted at our altar, during a protracted meeting; and was told, that the reference made that Sunday afternoon to the father's monument so touched their hearts, that they always were present in my congregations thereafter. I noticed also, as we left the church, and concluded the service at the grave, quite a number standing round the monument, which I suppose stands there yet, with its poem in marble,—the boat at anchor. Some had never thought of the meaning before that hour.

I took occasion to spend all the time I could spare about the beacon on the Cape, and the huge sand hill which in the course of a preceding generation or two had completely submerged a pine forest, so that we could walk on its surface among the tops of the tallest trees.

Another place I visited frequently was what is now known as Rehoboth Beach, with its little lakes of clear fresh water so near to the rolling surf. I remember writing a series of letters descriptive of the spot, and suggesting its advantages as a place of Summer resort, and a future city, to one of the Wilmington papers. Twenty years from that time I was one of a large excursion party from the neighboring cities, to inaugurate the very thing I had dreamed of. Hotels and cottages were then being built, and a camp-meeting started, but notwithstanding the best intentions of its founders, the original design has been somewhat perverted, and uncertainty hangs over the future prospects of Rehoboth Beach.

I may now ask my readers, if they have not grown tired of these reminiscences, to accompany me once around the circuit.

Let us begin at Slaughter Neck. It is a bright May morning, and there is a country congregation above the average. Lemuel Draper and wife, Micrs Draper, and his venerable father, the Bennett family, and Thomas J. Davis and their neighbors are present. Those bright little boys and girls in their places, are the children of Bro. and Sister Davis. They have nearly all, since then become preachers, college instructors, or missionaries. Rev. Wm. P. Davis now stationed in Camden, N. J., is one of the lads I used to preach to. The sermon is over, the class led, and off we go to dinner at Bro. A. Ingram's on the road to New Market, a village and church in the pines. Here the people are more lively, and enjoy "a shout in the camp," at every service. On we drive to Milton; high old pulpit; floor and galleries full; preaching for the third time, but easy work, on account of good attention, and intelligent appreciation.

Next Sabbath it is Milton morning, White's, afternoon, and Zion at night; third Sabbath, Lewes morning and night and Connolly's Chapel afternoon; fourth, Millsboro, Bethesda, and somewhere else, generally back to Millsboro at night.

This left Unity, Harmony, Israel, Rehoboth School house, and Redden's, or Bethel, for week day services. The Harmony and Israel churches were composed of thrifty colored people who claimed Indian origin. They would not affiliate with negroes, and suffered a good deal of persecution in consequence.

We had two camp-meetings projected and one of them in a new plan had been assigned to me; but in the midst of preparations, I was stricken down with what proved to be a dangerous illness, I managed to reach Philadelphia, where I lay at the point of death several weeks. Good nursing, under the Divine blessing brought me slowly through; and though reduced almost to a skeleton, I started back to my circuit, as soon as I was able to travel. After a little, recovery became rapid, and I was able to visit a camp-meeting at Zoar, and one on Bridgeville circuit, preaching at the latter for the first time in five or six weeks.

When just ready to enter on our Fall campaign of protracted meetings, I was informed of my mother's dangerous illness. After seeing me safely over my attack, she began to fail. I was summoned home by telegraph, and entered the house softly at a very late hour one night. She said she could not die until I came, and seemed to know, before any one else was aware of the fact, that I had arrived. We were all, father and four boys of us, soon around her bed. "How is it, mother?" I asked; I was dismayed to learn from her lips that her soul was in great heaviness. Why should one, of her life-long communion with God, be cast down? But I had known such trials of faith, and proposed prayer for light and help through the dark valley. "Yes," she eagerly responded, "I would rather go with the shout of victory. Pray that I may have a full manifestation of my Saviour's presence now."

While in prayer and pleading, I came to the words:

"The opening heavens around me shine,
With beams of sacred bliss;
While Jesus shows his mercy mine,
And whispers I am his!"

the moment of triumph came. Timid and gentle as she had always been, and modest in self depreciation, we were thrilled to hear her shout, "glory, glory!"

For some time she was endued with uncommon energy, in addressing each of us by turn; and telling how long and ardently she had prayed for me, until God assured her, three thousand miles away, that I was saved. She then died in holy peace.

After we laid her precious dust away in the grave, I resumed my work with a chas-

tened spirit, but put on no sable badge of sorrow, as I hope no one will for myself. In my judgment, it is an erroneous custom, this "going into mourning," according to the dictates of arbitrary fashion.

In the absorbing interests of our revival work, I soon became cheered and blessed; not that I was left without a mother, and had no longer a home on earth, but that she was

"Far from a world of grief and sin,
With God eternally shut in."

Historical Sketch of the Wilmington Conference Academy.

BY REV. R. W. TODD.

CONCLUDED.

After the destruction of the Academy building by fire in the spring of 1876, the question arose as to whether we should rebuild, or, with the insurance and the proceeds of the debris and grounds, pay off the indebtedness, and relinquish further effort to provide for the educational needs of Peninsula Methodism. Of course only one result could be the outcome of the deliberations of such a body of men as that to which this great interest had been entrusted; and by the time of the next session of the Conference, the restored buildings were nearly ready for occupancy.

So much less was the cost of rebuilding, and so great the gain by contracting on a cash basis, that, with the \$30,000 insurance money, the Academy building was restored, and the old debt reduced by the greater part of \$10,000. Nevertheless there was a bonded indebtedness of \$15,000, and floating debts of more than \$10,000, which by the failure of the school to pay its way, were being continually increased. Adverse criticisms of the management—which no one will claim was without mistakes—caused a large part of both the ministry and the laity to lose confidence, and to decline further financial support. Meantime the trustees, in the face of these discouragements, had faith in God, and faith even in their critics. Time and again they pledged their honor and private property to borrow money to tide the Academy over the numerous financial shoals that threatened to strand it.

During all these dark days, the school was under the able principalship of Rev. J. M. Williams, A. M., who worked heroically, and, probably, to his own financial loss. But just as a tide of prosperity was setting in, he resigned to accept the Presidency of the Wesleyan Female College, Wil., Del., and R. H. Skinner, A. M., was chosen his successor. During his first year, the increase of students enrolled was 64 per cent. over the previous year; and from that time the patronage of the Institution has gradually increased, until now there is not room for all who apply for admission. The large increase during Prof. Skinner's first year, was partly owing to the fact that the Academy was first opened to young ladies at that time. Under Bro. Skinner, the Academy began for the first time to pay a rental to the Trustees. This has varied from year to year, from four hundred and fifty dollars, to over one thousand dollars. The report of Rev. A. W. Milby for last year, credits the Academy with an income from tuition of \$11,832.20, but the figures must have gotten egregiously misplaced. But, the cost of needed furniture and additional musical instruments, and the failure of the income from rent and educational collections to meet the interest on the \$25,000 debt with certain absolutely necessary incidentals gradually run up the indebtedness to the sum of \$27,000. The friends of the Academy became alarmed; its enemies, or rather its critics, said, "I told you so!" and at the Conference session of 1881, the trustees were at their wits' end. Not knowing what else to do, yet profoundly conscious that "something must be done," they requested the appointment of Rev. E. L. Hubbard as agent, to raise the amount of the floating indebtedness, and thus relieve the

Academy of its embarrassment. The Conference, critics as well as friends of the management, endorsed the request and pledged the agent their hearty cooperation; and he was duly appointed by Bishop Bowman to his homeless circuit and thankless task. Had it not been a matter of such real seriousness and stupendous importance, there was much in the developments of the few months next ensuing, that, to the humorously inclined observer, would have been decidedly grotesque. So heartily did some cooperate with their agent in the form of hesitancy, obstructive criticism, and opposition, that, about the last of September, with enthusiasm and faith down to zero, the dear discouraged brother appeared before the Board of Trustees and almost begged for a release from his engagement.

In this interview with the Board, it became apparent that the agent's failure to realize his and our expectations, was largely due to false impressions that had been made in reference to the citizens of Dover, and the management of the trustees, by those who had not informed themselves as to the real situation of affairs. At the suggestion of Bro. Hubbard, seconded by the Board, the writer undertook the task of giving facts and figures, and answering these numerous criticisms, in the *Conference Worker*, (now the *PENINSULA METHODIST*.) Accordingly, after some two or three weeks laborious investigation of books and accounts, he prepared a detailed statement, showing the entire amount received from the beginning, on account of the Academy; how much from ministers; how much from laymen, and what proportion of this was received from citizens of Dover. The paper also showed how all the money had been expended; how much on grounds and buildings; how much on running expenses, insurance, and other incidentals; how much for salaries; and, finally showed how all the criticisms, touching bad faith, dishonesty and stupidity, were without reasonable foundation. By this time, however, the winter was upon us; all the pastors were busy; other collections and financial exigencies were pressing; and the agency, from which we had hoped so much, had failed to relieve our Institution of its embarrassments. It was not, however without paying results. It had as above described resulted in clearing away the mists of suspicion; in satisfying honest critics; and in showing "how not to do it."

Again was a plan proposed. It came from without the Board of Trustees. It was born of the heart of an invalid Christian lady, and was apparently a providential suggestion. It was incontestably shown to be feasible, not only by explanatory articles in the *Conference Worker*, showing the how and the why; but by an actual subscription of over \$1200, obtained in a few weeks and with moderate effort by one of the Presiding Elders. But no sooner had the plan been proposed, than several friends of the Academy rushed into print to find fault with it, and to propose some other. One brother declared his ability and willingness to go out as agent, for a salary, contingent on and proportioned to his success, and relieve the Academy of its debt. But when, at the next session of the Conference, he was approached on the subject by a representative of the Board of Trustees, he was found to be too shrewd a lamb to follow his own scheme to such a slaughter. He and his coworkers could at least congratulate themselves that they had again demonstrated for the patient Board "how not to do it."

Before the next Conference, our dear brother, and faithful friend of the Academy, Chas. M. Wharton, Esq., had ascended; leaving a contingent legacy of \$2000 to the Institution. How the equally criticised plan of "Children's Day" contributions, in the Fall of last year, and again in the Spring of this year, worked out the problem, is too fresh in our minds to require rehearsal. And now, standing proudly on the deck of the floating craft under its proudly floating banner, with our faith in God and humanity vindicated, it is our time to smile serenely and lovingly on all, and quietly whisper our gratulatory and congratulatory, little—"I told you so!"

The Sunday School.

The Story of Jonah.

LESSON FOR SUNDAY, NOVEMBER 8, 1885,
Jonah 1: 1-17.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Arise, go to Nineveh, that great city, and cry against it" (Jonah 1: 2).

I. FLEEING FROM THE LORD (1, 2).

1. Now—the Hebrew, "and," sometimes placed at the beginning of historical books to indicate connection or sequence, but also used inchoatively, as here, and in Ezek. 1: 1. Pusey alludes to this phrase, "And the word of the Lord came to . . . saying," as "stringing together the pearls of great price of God's revelations . . . uniting in one the history of God's words and works, and blending the books of Holy Scripture into one divine Book." *The word of the Lord came.*—The method, whether by dream, or voice, is not told us: perhaps he was seized by a sort of inspiration, which commanded him contrary to his will. *Jonah, the son of Amittai.*—We learn, from 2 Kings 14: 25, that Jonah belonged to Gath-hepher in Zebulun, a little town a few miles north of Nazareth, now called El-Meshed. Tradition, according to Jerome, assigns him to the reign of Jeroboam II; an earlier tradition identifies him with the son of the widow of Zarephath. *Arise, go to Nineveh*—a startling command, to make a long journey on a perilous and distasteful mission. *That great city.*—The Assyrian capital was said to be from fifty to sixty miles in circumference, and to be the largest city in the world. *Cry against it*—prophecy its destruction unless it repents. *Their wickedness is come up,* etc.—that is, their wickedness is such as to demand My interposition. Something of the degradation of Nineveh may be learned from the prophecy of Nahum, and from the sculptures which have been unearthed on its site.

"The mission of Jonah was intended not only to enlighten Israel as to the position of the Gentile world in relation to the kingdom of God, but also to typify the future adoption of such of the heathen as should observe the word of God, into the fellowship of the salvation prepared in Israel for all nations" (Keil).

II. FOLLOWED BY THE LORD (3-17).

3. *Rose up to flee unto Tarshish*—to flee to the west instead of going to the east, if Tarshish be rightly identified with Tartessus, the Phœnician colony in the south of Spain. *Went down to Joppa*—a seaport about fifty miles away, where he would be more likely to find the vessel he wanted. *Paid the fare*—fully committed himself to the voyage, and went on board. *From the presence of the Lord*—twice repeated in this verse. As a prophet Jonah stood in the presence of Jehovah, heard His messages, and transmitted them. In this act of deliberate self-will and disobedience, he attempted to abdicate his prophetic office, and to abandon the land which was especially honored by Jehovah's presence.

"Commanded to call to repentance the country by which his own people—nay, the people of God—were to be carried captive, he rebelled" (Pusey).

4, 5. *Lord sent out a great wind.*—"The sea is His, and He made it." The "stormy winds" fulfill His word. *Mighty tempest*—probably the Euraquilo, or "Levanter." *Ship like to be broken*—in danger of going to pieces or foundering. *Cried every man unto his god.*—Doubtless there were representatives of many heathen lands on board, and in each land there were many gods. Instinctively each one cried to the god in whom he had the most confidence. *Cast forth the rudder*—the usual precaution of lightening ship. *To lighten it of them*—R. V., "to lighten it unto them." *Jonah . . . down into the sides of the ship*—R. V., "into the innermost parts of the ship;" into the hold, perhaps as near amidships as possible where he would not feel so much the motion, and where he could be alone. *Was fast asleep*—worn out, perhaps, with his rapid journey; exhausted by mental strife; reckless and perhaps remorseful by turns. While others in terror prayed, Jonah, fatigued by the foul air below, and guiltily conscious that he had no longer a God to pray to, sunk to sleep.

"It is a testimony against atheism that every man had a god, and had the belief of a god; but it is an instance of the folly of a pagan that they had gods many, every man the god he had a fancy for; whereas man the god he had a fancy for; whereas there can be but one God, there needs be no more" (Henry).

6. *The shipmaster came to him.*—Perhaps they were about to cast lots, and he was dismissed, and sought for; perhaps the timbers tain, going below to see how the timbers were standing the strain, came across him

sleeping while others prayed. *What meant thou, O sleeper?*—Explain this skulking insensibility to the common danger, if thou canst. *Call upon thy God*—strange words these from a heathen to a prophet! *God will think upon us*—hear our prayers, and grant us deliverance.

"All maketh against thee, Jonah, that this heathen man should be more devout in his superstition than thou in thy true religion. I pray God the old Gentiles—Aristides, Plato, Socrates—condemn us not in that great and terrible day" (Abbott).

7. *Let us cast lots*—a frequent resort in ancient times for the determination of any doubtful matter. It was an appeal to God to settle the doubt. Perowne notes that there is no allusion to its use in the New Testament after the Day of Pentecost. *For whose cause.*—"The ancient Greek tragedy was founded on this idea—conscience attributing the storm to the divine displeasure" (Peloubet). *The lot fell upon Jonah.*—"The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16: 33).

8. *Tell us, we pray thee.*—The behavior of these imperiled men was certainly commendable. Though threatened every moment with destruction, they do not at once fling the culprit overboard. They ply him with questions, try to get at the bottom of his misdoing, and even then make a last struggle for the safety of the ship before acting upon Jonah's self-condemnatory advice. There must, also, have been something impressive in the prophet's manner and words, to have made them so reluctant to throw him into the sea.

9-11. *I am a Hebrew*—"the name by which Israel was known to foreigners" (Pusey). *I fear the Lord*—that is, I am a worshiper of Jehovah. The word "fear" is to be taken in its religious sense, not in the popular sense, of being afraid. *God of heaven, etc.*—not gods many, a god of the sea, a god of the land, etc., but the one God, the Maker and Ruler of sea and of land, and of heaven as well; an astonishing proclamation this to these heathen inquirers. *Men exceedingly afraid.*—Jonah had told them that he was a fugitive from this mighty God, and the present peril convinced them what a God He must be. *Why hast thou done this?*—R. V., "What is this that thou hast done?"—more exclamatory than interrogative. *What shall we do unto thee?*—Even though he confessed himself a rebellious servant fleeing from God's presence, there was something so peculiar and awe-inspiring in this man that they appeal to him to instruct them what to do. *The sea wrought and was tempestuous.*—R. V., "The sea grew more and more tempestuous." Jonah's confession did not calm the tempest. "His waves, battalions pursuing, demanded God's runaway slave" (Pusey).

"The inconsistency of believers is the marvel of the young Christian, the hardening of the unbeliever. Faith without love, knowledge without obedience, conscious dependence and yet rebellion, are the strangest marvels of this mysterious world" (Pusey).

12. *Cast me forth into the sea*—a remarkable submission to what must have seemed inevitable fate. He would gain nothing by remaining on board and going down with the ship; while to do so would involve the innocent in his personal destruction. He calmly faced the issue: "It is I whom the storm is pursuing; cast me into the sea, and the danger will cease."

"That Jonah does not cast himself overboard is a fact which illustrates in a remarkable manner that abhorrence of suicide which distinguishes the heroism of the Bible as contrasted with that of heathenism; for it would be hard to imagine any combination of circumstances that should so plausibly justify the deed" (Huxtable).

13-15. *The men rowed hard*—literally, "dugged with the oars." The wind was off shore; they could not beat to windward with sails; so they took to their oars—but in vain, the sea growing "more and more tempestuous." *To bring it to the land*—R. V., "to get them back to the land." *Cried unto the Lord.*—Ours could not prevail: Jonah must be sacrificed; but first these heathen call, not upon their own gods, but upon Jehovah, and deprecate the imputation to them of blood-guiltiness in the act which they are about to commit, and which was forced upon them by His providence. *Thou, O Lord, hast done as it pleased thee.*—We recognize Thy hand in this tempest, and in the lot which designated Jonah as the cause of it, and in the condemnation which he has pronounced upon himself. *Took up Jonah, etc.*—not a murder, but rather a solemn execution. *The sea ceased*—"stood still;" an immediate sign of the Divine approval, and a deliverance from their danger.

"To them, at least, thus died Jonah, a criminal pursued by justice, yet a repentant and righteous man, in death triumphing over death. Here would the mariner's story end; the story does not thus end. Beneath the

surface is deliverance, forgiveness, marvels of grace and prayer, and love and joy, and communion with God" (Martin).

16, 17. *Men feared the Lord exceedingly.*—His power and the severity of His judgments affected them, though the sea was now still. *Offered a sacrifice*—an immediate recognition on their part of His existence and might, and their obligations to Him for sparing them. *Made vows*—to be fulfilled in the future. *Now the Lord had prepared*—R. V., "and the Lord prepared"—appointed, not created. *A great fish*—"wrongly translated, in Matt. 12: 40, 'a whale,' where, as here, the original means 'a great fish.' The whale's neck is too narrow to receive a man" (Faustett). The preservation of Jonah for "three days and three nights in the belly" of this sea-monster, not being accountable for on any theory of natural law, belongs to the supernatural, or miraculous.

"There were in the sea fishes enough to serve the turn, and the Lord had one of them at hand to fulfil the design. The sun, the earth, angels, noisome insects, the Red sea, a king's daughter, the jawbone of an ass—so admirable is the Lord in the assistance of His saints, that one thing or another shall be borne to do them good in their bitter extremity, as if made only for that" (Abbott).—This special story of Jonah in the fish is selected by the Saviour for emphatic endorsement as an enacted type of His own three days' hiding in death. Still further; our Lord twice declares the truth of Jonah's story, as if He had in view the temptation which many would be subjected to regarding belief in the narrative. Now this testimony is ample" (Crosby).

FOR THE PENINSULA METHODIST.
Consecration.

Consecration is a theme more dwelt upon to-day by the Christian church, than any other. Ministers from almost every pulpit in the land urge upon the members of the church, the importance of a consecrated life. And what Christian is there who does not desire to lay all upon the altar, and have the "refining fire" consume all dross and leave the sacrifice pure? We pray:

"Take my life, and let it be,
Consecrated Lord, to thee."

Now very many times, in fact may I not say always, we have to help answer our own prayers. What will it avail if I pray unceasingly:

"Take my life, and let it be
Consecrated, Lord, to thee."

and yet go on keeping far away from Him? And are not many of us doing this very thing?

Consecration, as I understand it, is simply surrendering ourselves, our entire being to God, and then spending ourselves in His entire service. Our time belongs to Him. We must spend it for Him, doing His work. What! is every Christian man, woman and child to leave their homes and go about doing good? By no means, my friends. Most persons, and especially most women, are fully bound, first of all, to attend to their own home duties. "The trivial round, the daily task" is appointed us of God and He will hold us responsible for its performance. Every family duty, whether it be in our kitchens, our nurseries, or our parlors, should be performed "faithfully as unto the Lord." That servant girl who was convinced that she belonged to the Lord, because she swept the corners clean, had consecrated her time to the Master's work. And so we have from George Herbert:

"A servant with this clause,
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."

Said a female evangelist to a minister's wife whose time was fully occupied with the duties of her household, and those which naturally fell to her lot as her husband's assistant in the parish, "You should be engaged in God's work outside." The minister's wife replied, "I am fully occupied with God's work. Here are eight children He has entrusted to my keeping. I am to train them for His service. This with the duties consequent upon my relation to this people as their pastor's wife, is full enough to keep me from having any time to devote elsewhere." "Ah," replied the evangelist, "God has called me to a higher work than that of training children. I have left my child with my sister, and am going about my Master's work." False idea! What calling can be higher than that of a Christian mother? Far be it from me to underrate the work of our band of noble women, who go about doing good. They have their field and others theirs. The work of both is owned and honored by the Master. "As his part is goeth down to the that battle, so shall his part be like that trieth by the stuff; they shall part alike." All work should be Christian, and so, consecrated. The preacher, the statesman, the student, the lawyer, the physician, the teacher, the mer-

chant, the manufacturer, the day-laborer, all, should have an eye single to God's glory in their work, otherwise their time is mispent.

Our feet should be swift to run on errands of mercy and love for Him, and if they are consecrated, they will not incline to seek haunts where our Master is not honored.

Our voices should constantly be attuned to His praise. Not that we should be ever singing psalms, indeed I have heard sacred songs sung under circumstances which seemed to me to render the words little better than blasphemy, but that the voice be a kindly, gentle one, and never used in singing anything that is calculated to keep another away from God. How many are incited to impure acts by some song sung by a careless, indifferent person? Again how many have been led into the "liberty of the sons of God" by hearing a song of welcome or love addressed to them as coming from the Father? Among the earliest of my recollections is that of a group standing around a little country church, listening to the testimonies and songs of the Christians within. These Christians are holding a class-meeting. Bye and bye a voice sings out clearly:

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?"

An old lady is among the group on the outside, she catches the refrain and startled, inquires of a lady near, "What! is that so? Must I answer at the judgment seat of God for all my words?" "Yes," said the lady addressed, "it is all true." Then, said the old lady, "I'll be careful about my words after this," and she was.

Our lips should be our Master's filled with messages from Him. Oh how much they may do for Him! Speaking a word of comfort to some one who is ready to faint, standing up for an assailed one when we believe him or her innocent of the alleged offence; having a word of kindness for the unfortunate and erring, and, above all, being always ready to defend the cause of Christ directly, and, if need be, boldly.

If our ears are consecrated we will not listen to whisperings against a neighbor, and never will we seek those haunts where we know the holy name of the Deity is blasphemed or His cause spoken lightly of, except in the line of duty.

Our intellect should be especially devoted to the Master's use, and if it is, nothing of an impure or trifling character will ever have any charms for us. A lady, with whom I was on terms of intimacy, devoted the most of her waking hours to reading of a character that was anything but elevating. One day she was very sick. In the midst of a severe paroxysm of pain she cried out, "My Father what have I done that thou dost so afflict me?" She supposed herself to be alone with God, but another was near, a negro servant, and, astonished at the complaint, she burst out in this language, "Miss Kate, you have done enough, you have read novels." The servant evidently realized that her young mistress was not serving the Master with her intellect when she was reading "light literature." It is our bounden duty to gain all possible knowledge that will the better acquaint us with ourselves, the world around us and with God; but it is well for Christians to read the works of sceptical or immoral writers? The Ephesians, when they believed the word preached by the apostle, burned their books which taught the magical arts. Shall we be worse than they? Our intellectual labor in whatever line it may lead should be performed "as unto the Lord." The great divine, writer, law-maker, or inventor, who leaves God out of his plans obtains his reward—the praise of man, but not the plaudit of the Master.

Our earthly goods should be consecrated to the Lord. Now I am aware that there are some who hold that wealth excludes its possessor from heaven. I do not so understand the Scriptures. We are told that Abraham was very rich in cattle, in silver and in gold. Yet he is termed the father of the faithful and "the friend of God." Job was declared to be "the greatest of all the men of the East." Clarke says the meaning of this is "he was most eminent in wisdom, piety and wealth." His wealth was swept from him at a single stroke, but it was the *devil* and not the *Lord* who took it, and after his integrity was well tested "the Lord gave him twice as much as he had before." So we see the Lord gives riches but He entrusts them to us that we may use them in His cause. We are his almoners, and He requires that we dispense justly. But who would have a wealthy person give all he has to the poor, the church, or some benevolent institution? If there is such a person, he is a fanatic and knows not what he says. The case of the young man mentioned in the Bible, is a rare one,—a rich young man keeping the commandments, loved of Jesus, and yet clinging so tenaciously to his possessions, as to cause the Saviour to command him to sell all at

and give to the poor. There would soon be no one to help the poor if this command applied generally, and we know "the poor shall never cease out of the land. As stewards of God's bounty, the wealthy are required of Him to take care of themselves as well as to dispense to others. We should always be ready, in order to be consistent as consecrated ones, to give with a liberal hand according as God has prospered us. That devoted Christian DePauw, the most wealthy man of Indiana, has many very many demands upon his means. There is scarcely a church in all that region that does not call on him for help. When such appeals are made to him, if he is not himself sufficiently acquainted with the condition of things, he quietly lays the matter before some one whose judgment in the case is reliable, and asks if that is a suitable place in which to invest the *Lord's money*. If the friend deems it proper a suitable sum is always forwarded to the church.

Seeing then, what consecration is, can any one of us longer withhold from the Master that which is his own?

"Take my life, and let it be
Consecrated, Lord, to thee."

Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King,

Take my lips, and let them be
Filled with messages from thee.

Take my silver, and my gold
Not one mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my Lord, I pour
At thy feet its treasure store.

Take myself, and I will be
Ever, only all, for Thee."

M. E. P. H.

East Greenwich, R. I.

A Woman's Insight.

A woman's insight often finds a truth, while man's plodding reason fails to reach it. Manoah saw only death before him because he had seen God. But his wife said: "If the Lord were pleased to kill us, he would not have received a burnt-offering;" and she was right. Nearly thirty years ago, in our China Mission, Dr. Gibson was about to reject an applicant for admission to the Boys' School, because he was "so dirty and stupid," when Mrs. Gibson said: "Look at the boy's eyes; there's something in a boy who has such eyes." Woman's insight got Ing Kwang a place in the school, and saved to Methodism one of our most useful Chinese preachers and presiding elders. If Pilate had listened to his wife, who said: "Have thou nothing to do with that just man," he might have been spared the infamy of ordering the crucifixion of the Lord of life and glory.—*Christian Advocate.*

A good Christian mother had just come from her closet, where she had spent half an hour in prayer. "Mary," said a neighbor girl, "what makes your mother's face shine so?" "Why, mother has been in the room there, talking with Jesus." It was that which made her face shine so. And the love of Jesus shed abroad in your heart in all its richness, its sweetness, and its fulness will make your life shine with the radiance of holiness. A sweet, Christ-like influence will go out from you continually, attracting others to Jesus, because they are charmed with the beautiful life He is living through you.—*Exchange.*

Dr. Newman says that of all the letters received by General Grant from good people who were solicitous about his spiritual welfare, the one that touched him most was written by an aged Quaker, and ran as follows: Friend Grant—I am a stranger to thee. I would not intrude upon thy suffering, but I am anxious for thy soul. Trust in Jesus. He will not fail thee."

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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.

THE PENINSULA METHODIST will be sent free for the remaining months of the present year to any one subscribing now for the year 1886; in other words, we will send the paper from now until December 31, 1886, to any one enclosing to us, ONE DOLLAR, or paying the same to his pastor.

General McClellan.

The announcement of the sudden death of General George B. McClellan, at his home on Orange Mountain, N. J., early Thursday morning the 29th ult., fell upon his fellow citizens with painful surprise. He had been slightly ailing for three weeks, suffering at times severely from acute pains in his chest and about his heart; but these symptoms had yielded to medical treatment, and he was able to drive out daily. Since Sunday, the 25th he kept indoors, but was so well Tuesday evening that he joined a family dinner party; and invitations were out for a reception at his residence the evening of the day on which he died. How impressive a comment upon the words of Solomon; "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

General McClellan was the son of the eminent Philadelphia surgeon, Prof. George McClellan, and was born in that city, Dec. 3, 1826. After a four years' course at West Point Military Academy, he graduated, second in his class, in 1846, and was assigned to duty as brevet-second lieutenant in the corps of engineers. He served with distinction in the Mexican War, and was subsequently detailed for special duty in many important enterprises. In 1857, he resigned his commission in the army, and for three years devoted himself to Railroad engineering. At the outbreak of the rebellion, he was commissioned Major General of Ohio volunteers, and placed in command of the Department of Ohio, which then included the states of Ohio, Indiana, Illinois, and the western portions of Pennsylvania and Virginia. His successes in Virginia led to the organization of the state of West Virginia, and Congress acknowledged his services in a vote of thanks, July 15th, 1861. On the first of November following, General Scott retired on account of the infirmities of age, and on his recommendation, our young and successful Major General, was appointed by President Lincoln, General-in-chief of the armies of the United States. His conduct of the war for the twelve months ensuing has been the subject of severe criticism, crimination and re-primand being indulged in without stint; his friends claiming he

accomplished all that was possible under the peculiar difficulties and embarrassments of the situation, while his opponents have charged him not only with incapacity, but lack of genuine sympathy with the Union cause. During these months he executed his masterly change of base, from the Chickahominy to the James River, in the face of a more powerful enemy, and without the loss of a gun except in action: the Confederates losing nearly 20,000 while the Union losses were less than 16,000. He also reorganized General Pope's shattered army after that General's defeat at Bull Run, and by his victory at Antietam, Sept. 17th, forced General Lee to retire across the Potomac. Nov. 7th, he was superseded by General Burnside, and thereafter took no further part in the War. In 1864, he was the Democratic candidate for the Presidency, but received only the 21 electoral votes of Delaware, Kentucky and New Jersey; the other southern states being still in rebellion, of course had no vote. Of the popular vote 55 per cent. was cast for Mr. Lincoln, and 45 per cent. for General McClellan.

Having again resigned from the army on the day of the Presidential election, he took up his residence in New York City. On his return from an extended foreign tour in 1868, he was received with great enthusiasm; a furnished house was presented him in New York; and he was soon actively engaged in his favorite work of civil engineering. In 1874 he traveled abroad again going as far as Egypt. Having removed his residence to Orange Mountain, New Jersey, he was elected Governor of that state in 1877, by a plurality of 13,339. Since his retirement from that post in 1881, he has made another extended foreign tour.

General McClellan leaves a widow, the daughter of General R. B. Marcy, and two children, a daughter Miss May who with her mother was with her father when he died, and a son, a young man of twenty, a student in Princeton College. General McClellan was an Elder in the Presbyterian Church.

The following order was issued by the President:

EXECUTIVE MANSION, Washington, D. C., October 29th, 1885.—The death of General George B. McClellan, at one time Major General, commanding the armies of the United States, took place at an early hour this morning. As a mark of public respect to the memory of this distinguished soldier and citizen, whose military ability and civic virtues have shed lustre upon the history of his country, it is ordered by the President that the National flag be displayed at half-mast upon all the Executive Departments in this city until after his funeral shall have taken place.

DANIEL S. LAMONT, Private Secretary.

GROVER CLEVELAND.

The President's words of sympathy. WASHINGTON, October 29, 1885.—To Mrs. George B. McClellan, Orange, N. J.: I am shocked by the news of your husband's death, and, while I know how futile are all human efforts to console, I must assure you of my deep sympathy in your great grief, and express to you my own sense of affliction at the loss of so good a friend.

GROVER CLEVELAND.

The following general order was issued Thursday afternoon:

WAR DEPARTMENT, Washington Oct. 29.—With profound regret the Secretary of War announces to the army the death of General Geo. B. McClellan, formerly Major General commanding the armies of the United States, which occurred at Orange, N. J., this morning.

The fame and fame of this distinguished soldier and citizen are known and honored throughout the Republic. As the organizer of the Army of the Potomac, he made it capable of accomplishing great deeds; the lessons he gave it were never forgotten, and the spirit with which he animated it continued through all its eventful history. Subsequently, as its leader, he rendered great services to his country. His pure and noble character, his unselfish devotion, and the duty he performed in the hour of peril will cause his memory ever to be cherished with pride by the people of the United States.

WM. C. ENDICOTT,
"Secretary of War."

Governor Abbett has sent the following telegram to Mrs. McClellan:

STATE OF NEW JERSEY, Executive Department, Trenton, Oct. 29.—My Dear Madam: "I have just learned with profound sorrow of your distinguished husband. I speak not only for myself, but for all the people of New Jersey, who will join in the universal mourning for the loss of a pure and upright citizen and a great soldier. I wish most earnestly to take such proper official action as will do honor to his memory. I have directed Adjutant General W. S. Stryker to ascertain your wishes, so that the action of the Executive may be in full sympathy with your own feelings. I have the honor to be, very respectfully yours,

LEON ABBETT

To Mrs. Geo. B. McClellan, West Orange, N. J.

The twelfth Annual Meeting of the W. C. T. U. was held in Association hall, Philadelphia, Oct. 30—Nov. 4. About the stage and in front of the galleries were hung banners of various device emblazoned with Temperance mottoes. Suspended over the platform, were the words, "For God, Home, and Native Land," while a profusion of floral decorations added beauty and fragrance to the scene. Some 300 delegates were present from forty States and Territories, and the District of Columbia; among whom were ladies of national reputation as leaders in various departments of moral reform and culture; ladies of wealth, piety and high social standing in their respective States. A prominent city daily declared it to be "one of the most notable gatherings of women ever held in this country." The number of interested visitors reminded one of the large attendance at the General Conference of the M. E. Church, in the same building, in 1884. A general review of the work of the Union was given by department reports, as well as by the President, Miss Willard's address, Monday afternoon. The Committee on resolutions, through Mrs. Wittenmeyer, reported among others, one pledging the Union to the support of the National Prohibition party. Mrs. Foster submitted a minority report declaring it unwise for the Union to commit itself to any political party as such. These reports were discussed for several hours with great animation, and not a little warmth, and when the vote was taken there were only 29 who voted for the minority report, to 242 who voted against it.

The Union is active not only in strictly temperance work, but also in missionary labors for the religious benefit of Railroad employees, our sailors and soldiers, and the rescue of fallen and degraded women. Anthony Comstock, of such celebrity as a bold and earnest antagonist of the publication and circulation of immoral literature, was introduced, and made a brief and stirring appeal for hearty cooperation. The movement known as the "White Cross Army," which was brought to the attention of our readers in an article in the PENINSULA METHODIST by Rev. Alfred Smith, received emphatic endorsement in a resolution, which declared that while the Union approved of the statutes which inflicted penalties upon women for violations of the law of purity, they demanded in the name of honor and justice, that like penalties be inflicted upon men for like offenses.

We learn there was held recently in Bethel M. E. church, seven miles west of Seaford, Del., a unique family reunion. About 175 members of the Noble family, the same number of the Kinder family, and some 200 of the Davis family gathered together and spent the day, in listening to addresses recalling genealogical, biographic and historic incidents connected with the several families, and enjoying most delightful instrumental and vocal music. Revs. A. W. Milby, Edward Davis, P. H. Rawlins, and W. S. Robinson, and Col. McCarter of Preston, Md., made appropriate addresses. It was stated that Isaac Kinder, the progenitor of the

Kinder family, came from Germany in 1660, and first located in what is known as Dagsboro; that he worked for 20 cts. a day in order to raise the sum of \$20, which he owed for his passage; that he subsequently bought 150 acres of land some three miles west of Seaford, and walked to Philadelphia and back in one week to have his title papers properly attested. An account of the re-union and the addresses made are to be published for the use of the families interested.

Devotional meetings with special reference to revival work have been arranged for by our Wilmington city pastors, to be held Monday mornings in the lecture room of Asbury M. E. church. Laymen are earnestly invited to join in these services. Rev. R. H. Adams of St. Paul's, led the meeting last Monday. We hail with large hope these efforts to unite the working forces of our city churches, in a combined assault upon the kingdom of darkness. In union there is strength, and if all our city churches will cordially co-operate in such revival work, the very best results may be confidently expected. With more than fifty per cent. of the population under our influence, Methodism should take a front rank in all the moral and religious activities of our growing city.

At the recent meeting of the Bishops, the annual assignment of the Spring Conferences was made. The Wilmington Conference, to convene in Elkton, Md., March 4th, 1886; the Philadelphia Conference, to convene in West Philadelphia, two weeks later, and the Central Pennsylvania Conference, which will meet March 11th, are all assigned to Bishop Mallalieu. Bishop Hurst presides over the New Jersey Conference at Bridgeton.

Bro. Todd, in this number, concludes his historical sketch of our Conference Academy. As already stated, he has done this work at our request, and we think he has done it well. The friends of this important enterprise—and we suppose, whatever diversities of views there may have been during the difficult and discouraging work of fairly launching this educational craft, we are all included in this category now—will be gratified to have in so compact and satisfactory form, the main facts of the inception and establishment of this Institution. In their name as well as our own, we take pleasure in making acknowledgment to our brother for his valuable service.

Reopening.

Reopening of Asbury Church, of this city, tomorrow, Sunday Nov. 8th; the Preachers, Chancellor Sims, D. D. L. L. D., of Syracuse University, N. Y., 10 a. m., (half an hour earlier than usual morning service), Bishop H. W. Warren, D. D. 2.30 p. m., Rev. J. Richards Boyle, D. D., 7.30 p. m.

The audience room has been entirely reupholstered and frescoed, and a commodious extension built from the north wall, which enlarges the remodeled lecture room, and contains a handsome Infant Sunday School apartment and a church parlor, all tastefully furnished. The extension being furnished with a gable harmonizing with the main entrance, has the effect of a transept and affords a new entrance from Third Street. The walls are painted and blocks in natural tints on stucco, and greatly enhance the appearance of the edifice.

The occasion will afford rare opportunities for hearing the distinguished visitors, and Dr. Boyle, the pastor of Grace Church, who needs no introduction to a Wilmington audience. It is hoped that the venerable, but the rejuvenated mother church, will have the presence and help of all her children and grand children, and the friends of Methodism.

In illustration of the the miraculous preservation of Jonah, we think the following, eminently sensible, especially the concluding sentence. En.

Explanations of the wonderful deliverance have often been vouchsafed. That there are sea-beasts which can swallow a man entire, is beyond a doubt. The white shark, which sometimes measures thirty feet long, is quite able to do so. Captain King, in his "Survey of Australia," says that he caught one that could have swallowed a man with greatest ease. Blumenbach even states that a whole horse has been found in this kind of shark, and Basil Hall tells us that he discovered in one, besides other things, the whole skin of a buffalo, which had been thrown overboard a short time before. Ruysch says that the whole body of a man in armor has been taken from the stomach of such a shark. It is not uncommon in the Mediterranean, and is met with also in the Arabian Gulf and the Indian Ocean. It is affirmed by naturalists that sharks have the power of throwing up again, whole and alive, the prey they have seized! "I have heard," says Mr. Darwin, "from Dr. Allen of Forres, that he has frequently seen a diodon (globe-fish) floating alive and in the stomach of a shark." But all this does not account for the facts related of Jonah. It is, in fact, impossible to explain them by merely natural means. Yet his preservation was certainly not more miraculous than that of Shadrach and his companions in the "burning furnace" (Geikie).

We take the following from the *Smyrna Times* of the 28th ult.. The son referred to, has been a correspondent of the PENINSULA METHODIST. We tender our sympathies to our brother in this bereavement.

Rev. D. A. Price, of Millington, Md., died suddenly October 23d, aged 63 years. Mr. Price was licensed at an early age to preach, and 37 years ago filled the position of junior preacher on Smyrna circuit. He maintained an active relation to the church through his life as a local preacher. One of his sons, Rev. T. L. Price, is in the Methodist itinerancy now, in Illinois.

Help Upwards.

I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half-way up, my strength failing, I feared I should never be able to reach the summit, or get back again. I well remember the help given by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to get up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from that lofty height.

And so in life's journey we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus joined hand in hand, we shall go on conquering step by step, until the glorious eminence shall be gained.

Ah! how many need help in this world—poor afflicted ones; poor sorrowing ones; poor tempted ones, who have been struggling, not able to get up the step; trying, failing; trying, falling; trying, desponding; trying, almost despairing! O, give such a one help, a little kindly aid, and the step may be taken; and instead of dying in wretchedness at the base, he may, by a brother's hand be raised to safety, and finally to glory; Your mission is to be Christ to such, to take such by the hand; "for you to live is Christ."—Bishop Simpson.

The total amount received by British Protestant societies for Foreign Missions last year was \$6,039,930, an increase of \$141,650 over the preceding year.

Conference News.

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

North East Md, Rev. T. S. Williams, pastor; Very interesting and impressive services last Sabbath, the occasion being the third quarterly meeting for the year. A highly spiritual love feast, was followed by the reception of members, and the sacrament of the Lord's Supper. In the absence of Presiding Elder Hill, the pastor preached at night, and was favored to have the assistance of Mrs. Martha J. Inskip, in the prayer-meeting service after the sermon. Thus began a special effort for a revival.

Rowlandville and Mt. Pleasant, W. Galloway, pastor. We learn Rev. Joseph Robinson preached at Rowlandville last Sunday morning. Bro. Galloway is extending his labors to Bethel, near North East, an appointment formerly supplied by our Methodist Protestant brethren.

An interesting protracted meeting has been in progress for the past three weeks at Ebenezer M. E. Church, in the pastoral charge of Rev. Chas. F. Sheppard of Zion Circuit.

The revival services are still continued at Scott M. E. church, and the meetings are well attended and the greatest interest shown.

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

The anniversary of the W. F. M. Society of Millington M. E. Church was held on Tuesday evening, Oct. 27th. The pulpit and altar were beautifully decorated with flowers, and the exercises were of a very interesting character. A piece called "The Call of the Nations," rendered by six young ladies in the costume of six of the nations, was very fine. The singing was of a high order, conducted by James M. Mallalieu. Mrs. Sally W. Mallalieu ably presided at the organ.

A revival of deep spiritual power has been in progress at Townsend, Del., since Oct. 11th. Several have experienced the blessedness of transgressions forgiven. Many others are penitent. Last year's revival work stands like adamant. All are holding fast their profession.

Rev. E. E. White, pastor of Smyrna Circuit is having quite a successful revival at Bethel Church. Some seven or eight were taken into the church on probation recently, and good meetings have been held this week, attended with nightly conversions.

Wye Mills, D. Gollie, pastor. We are glad to learn of our brother's success; revival meetings of great interest have been in progress for three weeks, attended by large congregations and resulting in quite a number of converts joining on probation. The members rally around their pastor and the prospect is good for his closing the year on a flood tide.

Rev. A. P. Prettyman pastor of Talbot circuit writes:—The reopening of Bayside church took place last Sunday November 1st, when the hour for service arrived, the house was crowded. Rev. C. H. Richardson of Broadway M. E. Church, Baltimore, preached an earnest and spiritual sermon from John 12, 32.

After the sermon we made our financial statement, and asked for \$1100, the amount of our indebtedness. The people seemed to have come with the intention of giving and \$900 was raised, leaving \$200 to be raised at night. Night brought rain, but the house was two thirds filled with people. Bro. Richardson preached again, from Matt. 13, 31-32. We then proceeded to raise the remaining sum and success crowned our effort. Everybody seemed delightfully surprised.

Bro. Richardson did us faithful service both in his preaching and in the finances, and made for himself a warm place in the hearts of this people. Bro. Wathman a former pastor was with us and aided in begging. Mrs. Samuel Seth presided at the organ, and furnished us good music. This Church has been thoroughly remodeled, and by the untiring labors of the ladies, has been richly furnished. The entire cost was about \$1500. It is now one of the handsomest and most attractive of our country churches.

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

From Snow Hill, Md., we have the following: The S. S. Convention held here Oct. 16-18th was quite a success. There were representatives from a number of the schools of different denominations in the county. Revs. Baker and Furguson of Baltimore; Revs. Easley, Valliant Wilson, Devereaux and Todd of the M. E. Church; Revs. Elderdice and Edmonston of the M. P. Church; and Revs. Campbell and Wolverton of the Presbyterian Church, participated. Rev. Mr. Furguson preached Sunday morning in the Presbyterian

Church, and Presiding Elder Wilson in the Methodist Episcopal Church. Both sermons were on the S. S. line; and are highly spoken of, as able and impressive. In the afternoon a mass meeting of the schools was held in the M. E. Church, addressed by Revs. Baker, Furguson and Devereaux. It was highly enjoyable. The farewell meeting at night, in the Presbyterian Church, was addressed by Revs. Todd, Elderdice, Baker and Furguson; and Superintendents Bratten and Price. The singing was led by the combined church choirs, previously rehearsed for the purpose by Rev. R. W. Todd, and was spirited and often quite inspiring. Prof. Robinson arrived on Saturday, and aided efficiently in the musical program. Sunday School enthusiasm went up several degrees, and the fraternal feeling among the denominations was intensified.

Rev. W. F. Corkran writes from Gumboro, Del.: Perhaps some of your readers would like to know more of the particulars of the burning of the M. E. Parsonage of this place.

The fire is supposed to have originated from a bucket of soot and ashes taken from the kitchen stove on the preceding evening. My wife discovered the fire about 10 o'clock on the morning of Oct. 21st. I fought the flames single handed until exhausted, before any help arrived in response to my wife's cries of "fire." All that could be done in the excitement of the hour, was done to save the contents of the house, but much was lost. Nothing was saved from the kitchen, and but little from my study, many of my books, all of my sermons, and some valuable papers were burned, as also all of our table-ware, save a few pieces, some clothing, all our canned fruit, and edibles, with many things that were valuable because of their association.

The house was built about 15 years ago and cost \$1200, no insurance; official boards take notice. Steps are being taken and plans laid for the speedy construction of a new parsonage in modern style. It is due to the kind people of this charge to say, that in our distress we were not left alone. Sympathetic hearts and ready hands were found on all sides; necessary furniture was at once bought, and the next day after the fire we were moved into the comfortable quarters we now occupy, which was rented, until the new parsonage is ready for use. On last Monday evening our attention was directed by a knock at the front door, which when opened admitted about one hundred and fifty ladies and gentlemen, who had come to give expression to their sympathy, in a material way. Among the tokens of kindness was a purse of \$30 contributed by various parties, a Webster's Unabridged Dictionary, a handsome set of knives and forks, as well as other articles of value. It would occupy too much space to mention all the donors or articles. 86 cans of fruit nearly fill the place of the winter's supply lost; we never had as large a supply of flour, potatoes and chickens as we now have.

Protracted meeting began in Gumboro last night; great interest was manifested and three persons were at the altar. We are closing up our third year here very happily. My successor will find some advantages in the work that I think can be found in no other in the Conference. The last dollar of indebtedness on the charge was removed from the Gumboro church a few days before the fire.

Quindocqua M. E. Church on Annapessex Circuit, having been enlarged and repaired, was reopened for Divine worship on Sunday, November 1st. Rev. W. W. W. Wilson of Crisfield, preached in the morning; the large congregation were moved and melted by its influence. In the evening, Rev. John Straughn, of the M. P. Church, preached. His sermon was characterized by strength and earnestness and was highly appreciated by all.

Miss Kate Jones of Baltimore City, presided at the organ with much skill. Collections amounted in cash and reliable subscriptions to about three hundred and fifty dollars.

Be true, at any cost; but, if obliged to say what is true and disagreeable, express it as pleasantly as possible. Truth has been compared to a picture; the manner of expressing truth, to the frame which ornaments it. Do not unnecessarily say disagreeable things. Where truth is not involved, and you have nothing pleasant to say, keep silent.

THE imperfections in our services, the errors and wrong actions incident to our condition in life—even though our abiding in Christ prevent the imputation of guilt—will ever require us to pray, "Forgive us our trespasses."—Bishop Merrill.

PERSONAL.

Rev. Andrew Cather, a supernumerary of the Philadelphia Conference, has been assigned to the charge of the M. E. Church, in Moorestown, N. J. His family are residing in Virginia.

Rev. G. W. Miller, D. D., pastor of Spring Garden St. M. E. Church, Philadelphia, and a former pastor of Grace church, this city, will lecture in the Grand Opera House, on Wednesday evening, Nov. 11th, under the auspices of Industry Lodge, No. 2, A. O. U. W. Tickets 25 cents. The lecture, we understand, has been delivered with very popular effect to a number of large audiences.

ITEMS.

Women dentists are gaining ground in Germany. They are practicing in many of the great cities—in Hamburg, Strasburg, Cologne, Wiesbaden, and Frankfort-on-the-main. They are very popular with the children.

The glorious roast beef of England is sent from Chicago. The popular political system is copied from the American caucus. American oysters are driving the copper-bottomed bivalve of England out of the market. American books are on every stall in England. American newspaper methods have nearly created an English revolution.

The largest cheese ever made has just been completed by the Cloverfield Combination cheese factory, of Buffalo N. Y. It weighs 3,300 pounds. The milk of 2,600 cows, milked by 300 milkmaids, entered into its composition.

Posthumous benevolence is notoriously uncertain; if you wish to help the religious and benevolent enterprises of your time you will be wise to do it while you are alive, and able to give proper direction to your own money.—Nashville Christian Advocate.

The fastest railroad time yet recorded in this country is a mile in 43 seconds, or an average of 54 miles an hour for a distance of 400 miles, made recently by a train on the West Shore line in New York.

The Conferences on the Pacific slope are going about to provide an episcopal residence in a practical manner. The Columbia River Conference raised \$600 towards this object; the Puget Sound \$500; the Oregon \$1,500, and the Southern California \$3,000; total—\$5,600. The California Conference will contribute the balance, probably 3,000 more. Bishop Fowler, by great personal attention to the work and by many valuable services to the churches, has made himself worthy of the zeal shown by the people to provide him or his successor, with a first class home.—Ex.

The Gong Bell Manufacturing Co., of East Hampton Conn., has presented to the Taylor Mission work in Africa, a bell weighing 120 lbs. It is to go to Mr. Norham, Mayumba for his school among the natives.—Western Christian Advocate

Methodism is well represented in Washington, the Baltimore Conference alone having twenty churches. We understand that in a number of these there are revivals of religion. There is a faithful band of Christian temperance workers who have earnestly for years, and great good has been the result.

"The gold and sardol of the sun" is rivaled in the cupolas of St. Peter's Cathedral, just finished at Moscow. There are five of the cupolas, and no less than 900 pounds of gold were used in overlaying them. The doors of the temple cost \$310,000, and upon the marble floors were expended \$1,500,000. Ten thousand worshippers can be comfortable, if their souls let them, within this \$12,500,000 temple.

The Elmira Reformatory, N. Y., is an institution which has achieved a conspicuous success, under Mr. Brockway's management, in the reformation of the young and not hopelessly depraved criminals who make up its inmates. One of the rules of the institution, rigidly enforced, is that the convicts shall not be allowed to see any newspaper. "It would be impossible," said the veteran superintendent recently, "to accomplish any-

thing toward the reformation of these young men if the newspapers of the day, the leading dailies of the great cities, that give the criminal news of the world, were admitted to this institution." There is a whole sermon on wholesome journalism in the above observation, and the application is too obvious to need elaborating. The daily newspapers are excluded from the Detroit House of Correction also, on similar grounds.—Michigan Christian Advocate.

The funeral of General McClellan took place in New York on Monday the 2d inst. The General's body was taken directly to the Madison Square Presbyterian Church, where a simple service was held on Monday at 10 A. M. The Rev. Dr. Charles H. Parkhurst, Pastor of the Church, officiating assisted by the Rev. Dr. John R. Paxton, of the West Presbyterian Church, himself a veteran in the Army of the Potomac. By General McClellan's own wish expressed within the last few weeks to his wife, no eulogy was delivered at the church. "I desire to be buried with no more display than as a simple citizen," were his words. Consequently no military honors were extended to the dead soldier. Immediately after the ceremonies at the church the body was taken in a special car, offered by the Pennsylvania Railroad Company, to Trenton, where interment took place in the family lot on Monday afternoon. No services were held in Orange.

The pall-bearers were Gen. W. B. Franklin, of Hartford; Major Gen. W. S. Hancock, Major Gen. Fitz John Porter, Gen. Jos. E. Johnston, Gen. Martin T. Mahon, Wm. C. Prime, Thatcher M. Adams, S. L. M. Barlow, Col Edward H. Wright and Henry C. Kelsey, Secretary of the State of New Jersey. The veterans who fought under the dead General were invited to attend the funeral but not in any military capacity.

Governor Abbot issued a proclamation to the people of New Jersey directing that on the day of the funeral "all the public buildings be draped in mourning, the flags at half-mast, the officers of the National Guard wear the usual badge of mourning for six months, and all the regimental and battalion colors be draped for the same period, and that on the day of the funeral a Major General's salute be fired, and that all the public offices be closed. I earnestly request our citizens to desist from all worldly employments and devote the day to appropriate religious services and such demonstrations of sorrow and respect as are fitting to the occasion and the memory of the illustrious dead."

There is nothing in common between the Mormon Hierarchy and a free government. The Republic is organized liberty, the Hierarchy is organized despotism; the Republic insists on the total separation of church and State; according to the Hierarchy the church is the State; the Republic is founded on free schools, the Hierarchy on the Nauvoo Temple; the Republic draws its life from pure home, the Hierarchy its venom from an American harem. The evil of Mormonism is not polygamy; that is only an incident to the system, a symptom of the disease; the evil of Mormonism is the Mormon Hierarchy, and the Hierarchy is itself treason to the Republic.—Christian Union.

We believe in answers to prayer for the body when offered in submission to God's will, and hold it proved that often very remarkable answers to such prayer have been experienced by God's servants. But we hold it to be a mischievous heresy, contrary to the teaching of the New Testament, when it is laid down that every Christian has only to exercise faith enough, and without the use of means he may obtain relief from all bodily ailments. We are sorry to see some signs that a doctrine so foolish and so pernicious is spreading.—London Methodist Recorder.

Candy in the Church.

Hoarhound candy is good for hoarseness. If your wife is singing in a great choir at a Convention, and you hear her cough, it may be well to pass her a piece of candy. But becoming care and discretion should be observed, especially if the supply is limited.

Once on a time, under circumstances like the above, a parson present, slyly passing the needed candy, whispered to the person receiving it, who was deeply engrossed listening to an eloquent speaker, "Professor, please pass this candy to Mrs.—." "Thank you, sir!" politely replied the Professor; and forthwith, to the consternation of the donor and the intended recipient, proceeded complacently to munch the precious morsel, with a vigorous crunch that resounded throughout the church. The "risibles" of that choir did not recover their equilibrium during the entire "meetin'"; and they are subject to precarious and dangerous explosions to this day. To pronounce the word *candy*, in that town, on any occasion requiring fair decorum, is a hazardous experiment; and a prohibitory church-choir-candy law is possible as the result of that parson's indiscretion.

MARRIAGES.

POTTER—HARRISON—At the M. E. Parsonage, St. Michaels, Md., Oct. 25th 1885, by Rev. J. Owen Sypherd, Luther C. Potter and Anna Harrison, both of Talbot Co., Md.

THOMAS—PINKNEY—In St. Michaels, Oct. 27th, 1885, by the same Charles Thomas and Harriet Ann Pinkney, both of Talbot Co., Md.

DAWSON—WRIGHTSON—At the M. E. Church, St. Michaels, Oct. 28th, 1885, by the same, John R. Dawson of Middletown, Del., and Rosa G. Wrightson of Talbot Co., Md.

CORDRAY—DAVIS—At the residence of the bride's father near Canterbury, by Rev. G. L. Hardesty, Mr. John Cordray of Farmington, and Miss Ella Davis of Canterbury.

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.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Scott, Nov.	3	8
Union, "	4	8
St. Paul's, "	8	9
Port Deposit, "	12	15
Charlestown, "	14	15
Newport, "	21	22
Asbury, "	21	22
St. Georges, "	27	28
Delaware City, "	28	29
Red Lion, Dec.	6	7
New Castle, "	6	7

EASTON DISTRICT—THIRD QUARTER.		
Oxford, Nov.	6	8
Royal Oak, "	7	8
Trappe, "	8	9
Easton, "	13	15
King's Creek, "	15	16
St. Michael's, "	20	22
Talbot, "	21	22
Middletown, "	29	30
Odessa, "	28	29

DOVER DISTRICT—THIRD QUARTER.		
Ellendale, Nov.	7	8
Lincoln, "	9	8
Milton, "	14	15
Georgetown, "	16	15
Millsboro, "	21	22
Nassau, "	20	22
Lewes, "	20	22

SALISBURY DISTRICT—FOURTH QUARTER.				
Charge.	Date.	Sal. Ser.	q c	
Shortley	Nov 20	22	10	\$ 10
Bethel	" 20	22	3	F 10
Laurel	" 20	22	7	F 7
Delmar	" 28	29	10	S 9
Barren Creek	" 29	30	3	M 2
Sharptown	" 29	30	7	M 9
Quantico	Dec 5	6	10	S 9
Fruitland	" 4	6	3	F 9
Salisbury	" 4	6	7	F 1
Gumboro	" 12	13	10	S 9
Parsonsburg	" 11	13	3	F 2
Powellville	" 13	14	7	M 9
Frankford	" 19	20	10	S 2
Roxana	" 19	20	2	S 9
Bishopville	" 18	20	7	F 4
Holland's Island	" 23			W 7
Smith's Island	" 26	27	10	S 2
Tangier Island	" 27	28	6	M 8
Newark	Jan 2	3	10	S 10
Berlin	" 1	3	7	F 3
Snow Hill	" 8	10	10	F 7
Girdletree	" 9	10	3	S 10
Stockton	" 10	11	7	M 9
Chincoteague	" 16	17	10	3 7 S 7
Pocomoke City	" 23	24	10	S 7
Pocomoke Circuit	" 23	24	3	S 10
Fairmount	" 30	31	10	S 2
Westover	" 30	31	3	S 9
Deal's Island	Feb 6	7	10	S 3
Somerset	" 6	7	3	S 1
St. Peter's	" 6	7	7	S 10
Onancock	" 13	14	10	S 9
Accomac	" 14	15	3	M 9
Cape Charles	" 15			M 7
Crisfield	" 19	21	10	F 7
Annapessex	" 20	21	3	S 9
Asbury	" 20	21	7	S 7
Princess Anne	" 27	28	10	S 7
Mt. Vernon	" 27	28	3	S 10
Tyaskin	" 28		7	M 9

Preaching in Quarterly Conference where practicable.
JOHN A. B. WILSON.

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For the Peninsula Methodist. A Good Illustration. Many years ago in a quaintly written sermon, I read the following illustration:

The text was: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" and in classing up a description of the 3 classes, he said, "It matters but little whether a life be most moral or most sinful, if the character of the life be not such as will save the good. I am travelling, must cross a stream on the far side of which lies my home. I go to its bank find a man turning over some disjointed timbers, many of them badly decayed. I say to him, "I was told there was a bridge here," he says, "Well, many years ago I started one, but have not made much progress as you see, but hope to get it built after awhile, as the are warning me to move over." "Well, I reply, "I must go over." "There is a man up the stream who has built one, I learn." I leave the man and finding the other bridge, and start across on it. It does not seem very strong, shakes as I walk over it; directly, I come to its furthest end, and find it not to be more than one-fourth of the way across. A lonely man is negligently putting in some timbers. I ask him about his prospects, he replies, "I work at it as I find time from my business, and hope to finish it soon—any way, in time before my trouble comes, from the flows on this side." "But" I reply, "I want to go over now." "Well, there's a man farther up that had a bridge nearly across a good while ago." I trudge on, and finding my third bridge go on it. It seems pretty solid, and my hopes brighten. But after awhile the water gets deeper, and I find my bridge more shaky. Directly I come to the end, and find it just at the edge of the current. Beyond is a black, seething, foaming mass of rushing water, and the other shore is but dimly seen through the hazy atmosphere. I find a man most industriously working to strengthen what he has already built. I ask him about his prospects, "Well," said he, "I have been working at this bridge for years, given to it most of my time and thoughts, and believe that in some way I shall get it across this channel. But I am at present making sure thus far. "But I want to go now." "Well, I can't help you."

These three men represent three great classes that are building bridges from earth to heaven across the chasm of death. The first, the wicked man, who in his youth, hewed some timbers of good resolutions, and at the end of the season of dissipation starts up anew to build his bridge. The 2d class is the average sinner, who drives down into the mud, piling of good citizenship and of good domestic life. And the 3d class the pure moralist whose whole life is spent in good deeds of noblest quality. But what advantageth it me, if on neither can I cross the stream. But God planned a bridge, Christ built it, and the Holy Spirit has led millions across it in safety, gloriously triumphing. "Death is swallowed up in victory; thanks be to God which giveth us the victory through our Lord Jesus Christ."

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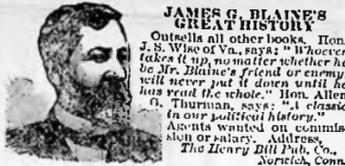
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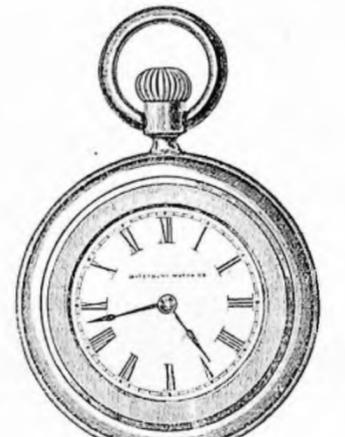
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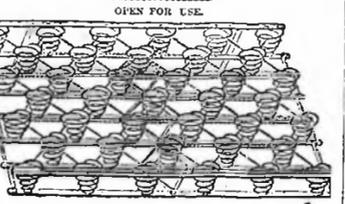


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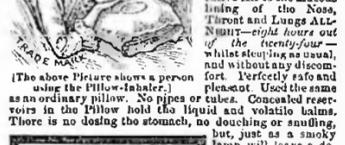
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