

Peninsula Methodist.

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

VOLUME XI,
NUMBER 46.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 14, 1885.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE HILLS ARE GIRDED WITH JOY.

PSALM XLV. (REVISED VERSION.)

What is the secret of all gladness
Stirring the world to-day?
Dumb things are finding a voice for their
pleasure.
The leaves and the flowers praise and pray;
And this is the source of the jubilant feeling
Giving all lips employ:
God has visited earth with blessing,
And "the hills are girded with joy."

Oh, mighty mountains! Surely the strongest
Of all things God has made!
Storms and tempests may beat upon them
And they are undismayed;
Turbulent seas could never disturb them;
Are they not made for strength?
But the giants are covered with graceful beauty
And "girded with joy" at length!

Beautiful blossoms are nestling closely
Up to the mountain's side;
Silver streamlets with gentle touches
Sing as they downward slide;
Myriads of leaves are waving their banners
Over the bright green sod;
And because they are guided by hands that
love them,
The hills give praises to God.

"As the mountains are round Jerusalem,"
So does the Father's love
Shelter His people from harm and danger,
And rock and fortress prove;
So are they safe, and nothing can touch them
To injure or to destroy;
Hills of His making are all about them—
"And the hills are girded with joy."

Had is the song which the whole world singeth
Now in these summer days;
And who rest in the love of the Father
Bring Him our heart's best praise.
For field and forest, for sea and river,
And beauty without alloy,
Praise Him thanks: He hath made us blessed
And girded the hills with joy.
Marionne Farningham, in *Christian World*.

The Gain of Loss.

"Thanks be unto Thee, O Lord, for
our dear ones who are safe at home,
being passed over the river and enter-
ing into the rest that remaineth for Thy
people."

These words formed part of the prayer
preceding the sermon, and my heart
trilled in response to the minister's
thought, as memory quickly gathered
to a shining cluster the names of my
beloved who are no longer in this
world, but who have taken up their abode
forever in the city of God. "Beautiful
city, built above!" One by one they
were going to it, who walk as pilgrims
to it. One by one we are going to it, we
know not how soon, and life takes on
deeper meanings and clothes itself in
richer colors, because every day is a
stepping-stone to heaven.

And still, amid all the things for
which we thank God, how seldom do we
remember to thank Him simply and
solely for His grace shown to those
who have left us in taking them to Him.
We know that they have passed
pain and the sorrow; that neither
their body nor tortured mind shall
be more theirs; that they have
won the fight with the last enemy, and
are off conquerors through Him who
quashed death; that they never need
be able at temptation nor dread the
best more; and yet we miss them, we
do not know how to go on without them,
and we are so occupied with our own
that we have no time to be grateful
for their joy.

And, indeed, the temper with which
we accept bereavements is so dark and
that it repels the young and the
and makes us unjust and unlov-
ing manner at least, to the living. I
know a mother to acknowledge
she had looked with a feeling al-
most to aversion on her living,
boisterous children wondering
why they could play and laugh, when

their little sister or brother was lying in
the grave. Once a bereaved mother
confessed to me that her big, beautiful
boy, her first-born, having been snatched
from her by an attack of fatal fever, she
was shocked at the involuntary shudder
and withdrawal which she felt, when her
baby, a sickly, pining child, was brought
by its nurse and laid in her arms. "My
beautiful darling gone, and only this
poor little creature left!" was the thought
which the maternal nature had to rally
itself to repel.

"God is not the God of the dead, but
of the living." Blessed comfort if we
could receive it with undoubting faith.
When our cherished friend steps on the
deck of the great ocean steamer, and
goes to the other side of the globe, though
we do not see him for years we are satis-
fied, because he is living; he is still in
the same world with us. But when he
has been called into another room of the
universe, a room beyond and out of sight,
we do not always realize that he is not
dead; that only the garment of mortality
has been laid aside, and the garment of
immortality put on. If we did, we
would wait serenely and with patience.
We could bear the silence, the loneliness,
the longing for the touch of the vanished
hand, the heart's cry for the voice that
is still, if we believed fully, entirely, that
"there is no death—what seems so is
transition."

Mrs. Graham, standing by the bedside
of her daughter, as the freed spirit took
its flight exclaimed: "I love thee, my
daughter!" Dr. Brown, of Edinburg,
father of the Dr. Brown, whose Spare
Hours are on all our book-shelves, as he
stood beside the lifeless form of his idol-
ized wife a moment after her departure,
said with a solemn voice and strange ex-
ultation of eyes and manner, "Let us
thank God!"

Mrs. Prentiss, writing to a friend in
deep affliction, expressed her own domi-
nant feeling:

"I can't make myself be very sorry for
Christ's disciples when he takes them in
hand. He does it so tenderly, so wisely,
so lovingly, and it can hardly be true,
can it, that He is so near and dear to
me when my cup is full of earthly bless-
ings as it can hold, as He is to you
whose cup He is emptying?"

There is the gain of loss; The term is
apparently a contradiction, and yet it is
true all through the Christian life that
there are gains in losses, that God's with-
holdings make us rich, that God's denials
are better than human gifts and ac-
quiescences.

One sees, very often, that sorrow has
a disciplinary effect on character. Not
a harsh, repressive effect; if it have that
only, it is because the sufferer struggles
and will not submit, and, like a child in
rebellion, must be chastened again. A
disciplinary effect is distinctly a benefi-
cial one. In times of war the trained
soldier does better work than the un-
trained civilian, in the field and fortress.
On the great ocean we put our lives and
our fortunes in charge of the trained
seamen, the man accustomed to act in
emergencies, fertile in expedients, having
resources at his command. It is disci-
pline which makes the difference be-
tween the raw recruit, and the precision
with drill at his fingers' ends.

So, everywhere in society, it is the dis-
ciplined man or woman who has the
most far-reaching influence; who can
speak the sweetest word in season, set

the best example, and work most effec-
tually for the Master.

One gain of loss is the power it bestows
of sympathizing intelligently. She who
has never known a grief cannot help
blundering when she is in grief's pres-
ence. In the depths we learn the secrets
of the depths, and know how to stretch
forth a hand to those over whom the
waters are rolling.

The household of the mourning is a
large one, and is always with us. What-
ever other duty may pass us by, we may
be very sure that we shall be called
upon to weep with those that weep. I
have never seen any so able to carry
consolation to the stricken and the sad,
as those who have tasted bitter cups and
eaten bitter bread, in the darkness of
hope deferred and beside new-made
graves.

There is another gain of loss which we
are too apt to overlook. As life goes on,
with its many changes, it comes to pass
often, that the aged grow very lonely.
Their boys and girls are married and
gone. They are absorbed in life's inter-
ests, and, though they love their parents
still, they have not much time to spend
with them. By-and-by, the one who
stays with mother is not the common-
place business man who was her Ned, or
her Johnny, long ago. She half wonders
sometimes if he ever was indeed her boy,
to be kissed and petted and chided. She
loves him and leans on him, and he loves
her, but he does not abide with her as
the baby does, who went away many a
year since. The little child who fell
asleep in Jesus, is the child forever in
her tender memory, and she hears the
music of its lisping voice and patter of
its tiny feet as she sits by herself in the
gloom, and the evening star comes out
in the sky.

Precious and vital is that gain of loss
which is outlined in the words of Scrip-
ture: "From patience experience, and
from experience hope." "Because thou
hast been my help, therefore in the shadow
of thy wings will I rejoice." Help
implies need. We realize the strength
of a helping hand when we are in ex-
tremity. So it is after loss and after sor-
row, that we reap the rich fruitage of
confidence in Him who came closest
when we wanted Him most.—Mrs. M. E.
Sangster, in *Interior*.

The Prayer of Habakkuk.

If we could recall any one of the old
prophets of Israel to our church to-day,
we think it would be Habakkuk, and we
would ask him to pray that prayer of
his with which he opened the third chap-
ter of his prophecies: "O, Lord! revive
thy work."

What our churches most need to-day
is a genuine and widespread revival of
spiritual religion. We talk much about
converting the masses, and wonder that
the preaching of the Word does not pro-
duce more effect upon people; but the
chief need just now is the infusion of
more vigorous life into the churches.
Then the Word preached will produce
mighty conviction of the truth of God,
the fact of sin and the worth of salvation.
The Word of God is, perhaps, as fully
preached to-day as it ever was; but it
does not seem to bring about results. It
is not in power and in the Holy Ghost.
It does not convict; it does not convert;
it is not a fire that melts the ice of for-
malism and indifference; it does not burn
the truth of God's judgment against sin

into the conscience; it is not a hammer
that breaks the stony heart of the Gospel-
hardened; it is not as a sword that
pierces the hearts of the King's enemies,
and divides asunder the joints and mar-
row and the soul and spirit, and discerns
the thoughts and intents of the heart.

What the rain is to the thirsty ground,
revivals are to the declining church.
The rain causes the seed to bud and
bring forth, and a revival makes the
Word of the Lord to be in spirit and in
power. Three months of drought will
destroy an entire harvest. Two or three
seasons of drought in succession would
alarm the country and bring distress
upon the whole land. The failure of the
crops and the distress of the people
would be in everybody's mouth; and
throughout the whole land there would
be solemn convocations to call upon the
Lord for rain.

This land of ours has been without a
general revival, for twenty-five years;
yet there is no serious alarm about the
spiritual condition of the churches.
There is not much talk about the low
state of religion. There are no solemn
assemblies, called to pray to God for an
outpouring of his Spirit. There is no
cry going up from the closet: "O, Lord!
revive thy work." There is no great cry
at the family altars in our homes. It is
not a burden upon many hearts. It is
not even the cry of the pulpits. We
know that we are not wrong in saying
this, for the reason is not being revived.
There have been local revivals; but since
before the War there has not been a
general revival of religion in our land.
We feel much like old Dr. Beecher,
when he cried out: "Brethren, it must
rain. It must rain faster. It must rain
longer. It must rain harder."

Revivals are God's witnesses of him-
self. They stand in this age in the same
relation to him as miracles did when he
manifested himself to his people of old
by them. By the miraculous manifest-
ations they knew that he was near.
When revivals prevail, the people know
that God is, and that he is near. Revi-
vals are more mighty than miracles.
The first revival after the resurrection
resulted in more conversions in one day
than did all the miracles which Christ
wrought during his whole ministry.
One general revival would convert more
unbelievers than all the arguments in the
world. When the Spirit of God is being
poured out the scoffer is silent, at least
after a time. He may scoff for a while
as the Devil will in the latter days, be-
cause he knows his time is short. There
never was a revival but that it was sig-
nalized by the conversion of infidels.
The Spirit of God is a power that nothing
can resist.

Nothing can take the place of this
power. Costly churches will not do it.
A brilliant ministry will not do it. High
social position will not do it. Great
wealth will not do it. There are churches
in which all these things abound; and
yet are no, or almost no, conversions.

Nay, more! great religious activity
will not do it; for it is "not by might,
nor by power, but by my Spirit, saith
the Lord of Hosts." We do not deery
wealth, nor fine churches, nor a brilliant
ministry, nor high social position. But
we do most earnestly urge upon our
churches and upon all Christian people
that our great, crying, pressing need now
is an outpouring of God's Spirit. For,
with this only will we be able to remove

the abounding infidelity that encompass-
es us. Nothing short of this will enable
us to turn back the tide of worldliness
that threatens to swamp our churches.
Nothing short of this will give power to
the Word for the conversion of our
children. In short, unless we have a re-
vival of religion, the world, the flesh,
and the Devil will triumph—which, God
forbid. It must not be. It shall not
be. For we will now with one accord,
begin to pray: "O, Lord! revive thy
work."—*Independent*.

Protestantism Aggressive in South America.

We have received copies of the daily
papers of Buenos Ayres, South America,
containing several notices of a series of
popular lectures on Evangelical Chris-
tianity, by the Rev. J. F. Thomson, the
eloquent pastor of the Spanish M. E.
Church of that city. After giving brief
reports of the lectures, the following com-
ment is made, which is a straw showing
which way the wind blows. "The truth
is—if many Thomsons should travel
through the cities of this republic, giving
lectures demonstrating the beauties of
evangelical religion, and the Catholics
do not adopt the same means in order to
combat these apostles—Catholicism is in
danger." These lectures attracted large
audiences, and the people showed them-
selves in sympathy with the speaker by
their applause. Mr. Thomson occupies
—and fills—a very important place in
the evangelization of our Romanist sister
continent.—*Baltimore Methodist*.

"The Clabby Burial Case" is an ugly
one, and now as notorious in Ireland as
it is ugly. The facts of the "case" are
these: Rev. George Kirkpatrick, an es-
teemed Wesleyan preacher in Ireland,
died some time ago. The friends of the
deceased minister were anxious to have
him buried by Methodist ministers in
Clabby Grave Yard. The rector of the
parish forbid any to officiate in "con-
secrated" ground but himself or some
other Episcopal minister. Out of this
has arisen a long and painful controver-
sy. It may be added in this connection
that occurrences of this kind are frequent
and one has taken place a few days ago
in South Wales. There are some manly
ministers in the Establishment, but as a
rule Methodist and other Dissenting
ministers are not treated with respect by
those tyrannical rulers over the "cities of
the dead."—*Ex.*

College Students.

The ratio of college students for the
last half century has more than kept
pace with the growth of population.
And yet, in this period, we have added
to our population several millions of for-
eigners, who have done very little to in-
crease the number of college students.
We are pleased at the greater maturity
of students in our day. The entrance
examinations to our colleges are becom-
ing even more severe, and therefore de-
manding a broader and fuller preparatory
training. Nor are these requirements
any too severe, considering the exacting
demands of our age. The young men
who are to shape the thinking of the fu-
ture cannot be too thoroughly prepared.
—*Independent*.

Emmanuel Protestant Episcopal Church,
Baltimore, Md., has a Chinese Sunday-school
of 50 pupils and nearly as many teachers.

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.

For Prohibition.

Rev. Dr. Buckley, editor of the Christian Advocate has given the following reason why temperance men and Christians should

VOTE AGAINST THE RUM TRAFFIC—EVEN IF SURE OF DEFEAT.

- 1. By doing so you express your opinion of the iniquitous business. 2. You preserve and increase a right sentiment on the subject. 3. Your vote attracts public attention to the question. 4. It is the only way to avoid being a partner in the business and its outfits. The license fee is a dividend between the rum-seller and those who license him. Would any man vote to license gambling saloons or houses of ill-fame to reduce taxes? If not, why not? No reason can be given which does not show a vote for No-license or prohibition right. 5. Under all forms of license the people have every facility to get drunk, and the young every temptation to drink. License is practical "free rum." Prohibition unenforced could be no worse. But it properly defines the business and keeps our hands clear of the price of blood. 6. But "No-license" does greatly embarrass and restrict the rum traffic, socially and financially and politically, even when it is feebly enforced. If not why does the rum interest—including the brewers—make such desperate efforts, and pour out rum and beer and countless sums of money to defeat it? 7. Voting when success is uncertain, steadily and persistently, year after year, is the only way to make success possible and certain, and permanent. Any other success may prove to be "legislation in a hurricane."

PROHIBITION IN GEORGIA.—The passage of the general local option bill by the present Legislature has revived the temperance crusade to a wonderful degree. Mayor Hillier, the City Council, the newspapers and other prominent influences of Atlanta are at work for the prohibition of the liquor traffic. There are \$5,000,000 invested in the liquor business in that city by a half dozen wholesale houses, 300 licensed saloons and real estate owners. A prominent physician, Dr. O'Brien, joined the Prohibitionists and was at once boycotted by the liquor men. The colored people oppose the high license, because that cuts off the places where they can drink, and they are forced into either free liquor or prohibition straight. Thousands of dollars have been subscribed to the campaign fund on both sides. The agitation has extended to other cities, and prohibition in Atlanta will be followed by prohibition in Savannah and Augusta.—Selected.

Just now the alterations made in the new Irish Prayer Book are exciting a good deal of discussion. It will be remembered that the Irish Church is quite Low, and the changes made are in that direction. Canon Liddon has formulated the objections to it, and they include the following: (1) The Athanasian Creed is formally retained, but no direction is made that it should ever be read. (2) It drops the absolution of the penitent on his death-bed, which the clergy of the Church of England are ordered to use, "if the sick person humbly and heartily desire it." For this the Synod has substituted the form in the Communion Service. The reasons given for this change are that the rejected Absolution "has been the cause of offense to many, and is a form unknown to the Church in ancient time." (3) It has banished from its Lectionary all those books called Apocrypha, and has cut out from the offertory in the Communion Service the sentences from Tobit. Besides these changes in the Prayer Book itself, the Synod has provided that the House of Laymen in convention shall vote on doctrinal and disciplinary questions, something quite wrong, according to the High Church view.—Independent.

Youth's Department.

THE DREAMLAND SHEEP: A CHARM.

When, tossing on your restless bed, You can not fall asleep, Just resolutely close your eyes, See a field-path before you rise, And call the dreamland sheep. They come, they come, a hurrying crowd, Swift-bounding, one by one; They reach the wall in eager chase; The leader finds the lowest place— They cross, and on they run.

Oh! many times on sleepless nights I watch the endless throng, Their pretty heads, their woolly backs, As, crowding in each other's tracks, They press and race along.

At the wall-gap, each plants its feet On one stone standing still; Makes its small leap like those before, Then with its mates score after score, Goes scampering down the hill.

I try to count them, but, each time, Lose reckoning at the wall; They come from where the gray mist blends; In mist they vanish at the end, With far faint bleat and call.

Off drops the day-time cares; away The nervous fancies fall; And peacefully I fall asleep, Watching the pretty dreamland sheep Crowd through the dreamland wall.

Mary L. B. Branch, in St. Nicholas.

What Shall Tom Read?

You will find it a very hard task to keep the sight and sound of bad reading away from Tom. It is everywhere. If he does not see it at home, some of his schoolmates will have their pockets filled with it. Any quantity of stories bearing such titles as "The Madman of the North Pole; or, the Boy Mazzeppa of the Arctic Seas," which is an actual title, can be purchased for five cents each, and in many cases the buyers will dispose of them, after perusal, for two cents. Broad-sides, containing wonderful pictures and the opening chapters of such tales, are weekly distributed by enterprising news-dealers.

And I think these stories are far worse than they used to be; for even pirate stories had in them the smack of the blue ocean, and the fascination of white sails and tropical islands, and all the thousand and one charms that visions of the sea summon up before the eyes of an imaginative boy; and Indian tales bore the flavor of the prairies and buffalo hunts, and of a wild, free, open-air life. But these stories which are thrust into Tom's hands and under his eyes at every corner, are mainly detective stories, and the reader is led through the lowest slums of New York and London; crimes of the bloodiest and vilest nature are depicted, and the language is the worst of thieves' slang.

The Indian fighter and the pirate were pictured as brave, and even chivalrous. But these villains are only cruel and murderous, from the beginning to the end of the story, and the only way to keep Tom away from them is to fill his reading hours so full of something else, that he will have no time for them until his taste is so far formed that they will have no fascination for him; and the remedy lies almost entirely in the hands of the mothers.—Good Housekeeping.

For Ambitious Boys.

A boy is something like a piece of iron which in its rough state isn't worth much, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state is worth \$12 when it is made into horse-shoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$340. Made into penknife blades it would be worth \$3,900, and into balance springs for watches \$250,000.

Just think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing; and so if you are to become useful and educated

men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make; The iron doesn't have to go through half as much to be made into horse-shoes, as it does to be converted into delicate watch-springs; but think how much less valuable it is. Which would you rather be, horse-shoes or watch-springs? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.

Don't think that I would have you settle down to hard study without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I would be very sorry to have you grow old before your time, but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.—Christian at Work.

Jane Austen, the Sunbeam of Steventon Parsonage.

The story-loving young people, who are familiar, through their study of literature at school, with the most noted names in English fiction, do not know how much pleasure there is before them if they have not yet read any of Miss Austen's works. Sir Walter Scott delighted in them. Sydney Smith read them over and over. Lord Macaulay did not hesitate to say that he thought Miss Austen approached Shakespeare in her power of describing different characters.

So you must let me persuade you to read North Auger Abbey, Pride and Prejudice, Emma, Sense and Sensibility, and Mansfield Park. Perhaps you will like them better for knowing a little beforehand about their author.

Jane Austen was born in 1775, at the parsonage house of Steventon, in Hampshire, England. Her father was a clergyman. Her mother was a woman of rare talents and worth. Jane had five brothers and an only sister, named Cassandra, whom she loved very dearly.

When only twelve years old Jane amused herself and the family by writing stories and plays, which were acted in costume by the brothers and sisters. Her education, which was thorough, was conducted at home by her parents and older brothers. During a part of her childhood the family group was enlivened by the presence of a clever and beautiful cousin, who, though quite young, had passed through some tragical experiences.

This lady was the Countess de Feuillade. An English girl, brought up in Paris, she had married a French nobleman, who perished by the guillotine in the Revolution, his chief offense being his rank. The widowed Countess found a home at Steventon Parsonage, which she brightened by her wit and grace. She taught Jane to speak French as though it had been her native tongue, and in time she became a still nearer relation by marrying, as her second husband, Jane's brother Henry.

The home at Steventon stood in a valley sprinkled with elm-trees and surrounded by meadows. A number of little cottages, each with its tiny garden, were scattered within sight on either side of the road. The parsonage, though large and convenient, was roughly finished inside. But the carriage drive which led to the front door through a velvet lawn, the terrace of the finest turf under the southern windows, and above all the hedge-rows, where Jane could find the earliest primroses and hyacinths, or the first bird's nest in the thick growing copse, were outside beauties which made up for the plainness of the interior.

Her first three novels were written before she was twenty one, but, perhaps fortunately, were laid aside for several years before they appeared in print, because the young author could find no publisher willing to bring them out.

In all her life she never had the luxury of a study or library of her own in

which to write. She always sat with the family in the parlor, which was the general living-room. She wrote upon her lap on small sheets of paper, which could easily be put away, or, if visitors entered, concealed under a piece of blotting paper. There was a creak of door in the room, which was left un-oiled at Jane's desire, so if any one was coming it gave her timely warning, and she could hide her paper and pen.

Her books became very popular, and compliments poured in upon her from people in high station; but she remained, her life long, sweet, simple, and unspoiled.

One of her nieces wrote of her thus: "As a little girl, I was always creeping up to Aunt Jane and following her whenever I could, in the house and out of it. I remember this by my mother telling me privately that I must not be troublesome to my aunt. Her first charm to children was great sweetness of manner. She seemed to love you, and you loved her in return. She could make everything amusing to a child. As I grew older, and cousins came to see us, Aunt Jane would tell us the most delightful stories of fairy-land, inventing the tale at the moment, and sometimes continuing it for several days."

Miss Austen was gifted as a letter-writer, and often brightened her letters by lively rhymes suggested by some incident of the day. A Mr. Gell, for example, was married to a Miss Gill, and this odd conjunction was noticed in a droll little jingle:

"At Eastbourne Mr. Gell, From being perfectly well, Became dreadfully ill For love of Miss Gill; So he said, with some sighs, 'I'm a slave of your wife's'; Oh, restore, if you please, By accepting my wife's."

Jane Austen was the sunbeam of the parsonage, because she was very unselfish. There was but one sofa in the sitting-room, and during her last illness, a slow decline, she would never lie upon it. A young cousin begged to know why she preferred a couch made of two or three chairs, and found that Miss Austen feared lest her mother, who was aged, might resign the sofa in her favor if she appeared to like it.

She was a sincere Christian from her childhood, and though she had much to live for, she was cheerful and patient through the final months of weakness. She died in 1817. Uncomplaining to the end, she thanked every one who did her any service.

A little while before all was over, a friend asked if she wanted anything. "Nothing but death," she replied, and soon after she entered into "the life eternal."—Margaret E. Sangster, in Harper's Young People.

Bishop William Taylor's Ecclesiastical Status.

Bishop Taylor is a member of the Methodist Episcopal Church. He was a lay delegate from the South India Conference to the last General Conference. This fact will seem strange to many readers, because they know the Bishop to have been an eminent minister in the Church for many years. But the proceeding was entirely regular. Under the law of the church all are accounted laymen who are not members of an Annual Conference; and William Taylor had located some years before his election to the General Conference, and was, therefore, a local preacher—technically, a layman. In what church within the South India Conference, or elsewhere, he may have had his membership, and whose quarterly conference annually passed his character, as provided by the Discipline we do not know. But our lack of knowledge on this point cannot count against the fact of his election as a lay delegate (to which position none but members of the Church are eligible), and his admission to the General Conference as such. The General Conference elected him "Missionary Bishop for Africa," and he was duly consecrated to that office. There is unquestionably much indefiniteness and incompleteness in the laws of the Church relating to this office;

but this much seems to us clear—that William Taylor is the Missionary Bishop of the Methodist Episcopal Church for Africa, and as such is amenable to the General Conference.

As to the relation of his work to the Church, opinions differ somewhat. His work may be considered as two-fold. As president of the Liberia Annual Conference, and as the leader of the Church within its bounds, and through it, to "the regions beyond," there can be but one opinion as to the relation of his work to the Church. In that field he is building up and extending the established work of the Church.

The other branch, which has become so prominent as to put the first almost out of sight, is the establishing of the Bishop's "self-supporting missions" in the Congo country. The exact relation of this work to the Church is a little uncertain. Some of our wisest men consider it the Bishop's work solely, and the work of the Church. They think the Church has no part in it, and no responsibility for it. We have already expressed a view the opposite of this, and we see no reason to change our opinion. It is true that neither the General Conference nor the mission authorities has ordained or directed this work. But the General Conference did elect William Taylor Missionary Bishop for Africa and turn him loose in that vast continent without instruction, with but little precedent, and not much precedent, to govern his He is the Bishop and representative of the Church in that field. A Bishop has no authority to establish new missions, is true, but as Bishop Taylor goes in the name of the Church, and as its Missionary Bishop, and as any churches he establish will belong to the Methodist Episcopal Church, it seems to us that the Church will be regarded as peculiarly responsible, whatever it may be technically and legally.

Of what we have written, there is this the sum: William Taylor is a member and Missionary Bishop of the Methodist Episcopal Church, and his "word" in Africa is practically the word of the Church.—Pittsburg Christian Advocate.

Faith in Action.

A poor little street-girl was taken one Christmas, and carried to sleep.

While there she heard the story of Jesus coming into the world to save. It was all new to her but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her cot.

One day the nurse came around at her usual hour, and "Little Brown" (that was her street name) held out her hand, and whispered:

"I'm having real good times ever such good times! S'pose I should go 'way from here just as soon as gets well; but I'll take the good along—some of it, anyhow. I know 'bout Jesus bein' born."

"Yes," replied the nurse, "Sh-sh-sh! Don't talk any more."

"You did? I thought you looked you didn't and I was goin' to tell."

"Why, how did I look?" asked the nurse, forgetting her own orders.

"Oh, just like most o' folks—glum. I shouldn't think you'd be born."

"Dear reader, do you know 'bout bein' born?"—Faithful Witness.

"A bishop can go to some place weekly religious paper can go to his home if the preacher will introduce. The pastor can make a visit now and then; his faithful coadjutor in the two times a year, 'harrowing in the he sows, decepening the good impression he has made. It is a sort of relief by which all the family converse, and meeting led by the editor."—Christian Advocate.

The Sunday School.

Effect of Jonah's Preaching.

LESSON FOR SUNDAY, NOVEMBER 15, 1885. Jonah 3: 1-10.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold a greater than Jonas is here" (Luke 11: 32).

I. THE REPENTING PROPHET (1-4).

1. The word of the Lord came . . . the second time.—It was fitting that Jonah should wait to be recommissioned after his disobedience. He had willfully abdicated his office, and in his humbled, repentant state, he needed a Divine intimation that he was to proceed on the errand—that God still was willing to make use of him. Further, the experiences through which he had passed—his exposure, his prayers, his wonderful deliverance—qualified him to fulfill his task more successfully. "He shall best preach salvation who has known his own need of it," as Spurgeon says.

2. Go unto Nineveh, that great city—the greatest city in the world at that time, the capital of the Assyrian empire, founded by Asshur, or Nimrod (Gen. 10: 11), reaching the zenith of its power, and falling into decay, almost before the era of recorded history. Its downfall is put at B. C. 625 by Rawlinson, at B. C. 606 by Layard. Its extensive ruins, and the results of the excavations made among them by Layard, Botta, and others, testify to its greatness and also to its corruption. Geikie says: "It was to Western Asia what the Paris of Louis XIV was to Europe." Preach unto it the preaching that I bid thee—"cry unto it the cry;" proclaim it aloud. Jonah was not to choose the message; whatever God bade him speak, that and that only he was to utter. "Nineveh must according to (chap. 4: 11), have contained a population of upward of six hundred thousand souls, which is nearly equal to that of Paris. As it had long been the mistress of the East, and its situation was favorable for commerce, it possessed immense wealth, but was, at the same time notorious for the most flagrant corruption of manners. (Henderson)."

3. Jonah . . . went . . . according to the word of the Lord.—He no longer hesitates to obey; but, as the event showed, he was, in his heart, unwilling that the Ninevites should reap any benefit from his preaching. He was ready to denounce them; he was not ready for God to have mercy upon them. An exceeding great city—"great unto God," literally, which is the Hebrew idiom for expressing superlative greatness, goodness, and the like; for example, "goodly cedars," literally, "cedars of God;" Nimrod was "a mighty hunter before the Lord." Three days' journey.—The circuit of Nineveh—ninety miles according to Niebuhr—would require three days for a good walker. The walls of the city proper were declared to be sixty miles in circumference.

4. Jonah began to enter the city a day's journey—not the usual "day's journey" of twenty or thirty miles, but as far as he could himself go in one day consistent with his errand. Stopping frequently to utter his message, and hindered by the crowds that naturally gathered around him, his progress would be slow. He cried and said.—So just before Jerusalem's fall, a piercing cry was uttered in its streets by Joshua, the son of Ananias; "A voice from the east, a voice from the west, a voice from the four winds . . . Woe be to Jerusalem!" Forty days—the period of fasting in at least three illustrious cases mentioned in the Scriptures—Moses, Elijah and Christ. Nineveh shall be overthrown—a pitiless, terrible, and yet mysterious destruction, for no hint is given how it shall be accomplished. The Hebrew verb used is the same as that employed with reference to Sodom and Gomorrah.

II. THE REPENTING PEOPLE (5-9).

5. The people . . . believed God.—Jonah wrought no miracle, gave no hint of mercy; only uttered his strange, dreadful warning; and yet the Ninevites heeded it, and "brought forth fruits meet for repentance." Wordsworth says: "God gave Nineveh forty days, and they repented: He allowed Israel forty years after Christ's resurrection, and they did not repent, and perished." Proclaimed a fast—the most natural thing that they could do under the circumstances, to avert, or at least postpone, the threatened calamity. Put on sackcloth.—The contagion of repentance pervaded the entire city seemingly, all ranks included, and therefore all put on the garb of mourning. "The powerful impression made upon the Ninevites by Jonah's preaching is quite intelligible. If we bear in mind the great susceptibility of Oriental races to emotion, the awe of one Supreme Being which is peculiar to all the heathen religions of Asia, and the great esteem in which soothsaying and ora-

cles were held in Assyria from the very earliest times; and if we also take into calculation the circumstances that the appearance of a foreigner, who, without any conceivable personal interest, and with the most fearless boldness, disclosed to the royal city its godless ways, and announced its destruction within a very short period with the confidence so characteristic of the God-sent prophets, could not fail to make a powerful impression upon the minds of the people, which would be all the stronger if the report of the miraculous working of the prophets of Israel had penetrated to Nineveh (Keil).

6. For the word came unto.—R. V., "And the tidings reached." The king of Nineveh.—It is impossible to determine which one occupied the throne at this time—according to Geo. Smith, Rimmon Nirari. He arose from his throne—in alarm at the words uttered by the strange prophet, which, as they contained no preface or explanation of coming from "the Hebrews' God," he may have supposed to be the message of Asshur, the supreme deity of his nation. Pusey, however, seems to think that the king was not misled on this point: "When he came to hear of One who had a might such as he had not seen, he believed in Him." Laid his robe from him—divested himself of his soft, flowing, ample robes for the comparatively close-fitting sackcloth of coarse goat's hair. Sat in ashes—went to the very extreme of self-humiliation. For this "great king" of the mightiest empire in the world to thus humble himself, shows a remarkable faith in the words of the prophet, and a vivid perception of a danger which he felt was deservedly to be averted.

7. He caused it to be proclaimed.—R. V., "he made proclamation. By the decree—a technical, alien word in the original, imported into the Hebrew, frequently used in Daniel and Ezra as a term to express the mandates of the Babylonian or Persian monarchs. Its use by the writer of the Book of Jonah indicates his accuracy, says Pusey. And his nobles—"indicating the qualified character of the Assyrian despotism" (Huxtable). Neither man nor beast—The domestic animals were to be included in this abstinence from food, perhaps, in order to make the mourning as universal as possible. Herd nor flock.—They were not to be driven to pasture. Tied up, without food or water, their cries of distress would go up with the penitential cries of their owners. At the death of the Persian General Masistias, the Persians, according to Plutarch, sheared their horses and mules as well as themselves.

"It strikes our minds as a piece of barbaric enthusiasm, showing, however, its passionate intensity, that the decree associates with the self-affliction of man the compulsory affliction also of all such animals as stood in close connection with man; but, like the mention in the next verse of sack-cloth being put upon man and beast, it is a feature more likely to have been introduced into the narrative because of its being true to fact, than to have been merely invented by a writer of fiction (Huxtable)."

8. Let man and beast be covered with sackcloth.—R. V., "Let them be covered with sackcloth, both man and beast." Keil very happily comments as follows: "It was a manifestation of the thought that, just as the animals which live with man are drawn into fellowship with his sin, so their sufferings might help to appease the wrath of God. And although this thought might not be free from superstition, there lay at the foundation of it this deep truth, that the irrational creature is made subject to vanity on account of man's sin, and sighs along with man for liberation from the bondage of corruption." And cry mightily.—R. V., "and let them cry mightily." The king was intensely in earnest, and he wanted the people to be equally so, and even the beasts. From Jonah 4: 11 we learn that the cry of the brutes was not unheeded. Let them turn.—Reformation was to be mingled with prayer. The king seemed to understand that prayer would not avail unless the people brought forth "fruits meet for repentance." Violence that is in their hands.—A vivid picture is given in Nabum of the brutal fierceness that reigned in this "bloody city." It was "all full of lies and robbery; the prey departeth not."

"They were also to make restitution for the gains taken by violence. "Keep the winning, keep the sinning." The honor of a fast is not in abstinence from food, but in a fast of the heart. Fastest thou? Show it by thy works. What works, asketh thou? If you see a poor man, have mercy; if an enemy, be reconciled; a friend doing well, envy him not. Let not the mouth alone fast; let him not. Let not the mouth alone fast; let his eyes too, and hearing, and feet, and hands, and all the members of our bodies. Let the mouth fast, too, from foul words and reproaches (Chrysostom)."

9. Who can tell if God will turn.—R. V., "who knoweth whether God will not turn?" "who knoweth whether God will encourage them. They had no promise to encourage them. They had only the fact that they had been warned, instead of being destroyed without

warning, on which to found a meagre hope. That with so little light they should have so deeply and universally repented, was cited by our Lord to rebuke those who in His day of abundant privilege declined to repent.

III. THE REPENTING LORD (10).

10. God saw . . . that they turned.—He was as quick to note their penitence as their sin. God repented of the evil—language of accommodation; an attempt to express in human terms that change in God's purpose towards the Ninevites which their behaviour towards Himself brought about. Says Fairbairn; "When they repented, the position in which they stood towards God's righteousness was altered. So God's mode of dealing with them must alter accordingly, if God is not to be inconsistent with Himself." That he had said that he would do.—R. V., "which he said he would do."

"The punishment was deferred by the long-suffering of God until this great heathen city, in its further development into a God-opposing imperial power, seeking to subjugate all nations, and make itself the mistress of the earth, had filled up the measure of its sins, and had become ripe for that destruction which the prophet Nahum predicted, and the Median king Cyaxares inflicted upon it in alliance with Nabopolassar of Babylonia (Keil)."

Here and There on Snow Hill District.

REV. A. WALLACE, D. D. No. 35.

I think it was during this year, 1852, I first took up newspaper correspondence. At our county seat of Sussex, there was a weekly sheet, with the name of "D. Dodd, editor and publisher," at its head. This same D. Dodd has been schooled in long suffering, by the number of unfledged tyros he has aided into passable notoriety, by giving to their crude lucubrations the immortality of type. It was not, however, until I became his near neighbor some years afterwards, that the fascinations of typography led me so frequently to his dingy sanctum, where during the odds and ends of my leisure moments, I actually mastered the ability, in a small degree, to use the "stick," and practice the "art preservative."

In the Sussex News there began to appear a series of sensational "letters from Lewes." Soon, what seemed a contrary-minded correspondent from Indian River, began to criticise the Lewes fellow, and the wordy war assumed a sort of triangular shape, when a third appeared from Broadkirk. Controversy and criticism bristled up with uncommon zest, and I used to be amused at hearing the country people discuss the merits of the points at issue, and take sides with one or other of these belligerent scribblers. Only David and the writer of these lines, knew who wrote them all; and to the best of my knowledge and belief, the printer maintained a Sphinx-like reticence about the authorship toward all inquiring friends.

This was the beginning of the end with me. Thirty and three years now have I been either bothering publishers with my crudities, or bothered myself, in the capacity of an editor, in the same way; proving the verity of one of the broad maxims of Scripture, "Whatever a man soweth, that shall he also reap."

It was in those days I sometimes, like Dickens' Mr. Wegg, "dropped into poetry." Of later years, although I keep the machine within reach for certain emergencies, it is only a case of extreme necessity that compels any attempt to coin a couplet, or construct a few cantos to order. He was a cynical sort of Diogenes, who sagely wrote, "Between falling in love, and falling into a deep ditch of a dark night, the latter is mostly preferable." I did not find it so, when that happening occurred to me along with the Fall of '52. Shall I give you the story? If the pure personality of the narrative will be pardoned, I think I will risk it, for it may "point a moral," as well as "adorn a tale."

When I became an itinerant preacher, a wise and far-seeing friend took me aside one day and gave me a few items of advice—somewhat in this form: You

are now in a position requiring the utmost prudence. Many young preachers of susceptible temperament, at the very beginning, see some amiable face, and grow sentimental over it. The feeling is reciprocated. Soon another looms up, and now there arise comparisons, quibbling, and indecision, until the brother goes to a new circuit. There he finds his destiny, and forgets the old love. For a time the fever rages; but he again changes his mind, and goes on furnishing occasion for tattle and speculation in every neighborhood where he is known.

The admired girls, to whom he has uttered his platitudes, find out his instability and despise him. He is an eye-sore in the church, and unfrequently comes to grief, when a Presiding Elder overhauls him, or his Conference has to take him in hand.

Avoid his example, said my friend. Keep your eyes open. Mind what your Discipline directs in the premises. Keep free from entanglements, until you are of age and position to turn your thoughts seriously to the subject of choosing a wife. Then look over the whole ground you have traveled. Never inflict yourself on a lady, whose taste or temperament would be unsuited to your nomadic mode of life; and never inflict on yourself, or the church, a person who is unqualified for the responsible position of a minister's wife. Here are a few rules, if you can only remember them, which may be worth something to you in making your selection, when the proper time arrives.

1. Be sure the girl you seek, for a help-meet, is the daughter of a good mother.

2. Look for exact equality in social position.

3. Nothing can compensate for the want of good health—look out, therefore, for a solid constitution.

4. Education must be fair—need not be brilliant, or up quite to your own standard.

5. Piety is a sine qua non. Be sure of heart, and common sense in it.

6. With discrimination, seek a nature that can adapt itself to new circumstances.

7. A Methodist preacher is poor, and often improvident, so that when you find somebody's daughter with all the foregoing characteristics, don't consider it a misfortune, if she possesses sufficient property in her own right to lift her above poverty, and save her and her children from the inconvenience of being dependent either on you or the church.

The last rule, it will be noticed is "circumlocutory." The gist of it would be "feather your nest."

Now, it will hardly be believed, but it is a fact, I kept those particulars in mind five years; and yet so far as I know, never gave myself time to address anybody, or furnish that class of people found everywhere, whose intuitions never fail them, any occasion to build a theory as to my matrimonial proclivities. I go over all this in the assumed character of a benefactor to young and single preachers now and hereafter, to the end of time.

Well, as I was saying, the crisis came. I had a picture gallery of excellent people in my memory. I applied my rules until for the life of me, I could not think of a single lady in whom all centred. Did I pray? Of course I did, and consulted my Elder too, according to the Discipline, but when about to leave the question in statu quo, suddenly the identical person crossed my lonely path. I knew it in a moment; but was she accessible? Ah, then began the "tempest of the soul," as Pollock, or somebody else says.

How I braved the inevitable, or "broke the ice," need not be detailed. It was then late in October, and by a providential combination of circumstances, on Nov. 10th, 1852, I crossed the line of accountability, and secured my wife. Who that has ever known her will doubt the adage, that marriages, (some of them at least,) are made in heaven.

I may as well say here, that the prize I found was a rose bud of a family, in which I had made my home four years previously; so that my acquaintance with the young lady was pretty thorough, and her knowledge of me sufficient for a timid girl to "tie to," but the singularity of the case was, that I had never dared to think of addressing her, until the inspiration struck me at a juncture where all other expedients failed.

I am trying to recall at this moment, whether I lost a Sabbath, or neglected a single appointment, by the occurrence of this most important event in my life. There was room and a hearty welcome for us on my large circuit, so far as we could accept the genial hospitality of the people, and the revival work moved on delightfully, until another Conference year closed. But I have a few of its incidents yet to relate.

Rev. A. Manship, our friend and fellow-laborer in the days of other years, writes us of his recent flying visit, on ministerial work, to his native Maryland. Sunday Oct. 11th, he preached morning and afternoon in our unfinished church, at Golt's Station on the Queen Anne's railroad. This new church, after a Church Extension model, is in charge of Rev. Mr. Morris, who has also under his supervision, Massey's and Delaney's. The new church is very much needed, and likely to be a grand success.

Rev. Mr. Morris is much beloved, and wields a fine influence. Rev. W. B. Walton, pastor of Sassafras, was present and assisted in both services. At his invitation, Bro. Manship preached in his pulpit, Sabbath evening, the third time during the day. The evening text was: "O Lord, revive thy work." A collection was taken up in aid of the church, and the large congregation showed the deepest interest in service. Bro. Manship by invitation, preached Wednesday and Thursday evening in William St. M. E. church, Baltimore, Rev. Wm. Spear, pastor, and the congregations were large and deeply interested. Our friend was invited to the dedication of a chapel in his native county (Caroline) near Federalsburg, erected mainly through I. W. Brown, Esq., Lumber Merchant in that town, a thorough Methodist of the intelligent and earnest type. He has been greatly aided by pious Christian women, especially Mrs. Willard, a Presbyterian lady. This new house was dedicated to the worship of Almighty God, the 18th inst., according to the Ritual of the M. E. church. Bro. Manship preached morning and evening, Rev. Mr. Kenney, a venerable local minister, preaching in the afternoon. This place will be put in charge of one of the neighboring regular pastors. The outlook is very favorable. A revival broke out Sunday night and several dedicated themselves to the service of God and were sweetly saved. This is new ground and the church is much needed.

As is, and has been his delight when opportunity offers, Bro. Manship preached to the colored people, Saturday night in Federalsburg, in what proved to be a great mass meeting. The white people monopolized the gallery and one of the amen corners, while the main audience room was crowded with members and friends of the M. E. church there, of the Delaware Conference. The hymns used by our friend's gospel tent meetings this season were distributed and the singing was of the heartiest kind. This completed the labors of the week.

He that often converses with God in earnest prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in his doubtings; that opens all his wants to Him; that weeps before Him for all his sins; that asks remedy and support for his weakness; that fears Him as a judge, reverences Him as a Lord, and obeys him as a father—he walks in the presence of God.—Jeremy Taylor.

Peninsula Methodist,

PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
PUBLISHER AND PROPRIETOR.
WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.
Three Months, in Advance, 35 Cents.
Six Months, " " 60 " "
One Year, " " 1.00 "
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

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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.

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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.

Francis Murphy, in a recent lecture, said: "Every man must pass a prohibitory law for himself, and base it upon his own conviction of duty, and trust in God for the result. It is our duty first to educate the minds of the people—bring conviction to their souls that they are doing a great wrong to themselves, their families and society, in drinking intoxicating liquors.—When all stop drinking, there will be no patrons for the saloons, and the legislature will respond to the general sentiment of the people. I assert that it is the right of every man to drink if he wants to drink, and it is also his right to abstain from drinking. Gospel temperance, as now taught, is the only thing that will convict the reason and elevate him above all desire to drink.—*Havre de Grace Republican.*"

If Mr. Murphy is correctly reported in the above, he is certainly at fault, in asserting "that it is the right of every man to drink if he wants to." Man has rights, either by the law of nature, more accurately by the law of nature's Author, or by the regulations of human society. To drink, that is, to use intoxicants as a beverage, is now almost universally conceded to be fruitful of the direst results to the individual and his fellows; and no one has the right, by the law of his Maker, to do that which inevitably works so great mischief. "It is never right to do wrong,"—and no man can have the right to do wrong. It is true human laws too often so contravene the Divine, that a man may have the legal right to do what the Divine law forbids. The slave-owner had the right by law to sell his slaves without regard to their domestic relations; and to refuse them intellectual culture; and the dram-seller has the right by law, under the license system, to ply his trade as industriously as he can, whether that license be high or low; but such rights are only the license that corrupt or misguided men accord each other, not the rights that our infinitely wise and gracious Sovereign grants to us, his dependent subjects. On the line of moral rectitude, no human legislation can make that right which God pronounces wrong. No man has a right to drink, when he knows in nine cases out of ten the result will inevitably be drunkenness, any more than he has a right to take the cup of poison that will as inevitably produce death. The supremacy of the Di-

vine law of righteousness can't be too emphatically declared, or resolutely maintained; and all human legislators will do well to remember that their enactments are only constitutional in the highest sense, when they do not conflict with the Divine charter of our liberties. The faithful observance of this principle would very soon erase from our statute books all license laws that authorize men to do wrong, for a consideration. God thunders from Sinai, "Thou shalt not kill," but the legislator says, "Yes, you may; if only you do it gradually, with as harrowing circumstances as possible, and pay a fee for the privilege." Mr. Murphy is quite right in emphasizing the great importance of educating the people in temperance principles, and rooting the cause in profound convictions of duty to God, themselves and humanity. Here, in the realm of conscience, is found the basis of every true reform. God's will, as the expression of the highest wisdom, rectitude and love, is the ultimate standard, beyond which is nothing, below which is imperfection. The triumph of temperance principles can only be secured as the sin of drinking is recognized equally with the sin of selling. Of course we must pity the miserable slave of appetite, but the indignant denunciation, with which we visit the despicable wretch who for greed tempts his poor victim to his ruin, should include the man who, by indulging when he can drink or let it alone as he pleases, makes it next to certain that he will become such a slave. Pity and help for the slave; no pity, but severest condemnation and punishment for the man who forges his own chains, who makes himself a slave. To get drunk is to become an enemy to one's self, to one's family, to society, and to the Church, and no one has a right to place himself in such antagonism to every interest of mankind. Just here is where much effective temperance work may be done in the family, the social circle and by our legislators. Let it become disreputable not only to get drunk often, but to get drunk at all; and let pains and penalties be enacted against the man who gets drunk, and none who respects law or public opinion will indulge. Place the ban of legal Prohibition upon the drinking as well as upon the selling, and all that law can do will be done for the removal of the curse of intemperance.

"Pulverize the drink traffic," by pulverizing the drink practice.

"Objection is made in some of our Catholic exchanges to the appointment of the Hon. J. L. M. Curry as Minister to Spain, because Spain is a Catholic country, and Dr. Curry is a Baptist minister, and, presumably, opposed to Catholicism. But it is not Spain that is to be represented by Dr. Curry at Madrid."—*Independent.*

This is well put. If Protestant America is willing to accept Roman Catholic representatives from abroad, it is but fair that our Protestant representatives should be accorded similar consideration from Roman Catholic Nations. But unhappily our Roman Catholic brethren, at least the hierarchy, entertain ideas of liberty not unlike a certain judge who declared there was perfect freedom of opinion allowed in his court, provided that opinion did not differ from his own.

"The venerable Bishop of Winchester, as president of the English Church, Congress, said, in reply to the addresses of a Nonconformist deputation, that the good wishes and congratulations of the visiting brethren were very grateful, and still more so were their promised prayers. He hoped that, in addressing each other, the use of the terms, "your Church" and "our Church," might be avoided. That was a happy thought. It is the Church of Christ, and "we be brethren." The spirit of Christ is coming more and more into church fellowship."—*Independent.*

Very true, brother *Independent*; but was not the good Bishop's "happy thought" suggested, rather by his Nonconformist brethren presuming to arrogate for themselves the title of a "Church," than by any disposition upon

his part to relinquish his claim to such title, as belonging exclusively to his own branch of the Church Catholic? Our Immersionist brethren would, no doubt, under similar circumstances, "hope, that the use of such terms" as "your Baptism" and "our Baptism," "should be avoided." For like the Bishop, they too, hold exclusive views—no Baptism but Immersion—as no church but the Bishop's.

We are gratified to find our selections of Poetry are so highly appreciated. "The Hills are Girded with Joy," on our first page, is equal to the best. Our aim is to give our readers the choicest to be found.

Our "items" will always repay perusal, as well as our "personals," neither are ever put in to fill up; but always, on their merit. The item in our present issue as to the appetite of the Japanese for gospel preaching is suggestive. The popular demand for short sermons in Christian lands, is to the discredit of hearer, or preacher, or both.

Mrs. Sangster's beautiful thoughts on the paradoxical theme "the Gain of Loss" are very just and consolatory; but still the bereaved must feel their loneliness, and at least mourn for,

"The touch of a vanished hand,
The sound of a voice that is still."

Faith in God, the assurance of the bliss of the departed, and the hope of future re-union in eternal joy, are soothingly consolatory, and the experiences of bereavement are graciously disciplinary, but notwithstanding all this, "the heart knoweth its own bitterness," and nature craves a tear. Devoutly thankful we should ever be that a loved one has entered the heavenly rest; but none the less sad, and needing Divine comfort, must be the loving heart that is left behind.

This beautiful piece suggests another thought. While we are inconsolable at having our loved ones leave us for their glorious reward, is it not strange that we can bear with such composure, sometimes with apparent indifference to the loved ones, who are still with us, continue in the bondage of sin. Our Lord's parable of the prodigal son seems to reprove such lack of deep concern. The father does not give the elder son any reason why there had been no festivities in the parental home before, but the whole spirit of the story suggests the real reason. How could there be mirth and gayety at home, while the son and brother was away, ensnared in the toils of his worst enemies? How can Christians be cheerful while their loved ones are in peril of eternal death?

CORRECTION. Our esteemed brother, Albert Cowgill, of Dover, Del., writes us, in reference to a misprint in his article in our last issue. Beginning with the eighth line, it should read—"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 soul." In reply to our brother's inquiry, "Is there an intimation in the Bible that there will be different degrees in the punishment of the lost?" We would say, without citing any passages, that graded and proportionate punishment is taught in the Bible just in the same way, and as positively as graded and proportionate reward.

We are glad to have commendatory representations of the new Presiding Elder of Easton District, Rev. John France. A long acquaintance with him warranted us in the favorable estimate we made of the appointment when first announced. A brother writes from Hillsboro, Md.: Rev. J. France is making a fine impression as P. E. of the District. A large audience greeted him at Halls on Hillsboro circuit, Sunday, Nov. 1st. He preached again at Hillsboro at night. Both sermons were well received.

Pass the contribution-boxes oftener.

Reopening of Asbury, Wilmington, Del.

The last nail was driven and the repairs completed on Saturday the 7th of Nov., when Asbury church was made ready in her extension and rejuvenation to accommodate more, who gather for worship and instruction, than ever before. Sunday the day for reopening was rainy and dark and so continued throughout the whole Sabbath. Notwithstanding the rain and the storm, the church was full morning afternoon and evening to hear the distinguished divines announced to preach. Chancellor Sims, D. D. LL. D. of Syracuse University preached at 10 A. M. from Psalm 137; verses 5-6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Bishop H. W. Warren, D. D., who was present at the three services, preached at 2.30 P. M., from Is. 60-17. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace and thine exactors righteousness."

All the Methodist Pastors of the city, also Revs. E. H. Nelson of Newport and R. C. Jones of Mt. Salem, were present to hear the Bishop.

Rev. J. Richards Boyle D. D., Pastor of Grace Church of this city, preached at 7.30 from Isa. 40-31. "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

These men, called of God to preach his word, brought out of the treasury things new and old, and so divided the word of truth that each was given his portion of meat in due season. The finances were conducted by Chancellor Sims, the Trustees acting as collectors and solicitors. Three secretaries were appointed, and the Pastor echoed the amounts announced by the Trustees, so that the Secretaries would be sure to get the names and amounts correctly. The entire cost was \$10,000. Two thousand had been collected and paid over to the Trustees; while the work was in progress, the Trustees had borrowed three thousand for three years, leaving five thousand to be provided for at the reopening. This amount was announced at the close of the evening service in cash and subscriptions. Before the doxology and benediction, C. M. Litch, one of the Stewards of Asbury Church, was requested to sing "Flash the news along the line, there's another glorious victory." The song of triumph brought amens, hallalujahs, and shouts of praise from many who rejoiced in the work accomplished.

On Tuesday evening Nov. 10th, there was a reunion of former members, in the auditorium. Before the hour appointed from all parts of the city people were seen making their way to the Mother church, and by 7.30 p. m., the whole church, galleries and aisles were filled. Rev. Charles Hill, Presiding Elder, had charge and conducted the Love Feast, and many glad hearts rejoice in a Saviour "mighty to save." One member, a Local Preacher, Rev. Chas. Moore, in giving his testimony said he had been a member of Asbury church nearly fifty three years, and had been a class Leader fifty one years. Another said he was a member when the men sat on one side and the women on the other, of the middle aisle, and a husband was not allowed to speak to his wife from the time he left the street to enter the church until they came out again. Another said he could remember when bricks were thrown through the windows to disturb the worshippers. One special feature of the meeting was the presence of colored members from Zion church of this city. Formerly the colored members occupied the galleries in Asbury church, but now they have a large and commodious brick church of their own. When a call was made for a reunion, these children came, and spoke to the praise of God and the glory of the

cross. After the benediction, the Pastor requested every one to shake hands with the one next to him, and thus ended one of the most delightful services ever held in the church.

A revival service has been in progress for four weeks which has resulted in the conversion of thirty souls, and the good work still goes on.

THE CROSS.—And now the cross of Christ is uplifted as an ensign to the nations. No symbol or watchword invented by men in any part of the world awakens such faith and hope, such joy and peace, as the cross which is sacredly associated with his blessed name. By his cross is meant no mere material image or hallowed sign, touched by the hand or visible to the eye of man, but the shame he endured, the death he died, and the doctrine of salvation through his precious blood, his accepted sacrifice. In the cross of Christ, so understood and felt, all true Christians continually glory; while they seek and hope through him who died on the cross to be crucified to the world, and to win the glorious and incorruptible crown of eternal life. As we gaze, then, with the enlightened eye of faith on him who was lifted up from the earth on Mount Calvary, let us feel and own the attractive power of his cross, and be drawn unto him, and joined indissolubly unto him, along with multitudes of men over the whole world, who have felt the preciousness and the power of his atoning blood.—*Rev. James Dodd, of Dunbar.*

ITEMS.

The British Bible Society issued a New Testament at 2 cents a copy. In nine months 950,000 have been sold.

Bishop Warren thus writes to Drs. Reid and McCabe:—"There's glory in my soul! Central Illinois Conference raised \$1433 to-night, and put herself about \$100 beyond the Million line." This is an increase of over \$6,000.

The *Heathen Woman's Friend* says that the Japanese are reported to consider a sermon of an hour too short, and sometimes after two hours' time they will request the speaker to go on. Some will "listen to seven sermons in succession, with only an intermission for tea after the third." And these people are by no means all Christians, but interested hearers of the truth.

Once again God has honored Pennington Seminary by calling one of her students to the missionary field. Miss Mary Elliott, who prepared herself there, sailed for Bombay, India, on the 21st ult. This is the first from this school within the year. There will be an effort made to raise money enough among the students to support a girl in the missionary schools in Japan. We have 25 young men studying for the ministry.

It is hard to conceive a more beautiful memorial for a dead friend than a well-designed, well-executed, colored glass window. If it can be placed in a quiet church, where all its symbolism of color becomes holier from surrounding association, and where its pictured lessons become a part of a noble scheme of Gospel teaching, then its double purpose gives it unspeakable value and meaning.

The Massey A. M. E. Church, near Green Spring, will be dedicated on Sunday, the 22nd inst.—*Smyrna Times.*

The W. C. T. U. of New Jersey, at the late State Convention, at Trenton, decided that what was wanted was a law prohibiting the placing of a saloon within one mile of a schoolhouse. An exchange says a bill may be introduced, but some member will promptly move to amend it, so that it shall provide that school houses shall not be built within one mile of a saloon, and thinks, judging from past legislation, that the amendment would pass.—*Smyrna Times.*

A letter from Spain in *The Nonconformist and Independent* gives a distressing picture of the state of that country; inundations, earthquakes, bad harvests, devastations locusts and the phylloxera, have wasted and impoverished. Yet bull-rings are springing up everywhere; the church of Rome builds new convents, stirs up hatred to Protestantism, and does nothing to check the brutal cruelties of the national pastime. Meanwhile less is done by means of education to check ignorance and unutterable corruption. Christian brethren in Spain have a terrible task before them. Let us entreat the Lord to stand by them.—*The Christian.*

Conference News.

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

Rev. T. H. Haynes of Newark, Del., is having quite a successful revival of religion, over twenty persons having professed conversion last week. He is assisted by Mrs. Lidie H. Kenney, of Philadelphia, and other evangelists.

Bethel church having been dropped from the M. P. Conference, has been taken into the M. E. Conference. The Rev. Wm. Galloway of Rowlandville, Mt. Pleasant and Bethel. The Rev. Mr. Galloway has a protracted effort at the last mentioned place, and much good has been done.

An interesting protracted meeting has been in progress for the past three weeks at Ebenezer M. E. Church, the services being conducted by the pastor Rev. Chas. F. Sheppard.

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

Rev. A. Smith, of Greensboro, preached a fine sermon at Hillsboro, on Thursday night, Nov. 5th. His subject was "The Run-Traffic, its Evils and Remedy."

From Trappe, Md., R. K. Stephenson, pastor, we have the following: The meeting in Landing Neck has closed with seven conversions; at this same point, out of a class of 86 probationers 60 have been received, 10 more are ready, 2 have gone to the M. E. Church South, 7 have moved away, 3 are continued and 4 dropped. The people are very much pleased with the new Presiding Elder, Rev. John France.

A correspondent from Greensboro, Md., writes: Bro. France, our new Presiding Elder, was with us last Sunday, Nov. 1st, and to tell you the truth, he has completely captured us all. The love-feast in the morning was one of unusual interest, and the sermon that followed was one of the clearest, most forcible, most logical that we have heard in a long time. The people of Greensboro are of one opinion, that the right man is in the right place.

The Methodists at Houston are building a new parsonage there. Rev. W. Richardson has given the ground on which to erect it.—*Smyrna Times*.

Rev. T. E. Bell has been appointed to King's Creek charge in place of Rev. W. E. Tomkinson transferred to Charlestown circuit.

A correspondent writes that a deeply spiritual service has been held at Cordova, King's Creek charge, and that revival services will begin at King's Creek church next Sabbath.

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

The revival at Cokesbury is still in progress. There are twelve earnest seekers, and many serious thinkers, and there have already been 13 accessions to the church. Bethesda revival also continues. There have been 4 conversions and there are 13 seekers. The new church at Carey's woods is in a fair way for completion.—*Sussex Journal*.

The extra meeting at the church in East New Market has closed, and the one at Salem begun last Sunday night. There have been about thirty conversions. Twenty have joined on probation, and there are others to follow.

Meetings are now in progress at Todd's Church, Farmington circuit, F. J. Cockran, pastor. Much interest is manifested and on Friday evening, Nov. 6th, there were 3 penitents at the altar. The weather interferes to some extent with our meetings. Plans are on foot to build or buy a parsonage for this circuit.

The M. E. Church at Lincoln, Del., has been thoroughly repaired and repainted and will be reopened Sunday, Nov. 15. Revs. E. L. Hubbard, Wm. S. Robinson and others are expected to be present.

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

The new bell for the Pocomoke City Methodist Episcopal Church has been placed in position. The bell weighs six hundred pounds.

Thirty-two persons have professed conversion at Kings new M. E. church, on Delmar circuit. Last Sunday the pastor, Rev. A. Chandler, baptized 13 adults and 7 children there. He is also conducting a revival at Mt. Pleasant, where 16 have united with the church within two weeks.—*Sussex Journal*.

Quindocqua M. E. Church, on Anamessox circuit, having been enlarged and repaired, was re-opened for Divine worship, on Sunday, the 1st inst. Rev. W. W. Wilson was preached in the morning. The sermon was one of unusual merit, and being accompanied by the power of the Holy Ghost, the large congregation assembled to hear it was

moved and melted by its influence. In the evening, Rev. J. L. 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, did herself great credit as organist of the day. Collections amounted in cash and reliable subscriptions to about three hundred and fifty dollars.—*Crisfield Leader*.

From Cape Charles City, Rev. J. W. Hammersly pastor, we learn that Rev. Mr. Hope a Baptist minister, preached in the M. E. Church there last Sunday. It is expected the new Church will be ready for dedication by the 21st inst.

DEAR BRO. THOMAS:—I have had several inquiries since the appearance of my article on "The White Cross Army" as to where the literature on the subject could be obtained. By your permission I will answer these inquiries through the PENINSULA METHODIST, so that all who desire it may have the advantage of it. Address, Rev. B. F. DeCosta, D. D., 39 West 23d st., New York, care of E. P. Dutton and Co.

Dr. DeCosta is secretary of the committee on the publication of White Cross tracts in this country, and will furnish them on application.

PERSONAL.

Mrs. Wallace, of Chicago, has given \$500 toward a fund of \$10,000 for the protection of the young girls of that city.

Mrs. D. Lothrop obtained the award of two hundred and fifty dollars offered by the editors of *Good Housekeeping*, for a series of six papers on "How to Eat, Drink, and Sleep as a Christian should."

The clergymen of New York City and vicinity had an opportunity of meeting the distinguished Canon Farrar, Monday, October 26th, at the house of Cyrus W. Field. There were nearly two hundred ministers present. The address of welcome was delivered by Dr. Storrs, of Brooklyn. Archdeacon Farrar, in his response, said that he felt it the proudest moment of his life to thus meet the clergy of the United States. He feelingly referred to the fact that Dean Stanley had occupied the same place, under similar circumstances, and told of his last moments in a most touching and simple manner. All had an opportunity, at least, to shake the Canon by the hand. Archdeacon Farrar has won all hearts by his simplicity and geniality.—*Independent*.

The death of Gen. McClellan, last week naturally makes an occasion for the newspapers to give a sketch of his life, and refer to his career in our late War of the Rebellion. That he had fine qualities of personal character is the unhesitating judgment of all who knew him. They declare him to be generous, high-minded, and honorable. It is equally admitted that he was a good military organizer, and that, in the early stages of the War, he performed a very important service in this respect. He then seemed to be the coming man, who would conquer the Rebellion; and for a time his name was almost a watchword among the people.

The National W. C. T. Union, held in Philadelphia since our last issue was visited by the following ladies from this town who made it convenient to be in the city at that time, Mrs. J. B. Quigg, Mrs. R. E. Hough, Mrs. J. F. Clement, Mrs. Jos. Smithers, Mrs. W. G. Fairbanks, Mrs. L. M. Price, Miss Anna Sutton and Miss Annie Hough.—*Smyrna Times*.

Miss Frances E. Willard was re-elected president of the National W. C. T. U., at Philadelphia, by a vote of 295 to 25.

Next Sunday Rev. R. J. Moorman, of Grace M. E. church, South, finishes his first year's pastorate in Cambridge, and leaves for conference on Monday. His official board has asked for his return, but judging from his remarks last Sunday night, it is possible that he may go elsewhere. His services appear to be in demand, and unless Cambridge comes fully up to her promises, the probabilities are some other congregation will get Mr. Moorman for the next conference year. He is an active, earnest worker and an excellent preacher, and it strikes us that Grace church had better keep him if possible.—*Dorchester Era* of last week.

Miss Martha Carey Thomas, Dean of the new Female College at Bryn Mawr, near Philadelphia, took the rare degree, *summa cum laude*, at the University of Zurich. She had previously studied in some of the best American Institutions.

The Baroness Burdett-Coutts, of England, who deserves her great fortune for the good use she makes of it, is about to establish a Boys' Home at Yarmouth for apprentices of the fishing-smacks.

A NOBLE AMBITION.—Of John W. Gabriel City-road chapel, London, who died Aug. 16, 1885, it is said: The one leading feature of his life was to get all the children of the the Sunday-school converted to God; for this he never wearied in his efforts. He was an unwavering keeper of the Sabbath, and he is said to have walked ten thousand miles in attending his own Sunday-school.

The *Chrisfield Leader* recommends to the Methodists of Cambridge, the Rev. W. E. Avery, of that place, as the successor of Rev. J. E. Bryan, who will go to Wilmington.—*Dorchester Era*.

Mrs. Colton, of Indiana, is said to be the oldest person living in that State. She was born in 1769, and has been a Methodist seventy-five years.

Bishop William Taylor writes from Central Africa, that missionaries with big families are no encumbrance to his mission. He says:

"Wm. H. Mead, for example, has a wife and six children. I wish I had forty such families at command for Africa."

He adds that only one or two of the eight can as yet, "do efficient service as teachers," but they can "dig." For this purpose 2,300 acres of good land have been staked off, and there will be plenty of work for all hands. This is the Pauline principle. It is also the German. Dig and teach, hoe and preach.—*Independent*.

Georgia shows the remarkable record of having Sunday-school conventions in one hundred and twenty-two counties, and prohibition in over ninety. At the late International Sunday-school Convention at Louisville, Dr. Wharton, of Georgia, brought down the house by saying, "We have legislated Sunday-schools in, and have legislated whiskey out." Whiskey does go out where Sunday-schools are thoroughly worked in.

Rev. Dr. Wm. Johnson, of Washington, Pa., delegate to the Presbyterian General Assembly, and for 25 years missionary in India, preached at Wayne Avenue Methodist Church, Lockland, Ohio. He spoke in the most complimentary terms of Dr. J. M. Thoburn, and other Methodist missionaries in India, with whom he was personally acquainted, and had been intimately associated in evangelistic work.

Prof. Huxley's health is hopelessly broken. He will give up his appointments, and probably live henceforth in Italy. It is said that the British government will grant him a pension of \$6,000 a year.

The *Canada Christian Guardian* thinks "if a minister preaches repentance toward God, and faith toward our Lord Jesus Christ—if he warns faithfully against every form of sin, and hold up before his people the rich promises of peace and power, joy and strength, growth in grace, and victory over sin he is preaching holiness, though he may not have given prominence to instantaneous, entire sanctification."

To our Readers.

We cannot too strongly urge upon our readers the necessity of subscribing for a family, weekly newspaper of the first class—such, for instance, as THE INDEPENDENT, of New York. Were we obliged to select one publication for habitual and careful reading to the exclusion of all others, we should choose unhesitatingly THE INDEPENDENT. It is a newspaper, magazine, and review, all in one. It is a religious, a literary, an educational, a story, an art, a scientific, an agricultural, a financial, and a political paper combined. It has 32 folio pages and 22 departments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, THE INDEPENDENT will be a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$3.00 or two years for \$5.00.

Address, THE INDEPENDENT, 251 Broadway, New York City.

THE INDEPENDENT and PENINSULA METHODIST will be sent for one year for \$3.50.

The latest reports from Bishop Taylor are favorable, as seen in his letter in the *Witness* dated, Dondo, July 28th. One of his company writes a week later of arrangements made for forwarding a large party from Loando to the interior. It is stated that the Bishop will return for additional supplies of money and missionaries as soon as he can leave, and will probably reach home in time for the annual meeting of the Missionary Committee next month.

The *Christian Index*, Atlanta, Ga., one of the leading Baptist weeklies of the country, quotes and endorses the same and adds, editorially,

"We take the position desired by our contemporary and advise our friends not to patronize the Exposition if its managers persist in violating the Lord's Day."

The *Peninsula Methodist* adds its endorsement to this earnest protest against this attempt to secularize the Lord's Day.

Even on a secular ground we believe that Church-going pays ten dollars in health, happiness, domestic comfort, social pleasure, and in hard money for every dollar which it costs.—*National Baptist*.

Thanksgiving Proclamation.

By the President of the United States of America, a Proclamation:

The American people have always abundant cause to be thankful to Almighty God, whose watchful care and guiding hand have been manifested in every stage of their national life, guarding and protecting them in time of peril, and safely leading them in the hour of darkness and of danger. It is fitting and proper that a nation thus favored should on one day in every year, for that purpose especially appointed, publicly acknowledge the goodness of God, and return thanks to Him for all His gracious gifts.

Therefore I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the twenty-sixth day of November instant, as a day of public thanksgiving and prayer, and do invoke the observance of the same by all the people of the land.

On that day let all secular business be suspended, and let the people assemble in their usual places of worship, and with prayer and songs of praise, devoutly testify their gratitude to the Giver of every good and perfect gift for all that he has done for us in the year that has passed; for our preservation as a united nation, and for our deliverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands and filled the streets with mourners; for plenteous crops which reward the labor of the husbandman and increase our nations wealth; and for the contentment throughout our borders which follows in the train of prosperity and abundance.

And let there also be on the day thus set apart a reunion of families sanctified and chastened by tender memories and associations, and let the social intercourse of friends, with pleasant reminiscence, renew the ties of affection and strengthen the bonds of kindly feeling.

And let us by no means forget, while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful hearts are inclined to deeds of charity, and that a kind and thoughtful remembrance of the poor will double the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

[L. S.] Done at the City of Washington this second day of November, one thousand eight hundred and eighty five, and of the independence of the United States the one hundred and tenth.

GROVER CLEVELAND,
By the President,
T. F. BAYARD, Secretary of state.

MARRIAGES.

JONES—COLLINS.—At the house of the bride's father, by Rev. F. J. Cochran, Oct. 27, 1885, Charles F. Jones and Rosa Collins, both of Farmington, Del.

COLE-FRAMPTON.—At the M. E. Church, Tunis Mills, Maryland, Nov. 4, 1885, by Rev. T. E. Bell, Nathan S. Cole and Laura B. Frampton, both of Talbot Co. Md.

NOWLAND—CRAIG.—Nov. 5th, 1885, at Bethel M. E. parsonage, by Rev. E. C. Atkins, James C. Nowland, of Wilmington, Del., and Miss Euphemia Craig, of Chesapeake City, Md.

DAVIS—SHEPPARD.—Nov. 11th 1885, in the M. E. Church, Zion Cecil Co. Md., by Rev. John H. Dashiell, D. D., Mr. James C. Davis, son of James A. Davis, Esq., and Miss Emma Dashiell Sheppard, daughter of Rev. Charles F. Sheppard, pastor of Zion Circuit, Wilmington Conference.

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.

Port Deposit,	Nov.	18	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

CHAS. HILL, P. E.

EASTON DISTRICT—THIRD QUARTER.

Easton	Nov.	13	15
King's Creek	"	15	16
St. Michael's	"	20	22
Talbot	"	21	22
Middletown	"	29	30
Odesa	"	28	29

J. FRANCE, P. E.

DOVER DISTRICT—THIRD QUARTER.

Milton	Nov.	14	15
Georgetown	"	16	15
Millsboro	"	21	22
Nassau	"	20	22
Lewes	"	20	22

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Charge.	Date.	Sab.	Ser.	q c
Shortley	Nov 20 22	10	S	10
Bethel	" 20 22	3	F	10
Laurel	" 20 22	7	F	7
Delmar	" 25 29	10	S	9
Burden 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
Parsonsbury	" 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	21
Somerset	" 6 7	2	S	13
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
Annamessox	" 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

JOHN A. B. WILSON.

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O. H. Dodworth, a musician of national reputation, director of the famous military Band of New York, writes:

Prof. Rice.—Dear Sir—I have examined your Harmonic Teaching Music Charts, and have no hesitation in saying that they are the best works of the kind ever issued; for simplicity they excel, for either amateurs or professionals and consider them invaluable. O. H. DODWORTH.

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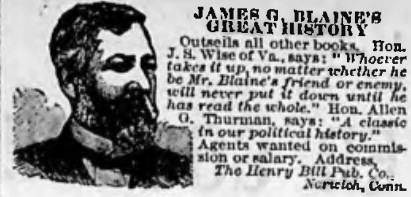
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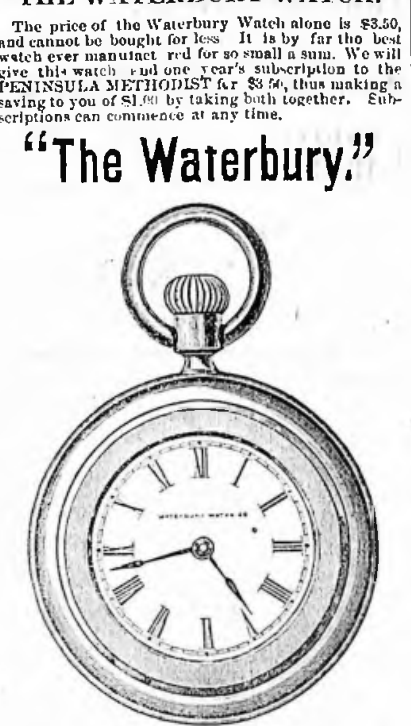
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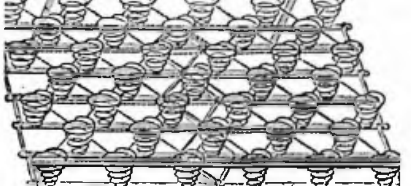
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