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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

THE FAITHFUL FRIEND.

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope,
Working, singing, all alone,
In a sort of undertone:
"With a Saviour for a Friend,
Who will keep me to the end."

Sometimes happening along,
I had heard the semi-song;
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her Friend,
Who would keep her to the end.

Not in sorrow, nor in glee,
Working a day long was she,
As her children three or four,
Played around her on the floor
But, in monotone, the song
She was humming all day long:
"With a Saviour for a Friend,
Who will keep me to the end."

Just a trifle lonely she,
Just as poor as poor could be,
But her spirits always rose
Like the bubbles in her clothes;
And, though widowed and alone,
Cheered her with the monotone
Of a Saviour for a Friend,
Who would keep her to the end.

I have seen her rub and scrub
On the wash-board in the tub,
While the baby sopped in suds,
Rolled and tumbled in the duds,
Or was paddling in the pools
With old scissors stuck in spoons,
She still humming of her Friend,
Who would keep her to the end.

Human hopes and human needs
Have their root in human needs,
And I would not wish to strip
From that washwoman's lip,
Any song that she can sing,
Any hope that song may bring,
For the woman has a Friend,
Who will keep her to the end.

—Advance.

Bishop Taylor to his Wife.

KIMPOKO, Stanley Pool, Aug 27.

My party for the upper Congo and Kassai were Brothers Shoreland, Teter, Cameron, Walker, Burr, Dr. Harrison, Newth; Brother and Sister Elkins, and Charles Peters. We were detained a month and a day at Banana before we could get a passage up the Congo, seventy-five miles, to Matadi. We left Banana June 24th, and arrived at Matadi, Thursday 25th. On Monday, the 28th, myself and Brothers Teter and Burr proceeded as a pioneer party, with but a few carriers, hoping to procure carriers for the rest at Lukunga, one hundred and twenty miles up the Congo from Matadi, and midway to Stanley Pool. We sent back a large number of carriers, accordingly, and arrived at Leopoldville, Stanley Pool, on Friday, July 16th, and on the 26th of July came on by steamer, *Henry Reed*, accompanied by the Congo State Chief, resident at Leopoldville.

Mr. Stanley founded his second upper Congo station at this place—Kimpoko—which, being recently given up by the Government, we fall heir to their building—twenty five by fifty feet, and veranda on all sides, frame and mud walls, and thatch roof. It is located fifty yards from the east bank of Stanley Pool, and less than one hundred yards from a rapid river of splendid water, fresh from the mountains. The climate is superb, soil, light, sandy loam; a beautiful site, and healthy as any part of the world I wot of. We went to work at once, have planted a garden, cleared and dug a field, for planting as soon as the rains come, which will soon descend upon us. Meantime, however, Brother Burr, who is a surveyor, has run the water-levels for a ditch, which will give us plenty of water for irrigation, and a fall of twenty feet perpendicular overshoot for mill purposes

by and by. We are picking up the language of the people, but devoting from seven to ten hours per day to hard work, with axe, spade and hoe, to get a rooting down into indigenous resources. I never wrought harder nor with less fatigue, even in the days of my youth. God daily gives me strength of muscle and mind, for every need.

We heard nothing of our party left at Matadi, till August 14, when Brothers Walker and Cameron arrived, and gave us the sad news of the death of Brother Charles Peters, which occurred the 8th of July, at Matadi. He had been subject to severe attacks at home, as I am informed, of neuralgia in head and stomach. He had a spell of it at Banana, and was taken down again July 4th, and died the 8th. He was a most amiable, loving and lovable young man, from West Pennsylvania, wholly consecrated to God and His work in Africa. He did not die in vain, and is now in heaven.

On the 20th inst. Brother Shoreland arrived. I appointed Brother Newth to remain for a time at Lukunga, as agent of our transport; and Brother and Sister Elkins and Dr. Harrison stopped at Lukunga to rest, and have not yet arrived. We are all well, hearty and hopeful.

We learn that the country up the Kassai and Sankura rivers is much better than the country on the north and south banks of the Congo; but the Kassai is too crooked and rapid for a sail vessel. We shall require a schooner by-and-by for this pool and up the Congo, but for our transit up the Kassai we shall require a steamer. It is doubtful whether we can get passage by any here, and will, probably, have to wait, and grow food here for a dozen stations, if need be, till we can get a steamer of our own sent out in man-loads, carried two hundred and forty miles, and rebuilt here. The two Baptist missions operating here have each a steamer on the Upper Congo, and our need for one, in the quantity of transport, will be much greater than theirs.

God is leading, and we must succeed. This region abounds in birds of nearly every feather, even the swallow and whip-poor-will; and quadrupeds in variety. We sleep to the grunts and neighing of the hippopotami. Brother Burr went out a few days ago in a canoe, with some natives, and killed three with a Martigny and Henry rifle. One of them was supposed to weigh four thousand pounds.

In every respect our success as a mission is assured and certain. Glory to God! Love to our dear children. Good night! I often dream about you, and feel sad when I awake to find that you are so far away from me. God bless you all! Amen! I say nothing about the future, because I know nothing about it. The natives are kind to us, and in many respects, they are simply grown-up children. We love them, and long for the key to their understanding.

WILLIAM TAYLOR.

[The steamer *Henry Reed* mentioned in this letter was the gift of Mrs. Henry Reed, wife of a deceased friend of Bishop Taylor, and cost \$15,000. We most earnestly hope that every want of Bishop Taylor will be abundantly supplied. He is certainly making a pathway into Africa, that will be followed. Such heroism never fails.—EDITOR, *California Advocate*.

The Great Revival in Tuscaloosa.

A most wonderful and glorious revival of religion is now in progress in the M. E. Church South of Tuscaloosa, Ala. With increasing interest, fervor, and spiritual power, it is now passing through the third week. Its hallowed influence pervades the entire community, and at the hour of evening service, all the business houses save two, and all saloons are closed. All classes and ages are moved by its divine power. The young people in our schools, colleges, and State University have caught the glowing enthusiasm. An average of thirty to sixty penitents daily kneel at God's altar, asking an interest in the prayers of Christians, and crying themselves for mercy. Already one hundred and fifty have united with the various Churches of the city, and two hundred conversions have been reported. The Church has been gradually introduced into this high state of Christian activity by the regular pastor, aided and guided by the Holy Spirit, the result of long and continuous labor. For months past Brother Alonzo Monk has been preaching to his congregation in the demonstration and power of the Spirit. Month after month he has earnestly, fearlessly, and eloquently proclaimed the will and word of God. The searching, pointed truth penetrated many callous hearts, aroused the slumbering conscience, inducing many idlers in the vineyard to enter. For weeks there has been a growing interest in the prayer-meetings, and in all the social and public services of God's house. The Church was ready for the work when the meeting began.

Nine individuals were received into the Church by the pastor at the first service, and the work moved forward from that hour. Brother Monk, the pastor, has conducted the meeting and did most of the preaching, but he has had the hearty co-operation of Brothers Stillman and Dill, of the Presbyterian and Baptist Churches. Other ministers fell in occasionally during the meeting. Note the means used, which have been so abundantly blessed of God in promoting this revival.

A fast was proclaimed; the first Friday and second Tuesday were days appointed by the pastor. About four hundred persons solemnly pledged themselves to observe these days of fasting and prayer. Never, in the history of Tuscaloosa, had there been such a fast; never, since the foundation of the city, have so many prayers ascended the hill of the Lord.

Besides much wrestling with God in earnest, secret prayer, we had sunrise and afternoon prayer-meetings in the auditorium of the Church; the young men's prayer-meeting in the basement immediately after night-service; the young ladies' prayer-meeting in the Church-parlor, and many cottage prayer-meetings in various parts of the city. These prayer-meetings were special seasons of refreshing, and proved to be agents of great spiritual power in promoting the success of the revival. The Holy Spirit has been abundantly poured out upon our young men, and their prayer-meetings specially have been most glorious occasions. Few men have had satanic strength sufficient to resist the earnest prayers and appeals of one hundred zealous young men, united to-

gether to work for their divine Master.

During the progress of the meeting hundreds have come forward to the altar to pray for pardon, and to make an entire consecration of themselves to the Lord. Among this number were members of the various Churches who had never been converted, or whose religious experience was not satisfactory.

The pastor stated that out of two hundred conversions he had heard of only one who had not, some time during the meeting, knelt at the altar. Thanks be unto our Lord, who still sets the seal of his approval upon the old Methodist usage of coming to the altar. Convictions are pungent, penitence deep, conversions clear and well-defined, and testimonials positive and powerful. The young converts immediately go to work for Jesus, and not one has refused to pray or testify for the Saviour.

A wicked young man was powerfully converted. He immediately repaired to the saloon, sought out his old companions in vice, entreated to come to Church, renounce their sins and seek the salvation of their souls, assuring them of the ability and willingness of Christ to save. Two of his friends, who yielded to his entreaties, were soon rejoicing in the consciousness of pardoned sins. One of these, a clerk in the saloon, only forty-eight hours after dealing out whisky at the bar, was heard leading public prayer in the house of God.

Another young man confessed he had been reading Ingersoll, acknowledged that while reading the infidel doctrines his soul condemned them as false, and after conversion, he, in company with twenty-five companions, made a bonfire and burned the pernicious books to ashes.

FRANK BRANDEN.

Tuscaloosa, Ala.

The Strong-built Bridge—a Parable.

At the end of life's pathway there was once a deep gulf; no one could fathom it; no one could pass over it; all who came to its verge fell down into its shadowy depths, and were never heard of more. Now it came to pass that a being called *Science*, with starry eyes looked down into the dark abyss, and shudderingly turned away. Also one named *Reason* came, and wondered and speculated, but did nothing. *Nature*, too, looked with pity upon her children, and the dismal end that awaited them.

But, behold, there came from heaven one with a seraph form, a face most kindly, and a hand outstretched in blessing. She looked into the gulf, and said, "This dark and dreadful chasm shall be bridged," and lo, a beautiful bridge soon stretched across the chasm, in which was one great, broad arch, which was the arch of Redeeming Love; and so, thousands upon thousands of redeemed immortals have crossed from earth to heaven, on the bridge that Faith has built. Hark! they are singing, and these are the words of their song, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

T. M. GRIFFITH.

Media Pa.

The Bible in Prayer-meeting.

I have a good recipe for the prevention of cruelty to prayer-meetings by the edifiers, which is called the Bible Reading. This is just what its name implies.

It is not necessary that the reading should be conducted by a skilled Bible scholar. There are professional Bible readers, who make a speciality of their work, and it is a delight to attend their services. But I know of a church, deprived for several months of a pastor, which introduced into the weekly prayer-meeting the Bible reading, conducted by one of the lay brethren, and the result was excellent, considerably squelching the "edifiers," and giving the young people, the timid and silent brethren, and the sisters too, something to do in the weekly conference.

Let the reader select a topic, and, with the aid of a reference Bible or concordance, select a lot of passages of Scripture bearing upon the subject. Twenty-five or thirty will be enough. With a little thought he will be able to arrange his passages under subdivisions of his topic, and if he is skilful he may be quite elaborate in his dissection, but this is not necessary. At the meeting, to which all are requested beforehand to bring their Bibles, let him give out his passages, half a dozen at a time, or all those under one subdivision, to different persons in the room. Then, having briefly laid out his subject, let him call for the reading of the passages. These will be found to illumine one another wonderfully. Invite any one to ask questions, and if one is propounded, ask Brother F., or Sister G. (if you dare) what he or she thinks about it. Be sure and have the young folks take part in the reading. Sing a stanza or two, or call for a prayer occasionally, and at the end of your stock of quotations sum up the subject briefly. If you close the meeting promptly at the end of an hour, you will wonder where the hour has gone. There have been no long speeches; thirty or forty persons have taken an interested part in the meeting; the Word of God itself has been used for edification.

It is not desirable to occupy the whole hour with the Bible reading; a brief one at the opening of the meeting will serve to break the ice. Such readings were frequently sandwiched into the recent students' meetings at Mount Hermon, and I will close with an example that I got there:

Subject: The spirit in which we should approach the Scriptures.

1. With a reverent mind and teachable disposition. Isaiah 57: 15; Matt. 11: 25.
2. In an attitude of faith. Rom. 10: 17; Heb. 4: 2; 1 Thess. 2: 13.
3. With obedience. Rom. 6: 17; John 14: 22, 23; John 15: 10-15.
4. Come to discover Christ. John 5: 39; Luke 24: 27; 1 Peter 1: 10, 11.
5. Come by and in the Spirit. 1 Cor 2: 10-12; 1 John 2: 20.

Mr. Wesley wrote to Alexander Mather, in a letter quoted by Tyerman: "No, Aleck, no! The danger of ruin to Methodism does not lie here. It springs from quite a different quarter. Our preachers, many of them have fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Pately Bridge, or to you at Boston. Give me one hundred preachers, who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

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.

The Two P's.

It argues well, as indicating the drift of public opinion, to observe in the *New York Telegraph*, a new daily paper, the following extracts:

"What is wanted is a prohibition that really prohibits, and a protection that really protects. The two p's are destined to become stronger and stronger factors in our national progress and politics."

Prohibition will prohibit liquor selling as completely as stealing and murder are prohibited, when the officials from the Governor down, are elected and appointed by and through a party that means business in that direction.

The kind of protection the masses most need is to have the home and family protected, and that never can be accomplished until the people arise and abolish the importation, manufacture and sale of alcoholic beverages. The home—the house, furniture and inmates, is largely at the mercy of the saloon throughout the United States. If the manufacturers of this country could realize the increased demand for goods that would come from drinking people if the latter could be transformed permanently into abstainers they would soon become prohibition party men, and also refuse to employ any persons who were not abstainers.—*The Public Good.*

Nine millions of dollars spent annually for intoxicating liquors means a great waste of the country's resources, a great deal of suffering, squalor, poverty, disgrace and eternal death. There is also a political phase to this question. It means a financial corruptor as great as this is a great factor in our elections. In our preliminary meetings, held for the selection of candidates, the saloon with its adjuncts is there. They are there to see that by threats, promises and the free use of money that their interests are cared for. In state conventions, the platforms are carefully guarded to see that nothing is incorporated therein that would in any way offend this great interest. Its money is needed to help run the campaign. Candidates are set up that can in no wise drive off the German beer brewer and his patrons, nor to whom any exception can be taken by the whiskey ring. Is it any wonder then that men when being elected to office—sincerely fail to act in open hostility to the whiskey ring? Laws are passed by the legislature that are ambiguous, so the Judge who may be anxious to serve his party, looking for a reelection can find a version that will be subservient to his purpose. This to us is not so alarming as the fact that Christian men who pray and talk for deliverance are so much in love with their party or so much prejudiced against other parties, that they will go to the polls and vote the full party ticket from top to bottom. When men are so blinded as to say with one—"that if the Devil were on my ticket, and an angel on the other, I'd vote for the Devil, because he is on my ticket," has the time not fully come when all good men, should vote for men and not for parties? The thinking, believing, independent voter is the safeguard of the Republic.—*Conference News.*

Nothing is more certain than that the Christian thought of this country, is swiftly converging upon prohibition as the only cure for the curse of rum. The air is full of signs upon that subject, and nobody knows this better than the politicians. Hence there is a demand that the subject be kept out of

politics; but the liquor men themselves, force it into politics and keep it there. The command of the brewer is law, while the reformer is ordered to be silent. The one-sided game will fail, and if one man claims the right to vote for rum and ruin, another will claim the right to vote for righteousness and redemption. The battle has begun, and this revolution will not go backward. God is in history, and in all the ages is the Power that makes for righteousness. He is with us now to make bare His arm of fire against the demon of rum, as He did in Elijah's day against Baal. Victory is sure, and is nearer than many believe.—*Western Christian Advocate.*

Stimulants Without Food.

At one time Mr. Gough said he was before a large audience, and trying to convince them that alcohol was not a food, but merely a stimulant. A keen, intellectual looking fellow arose, and wanted to know how it was possible for a thing to be a stimulant without being food. For a moment Gough felt cornered, but the next moment his answer was ready. "Can't have a stimulant without food?" he asked. "You sit down on a hornet's nest and see."

Progress of Prohibition in Mississippi.

Looking over the whole field, it is safe to conclude that to-day fully one-half or more of Mississippi is dry. And this drying process has been brought about mainly in the last sixteen or eighteen months.

This is marvelous. One year ago it would have been unsafe to predict that a prohibition vote could be had in any one county in the State in 1886. And the end is not yet. Popular accession to prohibition is rapid and assuring. The remaining 44 counties will probably vote early next year, and the appearances now are that it may be sweeping.

R. ABBEY.

YAZOO CITY, MISS.
—*Nashville Christian Advocate.*

There are six counties in Pennsylvania where the saloon is completely cleaned out.

Think of a city government affecting to be so decent that it will not allow a drunken man to misbehave, after licensing twenty bar-rooms to make men drunk.—*Methodist Advance.*

The City Council of Atlanta has fixed the license for the sale of domestic wines at \$100.

This worthy lady shall not fail of immortality while we had space to record her meritorious deeds.—*Zion's Herald;*
"Yes," said a Kentuckian, who had been in the far West, "Indians are powerful fond of whisky. Let 'em once get the taste of whisky, and they'll give up everything for it. An old chief out in Western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you wouldn't give it him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whisky."

The late Methodist General Conference in Toronto is on record for non-alcoholic wine for the Lord's Supper, for juvenile temperance societies in all congregations, and for general observance of a Temperance Sunday.

Have the Courage.

To do without that which you do not need, however much your eyes may covet it.

To show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

To wear your clothes until you can pay for new ones.

To obey your Maker, at the risk of being ridiculed by man.

To prefer comfort and propriety to fashion, in all things.

To acknowledge your ignorance rather than to seek credit for knowledge under false pretences.—*Sci.*

Youth's Department.

The Last Opportunity.

For many years I have made it a rule never to spend a half-hour with any person without finding out if that person was a Christian, and if not, trying to preach Christ to him."

This, in substance, is what the minister said in the little church at the quiet summer resort by the river side, where Edith Manton was staying. "For," continued the speaker, "it may be my last opportunity to speak for Christ, or it may be some one's last chance of hearing the truth."

Edith was thinking of these words that morning when she went out in Jerry's boat after lilies. Jerry knew where the flowers were thickest and fairest, and, too, he was counted as the best oarsman on the river. Edith often went out with Jerry, and that morning she was thinking: "I have had more than one opportunity to present Christ to Jerry. But I do not even know whether or not he belongs to Christ. If I had only spoken to him before! I don't know how to begin now. Presently she began singing,

"Pull for the shore, sailor, pull for the shore." Jerry listened, and when she ended, said:

"That's a good one, Miss."

"Yes; but, Jerry, are you pulling for the other shore?"

"Well, I don't know much about them things," replied Jerry. "Reckon as how when one has no oars to pull with he must just drift. And maybe he will drift to the shore, and maybe he won't."

"But why shouldn't you have the oars?" asked Edith.

"Well, I s'pose it's like this: sometimes a boat gets loose and starts off without oars, and then at other times the oars get broken or lost in the middle of the river. I never lost nor broke an oar in my life, so I s'pose I must have started without any."

"And so you mean to keep on drifting?" asked Edith growing interested.

"What can a fellow do? Out in the middle of the river without any oars! He has'n't much chance of getting back to the wharf after them."

"But if the oars have been lying in the bottom of his boat all the time? Wouldn't a man be foolish if he didn't pick them up and use them when he found he was drifting down stream and making no progress toward the other shore?"

"Humph! it ain't much likely that a fellow would let them oars lie right afore his eyes and never touch them, is it now?"

"That is what puzzles me," replied Edith. You have only to just to put out the hand of faith and take hold of the oars of prayer and the Word of God and pull for the shore."

"My! miss, I never thought of that! I've got a Bible that my old mother gave me when I started out; and she taught me a prayer, too. And I've been letting them oars lie idle in the bottom of the old boat all these years. D'y'e s'pose they are as good and stout as ever? And would they pull an old fellow like me into port?"

"I am sure they would. O Jerry, I wish you would take hold of them and pull."

"I believe I will! I'll get out the old Bible to-night, and I'll say that little prayer; or, if I can't remember that, I'll whittle out a new one. I promise you, Miss, I'll do it."

The next morning Edith was just starting out to walk down to the river when a messenger came in haste. "O Miss Manton! There's been an accident, and old Jerry is 'most killed. He wants you. He is out of head, and keeps saying something about pulling for the shore. The doctor says he can't live."

When they reached the place where

Jerry was slowly breathing his life away, some one said: "Jerry, Jerry, here is Miss Manton!"

Jerry opened his eyes, and said faintly, "Sing that!"

And there, surrounded by a group of rough, though kindly men Edith sang: "Light in the darkness, sailor, day is at hand,

See o'er the foaming billows, fair haven's land,
Drear was the voyage, sailor, now almost o'er,
Safe within the life-boat, sailor, pull for the shore."

As she paused, Jerry's lips moved, and bending low to hear, Edith caught the whisper.

"I did it! I took the oars; I pulled for the shore, I guess I'll make the harbor!"

A few more labored breaths, and Jerry had, as we trust "made the harbor!"

"What if I had not used that last opportunity?" said Edith to herself as she walked back to her cottage.—*The Pansy.*

Theatre-Going.

A very serious matter concerns the amusements of professing Christians. I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to visit the theatre, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when the Lord said, "Come ye out from among them, and touch not the unclean thing." Is heaven to descend to the infernal lake to raise its tone? Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there. It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys at night, while riding past the playhouses, to make me pray that our sons and daughters may never go within the door. It must be a strange school for virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in the direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety.—*Rev. C. F. Spurgeon.*

The awakening of the public conscience in regard to the temperance question, is one of the signs of the times. The day of judgment has come to some men, and others are preparing for their doom. The voice of the press is becoming more distinct and pronounced upon the subject. The following from the *N. Y. Mail and Express* is significant showing the trend of public thought: "If the greatest enemy that menaces the Republic were fairly inquired into, the eyes of the people would be opened to the necessity of Prohibition. The only hope of emancipation from the oppression of the liquor traffic which scourges us at every turn, lies in the union of all temperance men and women to control elections. The brewers and distillers, and saloon-keepers laugh at all kinds of opposition, except Prohibitions votes. High-license, police supervision, public prosecutors, and all the machinery for "strict" regulation of the liquor traffic, the traffickers mock at. There is only one law which they fear, and that is Prohibition.—*Buffalo Christian Advocate.*

Dr. Parker of London, in announcing a collection, said, "It seems almost pitiable to appeal for Christ's cause, so great is the depression. No one went to the theatre last night—all the theatres were closed, for no one bud a shilling; no one drunk wine yesterday—they all had to be content with water; no one rode to Church this morning, they had all risen early and walked the whole distance, so great was the depression. Still they would see what they could do."

Quarterly Conference Appointments.

EASTON DISTRICT—FOURTH QUARTER.	
Dec	3 5
Smyrna	4 5
Smyrna Circuit	5 8
Appoquinimink	11 12
Sassafras	11 12
Cecilton	12 13
Galena	18 19
Millington	18 19
Crumpton	Jan 1 2
Marydel	1 2
Sudlersville	2 3
Ingleside	7 9
Chesterdown	8 9
Still Pond	15 16
Pomona	15 16
Rock Hall	22 23
Centreville	22 24
Church Hill	29 30
Queenstown	29 30
Kent Island	30 31
Wye	Feb 5 6
Hillsboro	6 7
Greensboro	12 13
King's Creek	12 13
Easton	19 20
Trappe	20 21
Oxford	24 27
Talbot	25 27
Bayside	26 27
St. Michaels	27 28
Royal Oak	Mar 5 6
Middletown	5 6
Odessa	5 6
Townsend	6 7

JOHN FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.	
Dec	5 4
Leipsic	5 2
Dover	12 11
Camdon	12 11
Magnolia	12 13
Wyoming	19 18
Felton	19 20
Frederica	26 25
Milford	26 25
Houston	26 27
Harrington	Jan 2 1
Lincoln	1 1
Ellendale	2 3
Milton	9 8
Nassau	9 10
Lewis	16 15
Millsboro	16 17
Georgetown	23 22
Crapo	23 24
Church Creek	30 29
Bockwith's	30 28
Cambridge	Feb 6 7
Vienna	6 7
Hurlock	6 7
East New Market	13 12
Federalburg	13 14
Preston	20 18
Potter's Landing	20 19
Burrsville	20 21
Denton	27 25
Farlington	27 26
Greenwood	27 28
Bridgsville	Mar 6 5
Galestown	6 4
Cannon's	6 7
Seaford	6 7

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

T. O. AYRES, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Holland's Isl.	Dec	3 5 10	F 7
Deal's Isl.	"	4 5 10	Sat 9
Somerset	"	2 5 2	Th 3
St. Peter's	"	2 5 7	Th 9
Crisfield	"	10 12 10	F 7
Annabesssex	"	11 12 2	S 10
Asbury	"	11 12 7	S 7
Klej Grange	"	15 16 17	Th 9
Snow Hill	"	17 10 10	F 7
Girdl-trce	"	18 19 2	S 9
Stockton	"	19 20 7	M 9
Chincoteague	"	20 21 10	M 7
Pocomoke City	"	22 26 10	W 7
Pocomoke Ct.	"	22 26 2	W 1
Princess Anne	"	23 26 7	Th 7
Mt. Vernon	"	23 26 10	Th 9
Tyaskin	"	23 26 10	Th 2
Fowellville	"	26 31 3	F 7
Newark	Jan	1 2 10	S 2
Berlin	"	1 2 7	S 10
Bishopville	"	8 9 10	S 2
Roxanna	"	8 9 2	S 9
Frankford	"	9 10 7	M 9
Selbyville	"	7 9 10	F 7
Gumboro	"	15 16 10 3	S 9
Parsonsburg	"	14 16 7	F 2
Salisbury	"	23 24 7	M 9
Fruitland	"	23 24 3	M 1
Quantico	"	22 23 10	S 10
Cape Charles City	"	29 30 10 7	S 7
Delmar	Feb	5 6 10 10	S 9
Riverton	"	6 7 3	M 1
Sharptown	"	6 7 7	M 9
Onancock	"	12 13 10	S 9
Accomac	"	11 12 3 7	F 3
Shortley	"	19 10 10 3 7	S 9
Fairmount	"	26 27 10	S 2
Westover	"	26 27 3	S 9
Laurel	Mar	5 6 10	S 7
Bethel	"	5 6 7	S 10

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

J. A. B. WILSON, P. E.

Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, Publisher and Proprietor.

WILMINGTON, DEL. GEORGE S. W. COE, FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.

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Transit 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. No advertisements of an improper character published at any time. Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for publication to the Editor of the Peninsula Methodist, Wilmington, Del. Those desired for any particular number must be in hand the longer ones by Saturday, and the shorter ones by Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new. Entered at the post-office at Wilmington, Del., as second-class matter.

Peninsula Methodist Sent Free.

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

We feel grateful to our brethren, who have been canvassing for the PENINSULA METHODIST, and adding to our list of subscribers. While you serve us, brethren, in return for our labor in your behalf, the chief inspiration on both sides, is to be found in the effectiveness of this agency, in our common work of building up believers on their most holy faith. In scarce any other way can a pastor do more permanent work, than in securing to the families of his charge the weekly visits of a religious paper; in whose journal both heart and head receive profitable nourishment, and personal interest is excited in the progress of the Redeemer's kingdom, and in the work of his own branch of the Church Universal. We give the following note from one of our most faithful and successful young pastors, whose labors are being owned of God, in a gracious revival of large proportions.

Bookkill's, Md., Nov. 15, 1886.

DEAR BRO. THOMAS:—I am trying hard to increase the number of subscribers to your constantly improving journal; the verdict is—The PENINSULA METHODIST grows better with each number. I find it very helpful to me in my work. I herewith send you the names of two new subscribers, making eighteen I have sent in a few weeks. The revival at Spedden's is still in progress. Yours fraternally, G. W. BOWMAN.

We append a few appropriate excerpts: "I make it a point always to remember our Editor in my prayers, and so do my people."—A Tennessee Conference Preacher. [That is a comforting word.—Ed. Adv.]

"Please publish the enclosed marriage notice, and send the ADVOCATE one year to the bride."—Rev. W. F. D. Starting the new home with the old Church paper—how fit and wise!

Editor Dickinson says he has brethren, that don't send him a single subscriber, but pester him with hints for compliments.—Nashville Christian Advocate.

I have found that our Church-papers cannot be circulated by the resolutions of the preachers; it requires "The Acts of the Apostles." The paper has been voted again and again into all the Methodist families of the Conference, but it takes work to put it there.—Hobson Methodist.

AN EXCHANGE says: "On one Presiding Elder's district in the Conference, there are two hundred and seven official members who take no Church paper."

A sagacious preacher in the Virginia

Conference once said he had found out that non-reading members made very poor officials, and he would not nominate such a man, for any position in his charge. Was he not right?

Wherever we find an intelligent reading Church, there we find the broadest and most liberal views with regard to all the affairs of the Church of Christ, and the Church prospers. The reverse of this is found where there is a lack of intelligence about Church matters—as there always is, when the Church paper is not taken and read.

That preacher was right, and we will not make progress until we accept and act upon his plan.—Richmond Christian Advocate.

We have just learned by a personal letter from Rev. Amos S. Baldwin, editor of the Junonia Methodist, of his sore affliction in the sickness and death of his little daughter. Very plaintively, yet with loyal trustfulness, he writes: "I cannot be too thankful, that in this second sore bereavement within four months, having lost a little son, July 28th, the gospel of the grace of God enables me to be resigned, and strengthens my heart."

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Among recent publications of our Book Concern, we notice the following: John Conscience, by John M. Bamford, a book of real value in its striking illustrations of experimental and practical religion, presented in an interesting narrative; price 80 cts.

"Through the Heart of Mexico," by Rev. J. H. McCarty, D. D., an exceedingly interesting book of travels, into which are introduced graphic accounts of the battles of the war of 1846-'47; in which Generals Zachary Taylor and Winfield Scott gained so great renown, and our National domain was enriched, by the acquisition of California. Dr. McCarty tells us that the Battle of Buena Vista was fought at an altitude higher than "Joe Hooker's" celebrated battle "above the clouds," on Lookout Mountain; being nearly as high above the sea-level, as snow-capped Mt. Washington. His pictures of the ignorance and degradation of the Mexicans, are a severe indictment against the Roman Catholic Church, whose dominance over these people has been maintained by her priests for more than three centuries. "Ye shall know them by their fruits." Price \$1.

"Left in the Wilderness," by Mary A. Roe; an animated story of pioneer life in Ohio; price \$1.

"A Little Silver Trumpet," by L. T. Meade; this is a far-fetched story, whose telling seems of very little account. Its incidents impress us as marvelously unnatural. We append a part of Dr. Curry's criticism, "this book is a fair specimen of its class. If it is without positive excellencies, it is also harmless, except as it takes the place of other and better reading." Price \$1.

Rev. Dr. Wallace resumes his reminiscential contributions to the PENINSULA METHODIST, in our last week's issue. In a series of sixty-four letters, running through nearly two years, our versatile correspondent, a though native of the Emerald Isle, an American of Americans, the peer of the truest "to the manor born," has delighted our readers, and we doubt not, edified them as well, by his racy and graphic sketches of experiences, "Here and There on Snow Hill District," during his itinerant pastorate of fourteen years. With number sixty-five, he begins a second series, in which we are to have his reminiscences, as Presiding Elder, of "Snow Hill District, 1861-1865." These cannot fail to be of special interest; for while twenty-one years have passed since the close of that terrible civil strife, the incidents of those stirring times, are none the less eagerly sought after, than had no such interval elapsed. While the leading Magazines of the country offer their chief attractions, in sketches of this war for the preservation of our national Union, we esteem it a reason for no slight congratulation to the readers of the PENINSULA METHODIST, to have Dr. Wallace's facile pen depict for them, the ecclesiastical aspects of this great contest, within the purview of his personal observation. We hope our readers will give practical proof of their appreciation, by calling the favorable attention of their neighbors to the paper, and thus aid us, in doubling our list of subscribers.

Bishop Taylor—and His Salary. It is certainly phenomenal in ecclesiastical administration, to have an accredited Bishop of the Methodist Episcopal Church employed in the duties of his high office for two years and a half, without paying one dollar for his support, either as salary, or for traveling expenses. Could such administration become normal, not only would there be no further occasion for an Episcopal Fund, but our beloved Chief Pastors might be multiplied indefinitely, without at all burdening the churches. In all charity we are bound to assume, that who are responsible for this state of affairs have no misgivings whatever, as to either the righteousness or efficiency of Bishop Taylor's famous principle of "self-support." No other way can they be vindicated from the charge of heartless indifference to the necessities of an honored minister of Christ, "whose praise in the Gospel is spread through the churches" of all lands.

We are aware, that when Bishop Taylor, in a letter dated Dec. 20, 1884, applied to the Book Committee, the dispensers of the Episcopal Fund, asking them to make provision for his support as one of the Bishops of the Methodist Episcopal Church, they declined to do so; adopting the following resolution: "Resolved, that in view of the precedents in the cases of Bishops Burns and Roberts, and of the relation of a Missionary Bishop to the missionary work of the Church, we judge, that the support of Bishop Taylor should be drawn from the treasury of the Missionary Society."

But we are also aware, that not only had Bishop Taylor's independence of the Missionary Society been asserted and insisted upon by him for a dozen years, and never more emphatically than in the very General Conference in which he was elected Bishop with such enthusiasm, but in the annual meeting of the General Missionary Committee in New York, in November '84, just on the eve of his sailing for his Continental Diocese, he reiterated his conscientious convictions that he was called of God to organize and develop foreign missions, outside of, and independent of the jurisdiction of the Missionary Society. To this position he adhered, in the presence of his colleagues in the Episcopacy, and the leading lay and clerical representatives of the Church in that great council, persistently refusing to receive one dollar for his work, from the Missionary treasury. In all candor, we must say, it seems to us, little, if any short of an insulting imputation upon the Bishop's common sense, if not upon his honesty of character, for the Book Committee to refer his application, to the Board of Managers of the Missionary Society, knowing, as they must have known, that he could not consent to receive anything from that quarter, without stultifying himself.

The Committee say, "we judge," &c. It seems to us, in adopting this resolution, they did what the great French diplomat characterized as worse than a crime, they committed a blunder. The Discipline of the Church, whose mandates even Book Committees are bound to obey, says ¶ 359, "It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family;" * * * "and the Bishops are authorized to draw on the Treasurer of the Episcopal Fund for said amount, and also for their traveling expenses." This certainly gives the Committee no judicial powers, by which to discriminate between "effective Bishops."

As to precedents, it would puzzle one more sagacious than the proverbial Philadelphia lawyer, to find the slightest possible verisimilitude between the Bishop of Africa, and the worthy African brethren, who were once clothed

with certain Episcopal prerogatives over the Liberia Conference, upon their election by that same Conference. Here we find blunder No. two. The only point in common is the name Missionary prefixed; but even that is qualified by the affix, "of Africa." The parallel does not run on the color line, nor very closely on the line of native and acquired qualifications. Indeed, without discounting the work of any of our faithful men, from Asbury to Taylor, we think it not too much to say, that on this last line, it will be hard to find one with whom to parallel the Bishop of Africa. The fact is, the last General Conference did a new thing under the Methodist sun. It was because former methods had proved lamentable failures, that a new course was devised; and a man was elected to the Episcopacy, who, though a layman in Conference relation, had never known what it was to fail, in a world-wide evangelism, extending through more than forty years.

It is to be regretted, that our honored Bishops, to whom their newly elected associates were presented for consecration, did not follow the Book, in the case of William Taylor, as they did, in consecrating the others; but without the shadow of authority, interpolated qualifying words, into the form prescribed by the General Conference. It is true, Dr. Taylor was elected under a resolution to elect a "Missionary Bishop for Africa." But this resolution of the Conference only limited the Bishop's field of jurisdiction. Under the accepted interpretation of the "Itinerant General Superintendency," the Conference had to designate the incumbent of any limited See, even though a Continent, by the prefix "Missionary," as that was the only exception provided for in the Discipline. Still that Missionary Bishop was to be as really a Bishop of the Methodist Episcopal Church, as any other; the single difference being, that in his case, the General Conference limited his jurisdiction for four years, while in the others, the Bishops themselves limited their respective jurisdictions annually. We think no one will question the right of the General Conference, at its next session, to give Bishop Taylor another jurisdiction, even if it should include all the Continents. Nor would he need a second consecration. Without further discussion of Bishop Taylor's official status, we think our readers will agree with us in the judgment, that it is highly discreditable to the church to make such discrimination among her Bishops, that it is a wrong to the contributors to the Episcopal Fund to withhold an appropriation from any one of those for whose support it is given, and that if there is any room whatever for a doubt as to his status, Bishop Taylor should have the benefit of it. He asks for the money; he needs it; he can't in honor, or with a clear conscience draw on the Missionary Society for it, many think he is right in this course, why not then pay him out of the Episcopal Fund?

We hope our brethren of the Book Committee will reconsider their action, and be generous enough to put a liberal construction upon "precedents" as they view them. Meantime, let the Methodist Press speak out, in emphatic protest against any and all invidious distinctions in the official treatment of our Chief Pastors.

Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

The wife of the Rev. S. F. Pearson, of Portland, Me., will occupy her husband's pulpit several months, during his absence in England. She is said to be the first woman to occupy an evangelical pulpit in Maine.

of the Peninsula Methodist, of his sore affliction in the sickness and death of his little daughter. Very plaintively, yet with loyal trustfulness, he writes: "I cannot be too thankful, that in this second sore bereavement within four months, having lost a little son, July 28th, the gospel of the grace of God enables me to be resigned, and strengthens my heart."

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Bro. Bowman, at Beckwith's has had over a hundred conversions. Ninety-five have joined the church.

Dr. Frysinger preached for Bro. Bowman, and raised \$55 for Missions, and \$10 for Freedman's Aid.

Bro. Green, at Galestown, has had over a hundred conversions in his extra meetings.

A meeting of unusual interest and power is in progress at St. Paul's, on Cecilton charge. The meeting has been in progress 16 nights, and 52 souls have been brought to Christ. There is "the shout of a King in the camp," and the interest is deepening every hour. With two or three exceptions, those who have been saved, are all adults.

Rev. T. L. Tomkinson was presented with a very handsome cake, at an entertainment given by the Presbyterian church, at their parsonage at Georgetown, near Galena, on the evening of Nov. 14th. The presentation speech was made by Dr. Phelps, of Galena, and was responded to by Mr. Tomkinson. It was a very pleasant affair, indicating a happy state of Christian fellowship. This, however, is but one of the many kindnesses that are being shown to Bro. Tomkinson and family, by the members and friends of the church in Galena charge. Such tokens of kindness make a pastor's work delightful and comparatively easy.

Rev. W. R. Mowbray preached at Galena last Sabbath evening, Nov. 28th.

Rev. F. M. Morgan's meeting at Bloomery resulted in 18 conversions; at Harmony, 35 conversions, including 5 heads of families. Bro. Warthman has a fine meeting in progress at Asbury.

A glorious revival is in progress at Wainright's chapel, on Vienna charge, W. F. Dawson, pastor. Ten conversions to date, and several reclaimed. Pastor and people, greatly encouraged at the outlook.

Extra meetings are being held at Seaford charge, W. E. England, pastor

The extra effort at Derrickson M. E. church, on Newark, Md. charge, began Nov. 14th, and to date, Nov. 21th, we had have fourteen conversions, with others seeking at the altar. May the good work go on. We held Thanksgiving service at Newark in morning, and at Poplar in the evening. God is greatly blessing us. We are not forgetting the missions, in the midst of building and repairing churches and revival work.

The Methodists of Dover have given a call to the Rev. T. E. Terry, of New Castle, the eloquent apostle of Temperance Reform. The Rev. T. E. Martindale, now at Dover, has been called to Easton. Both ministers will have completed, by next conference, the allotted three years of service. The Rev. E. L. Hubbard, of the Brandywine M. E. Church, will probably succeed the Rev. T. E. Terry at New Castle.—*Penninsula News and Advertiser.*

The painting of the M. E. Church was completed last Saturday.—*New Castle Star.*

The Sunday-school at Blackbird, received a fine present last week, in the shape of 12 Bibles; an appropriate gift, and one that will repay the giver.—*Delawarean.*

Banner Classes on Dover District.

Millsboro, Joshua R. Burton; Nassau, David Hazzard; Lewis, George Chambers; Houston's, W. L. Abbott, Harrington, John W. Stayton; Galestown, John A. Wilson; Cannon, S. M. Noble; Bridgeville, G. Moore; Seaford, Major Griffith.

A sister favors us with the following items from Ingleside, Md. Please enter the following in your interesting columns, and greatly oblige a fellow-worker: Rev. W. L. S. Murbly, of St. Paul's M. E. church, Wilmington, delivered his lecture on "Popular Superstition, or why the Wedding must go on," in Ingleside M. E. church, Nov. 4th, to a large audience. All were delighted, and unanimous in their wishes to have him repeat it at an early day; proceeds to be applied to the erection of a new parsonage, which is rapidly approaching completion.

Mrs. Lucy H. Washington, of Essex, Conn., delivered a Temperance lecture in the same church, on the 19th, to a fair and very appreciative audience. No admittance fee was charged, but a collection was taken; one charged, but a collection, which he thought brother giving a dollar, as his boys were all he could well afford, as his boys were all there. Such is the estimate placed on her effort at this place. May the Lord bless her in the good work she has undertaken. The pastor, W. W. Sharp, is holding revival ser-

vice at Bridgetown, one of his appointments, with good success. Several have professed faith in Christ, and been added to the church.

Items from Dover District.

Class No. 1, at Lewes, Del., reported 18 heads of families, and 17 of them hold family prayer. Class No. 2, 18 heads of families, and 18 hold family prayer. Class No. 3, 14 heads of families, and 12 of them hold family prayer. Class No. 4, 6 heads of families, and 6 hold family prayer.

REPORT OF COMMITTEES.

Mr. Alexander Souden, of Harrington, Del., is in his 81st year, but he examined the church records, and presented a written report to the quarterly conference, in which he said, "I have examined the church records, and find them properly kept."

Cambridge and Lewes quarterly conferences in Dover District have each abolished their church choirs, and have elected organs and precentors. This looks like a return to congregational singing.

The quarterly conferences on Dover District are using the new Quarterly Conference Record, sold by J. Miller Thomas, Wilmington, Del., and published by the M. E. Book Concern.

The new M. E. church at Secretary Creek, near East New Market, is open for Divine service. Rev. P. H. Rawlins, the pastor, has started a revival service. Rev. S. M. Morgan at Preston is conducting revival meetings.

Rev. G. W. Burke is in the midst of a fine revival at Federalsburg; including Tuesday evening of last week, the Federalsburg revival has resulted in 36 converts, and all have joined the M. E. church. The Lord is doing a glorious work in that place. A striking feature of the meeting is, that every one who bows at the altar, is soon converted; to this there has been but one exception.

Bro. Geo. F. Hopkins is having a good meeting at Washington church, on Hurlock's circuit; several converts.

Bro. Ayres, of Dover District, is anxious to recover all the ground that once belonged to us; and in doing so, he expects to re-lay certain circuit boundaries. He believes we should be aggressive.

Rev. Joseph Dare, writes: On the evening of Nov. 11th, a pleasant company of our members and friends came to the parsonage at Christiana, Del., surprising us with well-filled baskets, and a neat little speech from Rev. J. Scott, a purse to Mrs. Dare, and a present to our daughter. Of course this called for a response from the pastor.

Rev. T. Price of New Jersey Conference, gave us very efficient help in our protracted meeting, which has been in progress since Nov. 11th, resulting in the quickening of the membership, one convert, and several penitents. We are still engaged in the meeting hoping for greater success here, where for years this people have had but few accessions to the church.

Newport and Stanton, Del.; Dr. C. P. Jones of Snow Hill, Md., has been visiting his son-in-law, E. H. Nelson, pastor of this charge. Friends from Stanton made the occupants of the parsonage happy last Saturday evening, by a liberal donation.

Revival services are in progress in the Newport church.

The revival services in the Port Deposit M. E. Church, are being well attended, and the interest is increasing.

A Union Thanksgiving service was held in Tome Memorial M. E. Church Port Deposit, Md., Thanksgiving day. Rev. James Conway of the Presbyterian Church, preaching the sermon.

A correspondent from Chestertown, writes: We have completed quite a good deal of work on our church property and parsonage. Church repairs, \$540.00, parsonage, \$960.00. Total \$1500.00. Both of these properties are now in excellent condition. The church front is beautiful; the parsonage is just as nice, pretty and comfortable a home as any one need desire. Beside the work done by our excellent board of trustees, the "Ladies' Parsonage Aid Society" has put into our parlor a beautiful set of furniture, and in the hall, a very nice hall piece. We are enjoying all; but these, without the joys of Christ's religion, would be empty things. He is with us, and our church is alive in all her work.

Rev. G. S. Conway, pastor of Blackbird charge, writes: Our revival meeting at Friendship, begun on the 7th ult., is still going on. The altar has been nightly crowded with penitents, and souls are converted in almost every meeting. Up to the 29th ult., thirty-four have professed conversion, and twenty-one have joined on probation. The interest

is still increasing, the congregations are large, and it looks probable that the meeting will continue for weeks. One favorable feature has been the success of our Sunday evening services, which too often are the least fruitful in apparent results, of any during the week. Through the immense congregations, fill both audience room and gallery to overflowing, yet the altar is full of penitents, souls are converted, and the interest up to the highest standard; while the people seem completely carried away with the meeting. Most every one admits, that the Lord is about Friendship neighborhood. To Him be all the glory.

The Rev. J. L. Honston who has been in this city for some time past, has left for Somerville, New Jersey, so as to be near his daughters.

Letter from Queenstown, Md.

MR. EDITOR:—At the solicitation of Mrs. Jewell, wife of Rev. I. Jewell, of Rising Sun, Md., Sept. of Organization for the W. C. T. Union of the Eastern Shore of Md., we appointed a meeting for Mrs. Washington, National organizer of the W. C. T. U. She lectured in the M. E. Church in Queenstown, at 10 1/2 a. m., Nov. 21st; in the Winchester M. E. Church at 3 p. m., and in the M. E. Church Perry's Corner, at 7 p. m. There was unusual interest manifested in these lectures; the attendance being large, and the expressions in favor of the work, very demonstrative among both ladies and gentlemen. As a result of the day's work, over twenty ladies and several gentlemen met in Queenstown Church, Monday morning; and by the aid of Mrs. Washington and Mrs. Jewell, an Auxiliary Society was formed, and most of the officers elected. A meeting will be held at Perry's Corner this afternoon for the same purpose; also a meeting at Winchester tomorrow afternoon; thus forming three Auxiliaries for the promotion of the temperance cause.

Some may say, that we especially need such Societies, as the drink traffic is licensed here; so we do, and we pray for their success among us. But in Local Option Districts also, there is much need of similar agencies; for they do more for personal total abstinence than any legal enactment can possibly do, by securing members who pledge themselves to wholly abstain from all intoxicants. These Societies of successfully carried on, will reach the homes if many who have formed the habit of indulging in these drinks that prove so destructive in later years, and rescue them from ruin.

The Juvenile Department is a very important branch of their work, as is also the circulation of Temperance Literature. Such Societies should be formed in every town and hamlet, throughout the country. Temperance work must not only be defensive, but aggressive also. Women have been, and still are great sufferers, because of the demon of rum; and none can be more efficient than they, in securing to this country the total extinction of the manufacture and sale of all intoxicating beverages. We give them God-speed, and will endeavor to aid the cause which is so worthy of our patronage. We have already secured eighty-five members; also a collection of nearly \$12 to meet expenses.

JOHN W. POOLE, Pastor.

Nov. 23, 1886.

A Sad Bereavement.

DEAR BRO. THOMAS:—It makes me sad to give notice, that the family of our esteemed Bro. Isaac N. Hearn, has recently been called to pass through deep affliction, by the death of their youngest daughter, Effa, aged 15 years. She was a most estimable young lady, always ready to lend a helping hand to the church in her neighborhood, to help on its interest by doing what she could. For years she has been one of our most energetic and efficient collectors of Missionary money at Line Church, where her family attended service.

Early last Spring, she contracted a deep cold, which rapidly developed into pulmonary consumption, resulting in her death the 17th inst. As the end came near, with her family gathered at her bedside, she bade them all goodbye, expressing her desire to meet them in Heaven.

Our dear brother and family have the prayers and sympathies of the church and community, in this hour of their grief, May God sustain them.

Yours truly, D. F. WADDELL.

Gumboro, Nov. 29th.

Dedication, Kent Island, Md.

Kingsley M. E. church, on this Island, was dedicated Sunday, Nov. 28th. The day dawned beautifully, and by 10.30 a. m., the church was filled to its utmost capacity. Rev. J. B. Quigg, of Smyrna, preached from 1 Kings viii; 18: "Thou didst well that it

was in thine heart;" and at the close of the sermon, took charge of the finances. \$735 was asked for to clear the debt; of this amount, \$445 was provided for, in the morning.

At 3 p. m., every available place in the church was again filled, and Rev. J. A. Arters, of Centerville, preached from Phil. iii; 14: "I press toward the mark," and at the close of the sermon, Bro. Quigg again took charge of the finances, and in a short time, \$250 was realized. At 7.30 p. m., after a voluntary by the choir, Bro. Quigg asked for \$50, to cancel the balance of the debt, and in a few minutes the last dollar was raised; making \$745 raised during the day, in cash and subscriptions. Bro. Quigg then preached from Matt. vi. 33: "But seek ye first the kingdom of God, &c.," and at the close of the sermon, dedicated the church, assisted by Rev. J. A. Arters, Rev. A. D. Dick, of the M. P. church, and the pastor, Rev. J. A. Arters, J. B. Bright, Capt. J. E. Kirwan, ably assisted in the financial effort. In the opening service in the morning, Mrs. Julia A. Kidney presented the church with a nice pulpit Hymnal. The choir of the Stevensville M. E. church was present, and had charge of the music, Miss Ella Quinn, organist.

The Society at Kingsley was formed about 16 years ago, by Rev. W. J. O'Neil, and a little chapel was built which has served as a place of worship until the present. They now have a neat and commodious church, nicely finished, and neatly furnished with upholstered (plush) pulpit chairs, a 12-light chandelier, with pulpit, altar, and aisles nicely carpeted, at the cost of something less than two thousand dollars.

J. E. KIDNEY, Pastor.

A Word to the Members of the Woman's Foreign Missionary Society.

BELOVED IN THE LORD,

Let me speak freely to you of the work for the year, which has just been assigned to us. The General Executive Committee which met at Providence, R. I., received estimates from the fields, amounting to \$240,000. The receipts from the nine branches, gave a total of \$167,000, for the year just closed, an advance of \$11,000 only.

In view of this fact, the committee dare not assume more than \$204,000, and that is advance of \$7,000 over the previous year. To meet this obligation, Philadelphia Branch must increase its contributions \$1,800, Baltimore Branch \$800. As a component part of these two branches, Wilmington Conference should advance its contributions at least \$500.

HOW SHALL IT BE DONE?

- 1st. Each auxiliary and band adhere closely to their work; true to their first love.
2d. Constantly and prayerfully aim to increase the membership and deepen the interest; then the money will flow into the treasury.
3d. Use your influence to obtain an organization in those churches where none exists.
AND HOW CAN THIS BE DONE?
1st. By reading prayerfully, and circulating the Heathen Woman's Friend, and by each subscriber striving to secure one other.
2d. By a judicious distribution of the leaflets—always to be had on application to the Conference secretary.
3d. By securing and studying the annual reports of the society; thus familiarizing yourself with the work of the society, and that special part of it carried by your own Branch.
4th. By the organization of Bands among the young women and girls, giving them a missionary collection, and teaching them to save for missions.
5th. By the use of the mite-box. One in every home to gather up the fragments.
6th. By special offerings at Christmas and Easter.
7th. By remembering each day the concert of prayer at 9 a. m., for our work and workers, those at home and abroad.
Read Philippians 1; 2-12.
Your "true yoke-fellow" in the service,
E. B. STEVENS.

PERSONAL.

The Rev. George W. Bowne, who severed his connection with the Protestant Episcopal Church of Salisbury, Md., November 1st, states that he has embraced the Roman Catholic faith and will place himself under the tutelage of that church immediately, as a candidate for Orders. The course of the Rev. Mr. Bowne, while here, says the Advertiser, was very radical, ritualistic and by many considered unauthorized. In going to the Roman Church, he only fulfils a prediction, made by a very large per cent. of his congregation. It is a misfortune for the Church there that he did not go three years ago.—*Smyrna Times*

On the 19th instant, the Rev. Dr. Storrs, of Brooklyn, celebrated the fortieth anniversary of his appointment to the pastorate of the Church of the Pilgrims. Since he first assumed his charge of the population of that city has increased from 60,000 to 750,000.

The Methodist Church in Canada has three local preachers who are millionaires—W. E. Sanford, of Hamilton; John MacDonald of Toronto; and G. A. Cox, of Peterboro. So says a secular exchange.

Miss Elizabeth Schaeffer, the owner of Horticultural hall, on South Broad Street, Philadelphia, has made a gift of that splendid building to the Pennsylvania Horticultural society, in the name of her deceased brother, William L. Schaeffer.

1887.

Harper's Magazine.

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HARPER'S MAGAZINE during 1887, will contain a novel of intense political social, and romantic interest, entitled "Narka"—a story of Russian life, by Katharine O'Meara; a new novel, entitled "April Hopes," by W. D. Howells; "Southern Sketches," by Charles Dudley Warner and Rebecca Harding Davis, illustrated by William Hamilton Gibson; "Great American Industries"—continued; "Social Studies," by Dr. R. T. Ely; further articles on the Railway Problem by competent writers; new series of illustrations by E. A. Abbey and Alfred Parsons; articles by E. P. Roe; and other attractions.

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Marriages.

REMENTER—MCKINNEY.—Nov. 3rd, 1886, at the Parsonage in Christiana Del., by Rev. Joseph Dare, Jos. E. Rementer to Mary V. McKinney.

CROPPER—GAULT.—At the M. E. church, Newark, Md., Nov. 17th, 1886, by Rev. E. H. Derrickson, assisted by Rev. Mr. Smith, Samuel Cropper to Sallie Gault.

LONG—MILES.—On Nov. 24th, 1886, at the residence of the bride's mother, near Hopewell, Md., by Rev. Benj. C. Warren, Charles Long and Lizzie A. Miles, both of Somerset Co., Md.

GUTHERIE—COATS.—On Nov. 25th, 1886, by Rev. John Warthman, Rev. Wm. B. Guthrie, of the Wilmington Conference, to Miss Lizzie W. Coats, of Preston, Md.

JACOBS—COLLINS.—At the residence of the bride's brother, the Rev. Vaughn S. Collins, Felton, Del., at 7 o'clock, a. m., Nov. 25th, 1886, William H. Jacobs, of North Carolina, to Jennie K. Collins, of Wor. Co., Md. The happy couple took the 8 a. m., express for Philadelphia, and will make short stops at Baltimore, Washington, and Richmond, enroute for the South.

NOCK—LINDALE.—On Nov. 25th, 1886, by Rev. J. T. VanBurkalow, at the bride's parents, near Wyoming, Del., T. O. Nock, M. D., of Phila., and Attie O. Lindale, of Kent Co., Del.

WIKINS—DAVIS.—Nov. 25, 1886, at the home of Mrs. Stephen Davis, by Rev. Joseph Dare, near Pleasant Hill, New Castle Co., Del., Geo. W. Wikins to Florence J. Davis.

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Missionary Items.
 Prof. Sir Monier Williams, of Oxford, declares that Buddhism has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 100,000,000 at the present time, and that the exaggerated ideas with regard to the population of China, together with the forgetfulness of the millions who worship no one but their own ancestors, account for the idea that the Confucianists are so numerous. His own opinion is that in point of numbers Christianity stands at the head of all the religions of the world. The order following Christianity he believes to be Hindooism (including Brahminism, Jainism, demon and fetish worships,) Confucianism, Mohammedanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

Madagascar is almost a miracle of missionary triumph. The native Christians of that Island have given more than £800,000 for the spread of the Gospel within the past ten years.

Rich people have a peculiar opportunity and duty. We are not to suppose that Mary was rich like our millionaires; but she was in comfortable circumstances. So she gave liberally. If rich people would give as Mary gave, the Lord's Treasury would not be as thin as it is now. There are hundreds of rich men and women now, who if they were to give as Mary gave, might support large missions at home or abroad, establish schools and colleges to their own honor as well as that of God.—*Independent.*

The editor of the Japanese paper, the *Kiritor-Kyo Shimbu*, has received directly from all the Protestant Churches of Japan their statistics for the past year, which he gives in comparison with the three preceding years, by which the marvelous growth appears in that time of 151 Church from 88; of 11,604 members from 3,769; and of contributions of yen 23,407 from 12,447, the yen being worth about eighty cents gold.

There are now in Mexico connected with missions of five denominations, 10,000 people who have renounced Romanism.

The Hebrew Scriptures stand so happily combined together, that even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy, fragmentary enough to excite, barbarous enough to arouse, tender enough to appease.—*Goethe.*

The Bible is the only universal classic of all mankind, of every age and country, of time and eternity.—*Grinke.*

A daily paper is being published in Japan in which some rather free criticisms are offered on the Christian religion. It wants to know whether the general adulteration of food, which prevails in Christian countries, is the legitimate result of their religion, or only incidental? Whether all our bank defaulters belong to the Church, and if so, whether an honest paganism hasn't a little the advantage? Whether a Christianity that allows rum to be sold at every street corner and licenses gambling houses is any better than a heathenism which simply tolerates these things and asks no impertinent questions? "O wad some power the giftie gie us, to see ourselves as others see us."—*Ed.*

SPURGEON, in a recent prayer said: "O Lord, shut the mouths of the blasphemous, especially those pretending to be preachers of the gospel, and who are yet blasphemers. Turn their hearts that they may know thy truth, and be able to preach in favor of it."

The motto of the Presbyterian Church is \$10,000,000 for missions.

Mr. Spurgeon has a book stall in the porch of his London Tabernacle on week evenings, and two or three persons are in the yard pushing the sale of his sermons.

A writer of the Philadelphia Press says: "Of the Garfield children, the two older boys have just begun a course in Columbia Law Schools, and Harry, the elder, has been teaching in some eastern school. Both are graduates of Williams College. James R. Garfield has been studying law with Judge Beynton, in Cleveland, and is looked upon by friends of his father as the son most like him in every way. He has his father's size, complexion, eyes, and manner. Both sons are now men, and have, it is said, great ambition. Miss Mollie, the only daughter, is now a young woman, taller than her mother, and has about finished her studies. The two younger sons, Abram and Irwin, are at school on the Hudson."

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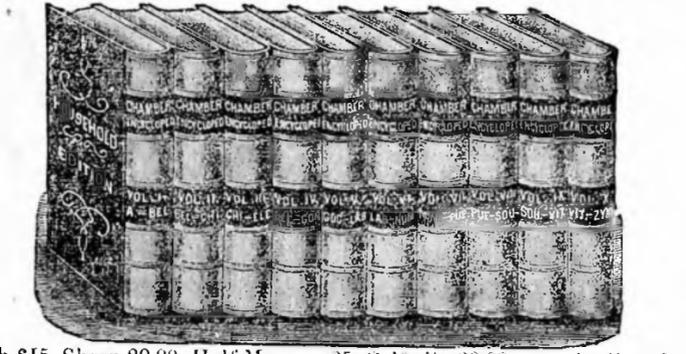
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