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Editor.

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ONE DOLLAR A YEAR—
SINGLE NOS. 3 CENTS.

AUTUMN PEACE.

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase,
And gala voices cease.

It rules the woodland wrapped in haze,
The field that gave us wheat or maize,
The vineyard slope, the orchard row
Where heaped apples glow.

These no unsoled wind shall fret,
Arousing them to fond regret;
No tree would now be green, no field
Regain its summer yield.

No plant would from the eager frost
Redeem one blossom it hath lost;
For now, fulfilled in seed or fruit,
Life houses at the root.

No bee its fooded cell complete
Would change for summer's unstored sweet;
No bird the Maytime rapture thrilled,
Its nest would now rebuild.

O my Delight! We too are blent
In the soft waning year's content.
What though from far Youth's quickest bound
There comes a wooing sound?

Thou hearest but thou wilt not grieve;
Though sweet the morn, more sweet is eve.
Say (thou, upon whose lips Love hung)
Thou wouldst not now be young!

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase;
That single word is "Peace."
—Edith M. Thomas in Brooklyn Magazine.

The Resurrection Comfort.

Paul, in his First Epistle to the Thessalonians, said to the members of that church: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." This language strongly suggests that some of the members of that church had recently died. They are spoken of as being "asleep." Their death brought sorrow to the hearts of their surviving brethren. Paul does not condemn this sorrow. He simply desired that the saints living should not sorrow over the saints dead, as those do and must, who are without the knowledge and the hopes imparted by the Gospel of Christ.

The first thought of the apostle, in presenting to these Christians the resurrection comfort of this Gospel, is in these words: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The idea, here conveyed, is that, as Jesus "died and rose" from the dead, so, when this Jesus shall come the second time, those "which sleep in Jesus" will also rise from the dead. His resurrection is to be regarded as the guaranty and pledge of theirs; and hence, "if we believe that Jesus died and rose again," then we ought also to believe in their resurrection. God, in this sense, will bring with him the sleepers in Jesus. As he raised him from the dead, so will he raise them from the dead. "As in Adam all die, even so in Christ," who is "the first fruits" of them that sleep in him, "shall all be made alive" "at his coming." Their bodies may moulder in the grave; but in due season the resurrection morn will dawn, and then they will rise from the dead; and then "this corruptible" will "have put on incorruption, and this mortal" will "have put on immortality." The sleepers in Jesus will then be arrayed in "spiritual bodies, and mortality" "be swallowed up of life."

The resurrection itself, with its attendant events, the apostle describes as follows: "For this we say unto you by the word of the Lord, that we [Christians living at the second coming of Christ] which are alive and remain unto the

coming of the Lord, shall not prevent [precede or go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we [Christians then living] which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

This wonderful description does not rest merely on Paul's opinion, or on his logic. "This we say unto you by the word of the Lord." The Lord himself is the authority for the saying. The contents of the saying are these: 1. That the Lord himself will personally descend from Heaven with the signal of his coming and glory. 2. That, when he thus comes, Christians then living will have no priority or precedence over those who have previously died. 3. That on the contrary, the dead in Christ will rise first in the order of time. 4. That then, living Christians, being, as the apostle says in his First Epistle to the Corinthians, "changed in a moment, in the twinkling of an eye, at the last trump," will be caught up together with the risen dead into the region of the clouds. 5. That the risen dead who have been sleeping in Jesus, and the saints living and changed will together meet their Lord in the air. 6. That, as the final sequel, both classes will thereafter ever be with the Lord, dwelling with him in the same heaven and identified with him as his people in the same heirship of glory. These are the particulars embraced in Paul's description of the resurrection scene, and assigned as the reason why the Thessalonian Christians should not sorrow over their brethren dead, "even as others which have no hope."

We need not wonder that the apostle should finally say: "Wherefore comfort one another with these words." There is comfort, great and precious, in the ideas contained in these words. Paul so thought, and hence used the words for this purpose. God so thought, and hence revealed the ideas to the apostle, and directed him to make them known to others. "The 'dead in Christ,' who are spoken of as 'asleep,' and as sleeping 'in Jesus,' are not annihilated. They will not thus sleep forever. The grave will not always be victorious. Christ himself will at length come in the glory of his power. The sleepers 'in Jesus' will be raised from the dead, and then death itself will 'be swallowed up in victory.' No disadvantage will occur to these sleepers because they died prior to the coming of the Lord. Indeed they will rise first, and come forth 'unto the resurrection of life.' They will meet the Lord in the air, and they will ever be with the Lord, dwelling in bodies incorruptible, glorious, powerful, spiritual, and adapted to the conditions of existence that await them in the heavenly world.

Yes, "comfort one another with these words." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Thanks be to God that, notwithstanding the destruction of the grave, and the utter demolition of what was once most tenderly cherished, he has poured a light upon the destiny of the Christian which shines beyond the grave, and shines on forever. Let this

light be the guide of our thoughts, and then, whether we sorrow over the dead whom we have loved and lost, or anticipate our own final exit, it will surely be the comfort of our hearts. There is no other light that can equal this in its power to relieve our doubts, hush our fears, and assuage our griefs, or that can give us so much good cheer when called to "walk through the valley of the shadow of death."

This light makes the soul exultant when otherwise it would be in despair. It plucks away the sting of death, and enriches that event with the glories that lie beyond it. When death shall be "swallowed up in victory," not the faintest trace of it will be left upon the face of our existence. The seeming victory of death and the grave is but temporary. The final victory over both is immortal. To die is, in itself considered, an awful thing. To die as a Christian, with the revelations and hopes that surround and illumine that scene, is one of the grandest spectacles that man ever saw. A soul incarnated in a body of flesh and blood, and resident on earth, is about to leave both, and take up its domicile in the building of God, the house not made with hands, eternal in the heavens. That is what death means to the child of God; and it surely is no catastrophe.—Independent.

Mr. Moody's Answers.

The following are some of the questions asked Mr. Moody at his Conference for Christian Workers, and his replies: What is the best question-book for Sunday schools?

The Bible. When I left Northfield seventeen years ago, I hardly knew anything in the Bible. When I went to Boston and commenced going to Sunday school, the teacher asked me to find something in the Gospel of John, and I didn't know where to find the place. I went all through the Old Testament, and when the teacher lent me his Bible with the place open, you don't know how thankful I was. Children should be instructed in the Scriptures in their youth. I have always felt that I was deeply wronged by being kept in ignorance of the Bible. We had a family Bible but my mother kept it as a kind of ornament. It is in the house now. If you would like to go up she will show it to you. Children should be taught how to handle the Bible. It is sad that there are so few Bibles in the churches. I believe it is a fact that many young men are kept from attending Bible-classes because they don't like to expose their ignorance of the Scriptures. I remember a young man who was a disciple of Theodore Parker. He was discussing some doctrine one day and one of his friends said that he would see he was wrong if he would turn to the third chapter of Ichabod. He hunted all through the Bible to find the book of Ichabod.

If you can't get an evangelist to come to your district, what would you do?

Invite some neighboring pastor to visit you and hold meetings. Many will come to hear a fresh voice who will not attend church when the regular pastor is preaching. It is easier to unite all the neighboring churches in special meetings when the minister who is to hold them is from some other place. That is the only way I know how to stir up

an interest in small towns. Every competent evangelist has far more invitations than he can attend to, and I don't see any reason why pastors should not exchange, so as to arouse an interest and get the people out.

What is the best way to conduct the weekly prayer-meeting.

There is no trouble about getting the people to attend the weekly prayer-meeting if it is made interesting. It should be the best meeting of all and you can make it so. First, you want plenty of fresh air. You can't do anything in a close stifling room. If a farmer comes in after a hard day's work and the room is close, he falls asleep. The people say he wants spirituality; what he wants is fresh air. Let the room be clean, neat, cheerful and well-lighted. Make the place attractive. Let the leader get out of the ruts and be free and sociable in his manners with the people. No one likes to hear a long prayer, and when a man is making one very likely the people are praying that he will stop. Long prayers may have been all right in other times but they are not now. Men think quicker than they used to and act quicker. A man used to take ten foolscap pages to send an order for goods to New York; to-day he sends it by telegraph and puts it into ten words. See how short are the prayers recorded in the Bible. "Lord, help me!" is one. "Lord save, or I perish!" is another. Why, a man said that if Peter had had as long a preamble as men put into prayers now-a-days, he would have been forty feet under water before he would have got as far as the petition for rescue. Prayer isn't praise it is asking God for something. You can ask God for something in a few words. If a man will pray fifteen minutes in a prayer-meeting, he will pray all the spirituality out of it. I'd rather have a man pray three times and only five minutes at a time, than to have him take fifteen minutes at once. When I was pastor of a work in Chicago, I used to say; "I am going to take up the 'Good Shepherd' to-night," and then get the people to quote texts or make remarks on that subject. When you have men ready to speak there needn't be any long pauses. Those awful pauses will kill any meeting.

Which do you think is the best city missionary, a man or a woman? Give me the woman every time. I'll tell you why. Now, there is a good reason for it. I know all about it, for I was a city missionary for years. Most of the visiting has to be done in the daytime, when the men are away from home. If a woman goes into a house, she can sit down with the wife and family and talk and pray, and when the man comes home in the evening he won't get mad and rage, as he might if a man had been there. A woman can go into any of the people's homes anywhere and talk with the women and children. Not only that, but the women have more tact. They have advantages that men haven't. I firmly believe that if we had today, in these great cities, hundreds where we have one lady missionary, we would soon break up this Nihilism and Communism and all such things. I don't know of any agency so powerful as these godly women. They are like angels when they go into dark cellars and garrets and just hold up Jesus Christ. I tell you, I pray the Lord of the harvest that he will just

raise up thousands of women to do this work. When I see so many women that are gay, frivolous—with nothing in the world to do but go into gay society—and God has given them great talents—I think it is a great calamity, a great pity, that such women do not offer themselves for the work of the Master in this direction. I'd like to see women used a thousand more than they are. You hear men cursing and swearing, and if a man comes along they don't stop; but let a woman come, and see what respect they will show her.—Northern Christian Advocate.

Prayer for the Spirit.

In the July number of "The Missionary," published by the Presbyterian Church South, appears the following: "A suggestion from Europe, to observe during this year, a day of special prayer, for the outpouring of the Holy Spirit upon all Foreign Missions, is being widely adopted. The American Board has taken the following action on the matter:

"Resolved, That the suggestion of a day for special prayer throughout the Protestant world, in behalf of Foreign Missions, meets with our hearty approval, and we take the liberty of naming the first Sunday in November next, the 7th of that month, as an appropriate time for such observance. We would further express the hope that all Christian magazines, and especially missionary magazines in different languages, will unite in recommending the observance of this day of concerted supplication for the universal outpouring of the Holy Spirit, and for the speedy advancement of Christ's kingdom, among all nations and peoples of the earth."

The day named, will no doubt, be generally accepted. The Southern Presbyterian Executive Committee of Foreign Missions, has adopted the following minute:

"Resolved, That the Executive Committee does heartily sympathize with the proposal to observe the first Sunday in November, as a day of special prayer for the outpouring of the Holy Spirit, upon all nations, and the speedy advancement of the kingdom of Christ on the earth. The Committee, as far as its influence can properly extend, would express the hope that at each of our mission stations, and among all the friends of the Mission work at home, earnest and concerted supplications may be offered on the day named for the great object desired."

(Let Christians generally, in concert with our Presbyterian brethren, unite in earnest prayer, on the day named, for the outpouring of the Holy Spirit. "Ask and ye shall receive." Ev. P. M.)

Our Example.

An intemperate man was on his death-bed, he sent for a professor of religion and said to him, "Do you remember being at such a temperance meeting? I was there. I went for the purpose of signing the pledge. When it was circulated I kept my eyes on you. I thought you knew more about these things than I did, and if it were a good thing you would give your name and join it. But you did not, and for that reason I did not; and here I am. I am about to die, and I want you to prepare to meet me in the judgment."

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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.

Local Option in Kent Co., Md.

The local option law has been in operation here about seven years. The county endorsed local option in the election of 1878 by a large popular majority, and the next Legislature enacted a prohibition law for the county.

The fashion of setting up the drinks in a public place has lost all its eclat in this country. For several years after the local option law was passed the whisky men fought it bitterly.

The Secretary of the Ohio distilling company, as reported in the Cincinnati Times-Star, bemoaning that the consumption of liquor had decreased forty per cent, said: "Look at Georgia, with its 134 counties; 113 have prohibited the sale of liquors, and another county will fall into line in a short time."

Our Martyr Brother.

Written for the Northwest Iowa Conference Memorial Service, in memory of Rev. George C. Haddock, by Rev. John Ho-garth Lozier.

This poem is dedicated to the memory of our murdered brother, and to the arrest and conviction of his murderers. His associates in the Conference are trying to raise five thousand dollars for this purpose, additional to the thousands offered by the city, county and State.

Oh my list'ning spirit hath heard a new cry, From the "Altar" that stands near the Throne?

'Tis the voice of our brother who feared not to die, On the field where his triumph was won!

'Tis the voice of that saint, who, for garment of gore, Was given those "Robes" of pure "White," As the Angels swept down through the darkness and bore His souls to their mansions of light!

Let him "rest" 'neath the "Altar" where martyred souls throng, 'Till Time's "little Season" is past; Then the cry of the martyr: "How long? Oh how long?" Shall dissolve in an anthem at last!

For the "voice" of a martyr's blood first reached the Throne, And vainly his murderer fled! So the blood of our brother shall cry, and cry on, 'Till the demon that slew him is dead!

'Twas at MAN the vile murderers leveled their aim; But at God their fell missile was hurled; And the flash of their weapon hath kindled a flame That, for ages, shall blaze round the world!

And the churches of God shall arise in their might, One impulse inspiring us all; And the lines that divide us shall vanish from sight 'Neath the "mantle" our brother let fall!

And millions beside, to the church unknown, Have lifted their hands to the sky, And have sworn by the Being who sits on the Throne, That the Curse that hath slain him shall die!

Oh! Haddock! we catch up that Banner that fell, All stained with thy rich martyr blood; And we vow that each drop to a torrent shall swell, That shall sweep off the Curse with its flood!

Rev. J. W. Lee, writing from Carrollton, Georgia, says: "The results are marvelous. The trade of the town has been more than doubled. Before the whiskey traffic was abolished the trade of the place was \$200,000 a year; now it is over \$500,000 a year, and I do not know a single merchant who would not vote against the liquor traffic purely on business grounds."

THE DEAD-MARCH.

Tramp, tramp, tramp, the drunkard's way March the feet of a million men; If none shall pity and none shall save, Where will the march they are making end?

Youth's Department.

LITTLE BROWN TOAD.

"Hop out of the road, you little brown toad, As ugly as ugly can be. Of what use are you? and what can you do? Say, little brown toad, answer me!"

"Come, sweet little maid. Be never afraid. Just take me and hold me with care. Look into my eye. There surely descry A jewel magnificent, rare.

"Were it not for me, the garden would be Despoiled of its beauty and bloom. The fruit and the flower to surely devour, The cunning marauders are come.

"Too smart am I to hop after the fly, The bug, or the angleworm; so I patiently sit until he sees fit To forage a-near me, when lo!

"Farewell, little girl, with sunshiny curl. A word please in parting receive: Think kindly of me. Ne'er judge hastily. Appearances often deceive."

A Child's Prayer.

"I came home one night very late," says the Rev. Matthew Hale Smith, in his Marvels of Prayer, "and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned impatiently over in my bed and said:

"I am very tired; tell her to come in the morning and I will see her." My friend returned and said:

"I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, and is without bonnet or shoes. She has seated herself on the doorstep, and says she must see you, and will wait till you get up."

I dressed myself, and, opening the outside door, I saw one of the most forlorn looking little girls I ever beheld. Wait, sorrow, suffering, neglect, seemed to struggle for the mastery. She looked up to my face, and said:

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Well, I was there, and I want you to come right down to my house, and try to save my poor father."

"What's the matter with your father?" "He's a very good father when he don't drink. He's out of work and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now."

I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see if I was coming. Oh, what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair or bed to be seen. A bitter cold night, and not a spark of fire on the hob, and the room not only cold, but dark. In the corner, on a little dirty, straw lay the woman. Her head was bound up, and she was moaning, as if in great agony. As we darkened the doorway, a feeble voice said, 'Oh my child, my child! why have you brought a stranger into this horrible place?' Her story was a sad one, but soon told. Her husband out of work, maddened with rum and made desperate, had stabbed her because she did not provide him with a supper that was not in the house. He was then up stairs, and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on, the fiend made his appearance. A fiend he looked. He brandished his

knife, still wet with the blood of his wife.

The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal pit. He knew the disease and the remedy—knew how to handle a man on the borders of delirium tremens.

Subdued by the tender tones, the madman calmed down, and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said:

"Don't talk to father; it won't do any good. If talking would have saved him, he would have been saved long ago, Mother has talked to him so much and so good. You must ask Jesus who saves to the uttermost, to save my poor father."

Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. The reformed man took the hand of his little girl and entered the infant class, to learn something about the Saviour, who 'saves to the uttermost.' He entered upon a new life. His reform was thorough. He found good employment, for, when sober, he was an excellent workman; and, next to his Saviour, he blesses God for the faith of his little girl, who believed in a Saviour able to save to the uttermost all that come unto God by him.—S. W. Presbyterian.

Two Paths.

A biography of the son of a small farmer who lived in the stormy times of Charles the First has just been published in England. John, on coming to man's estate, met a woman whom he heartily loved.

"We were not afraid to marry," he wrote, "though we had not so much property as a dish or spoon between us." John was soon converted to his wife's religious belief, and was not afraid to preach it, though he was sent to prison for doing it.

"If I am set free to-day, I will preach the gospel to-morrow," he told the judge. He kept his word, and was twice sent back to jail, where he remained for nearly thirteen years. There he worked day and night making shoe-laces to support his family, and writing the gospel which he could not preach. The book which he wrote, "The Pilgrim's Progress," has been read all over the English speaking world, and has been translated into eighty languages.

About the same time a German lad of seventeen in a Moravian settlement in the wilderness of Pennsylvania felt "called of God" to preach to the savages. A noble man who was visiting the settlement was pleased by the boy, and offered to take him to Europe, give him a training as a skilled artificer, and established him at Utrecht. An assured career and a fortune opened before him; the whole colony looked upon him as the luckiest of men. He consented, and sailed in the suite of Baron S—. As the ship passed down the Delaware, they saw the boy, pale and haggard, gazing at the shore.

"David," he was asked, "Do you wish to return?" "Yes."

"For what purpose?" "To tell the Indians of God. That is my true work."

"Then, in his name, go back, even now." He was sent ashore in a bateau, returned home, entered into the lodge of an Indian chief for two years, to learn their language and customs, and then gave up his life to preaching to them. No missionary has ever exercised a more powerful influence on the Indians than David Zeisberger. He founded forty Christian villages, and brought thousands of savages to Christianity and civilization.

A hundred years later a small company of men, old and young, was gathered in a large room in Philadelphia. Before them lay a paper, a protest against tyranny. If they signed it, it was at a risk of their lives, and of the property which would keep their children from beggary. Not a man drew back. The result is the Republic of the United States.

Young men of the present day, in choosing a career, ask themselves, "Can I grow rich by these means? How much will it be worth a year to me?" John Bunyan and David Zeisberger would seem fools in the eyes of the wise men of this generation. Yet it is only the men who struck out a higher purpose in life than money, and who obstinately followed it, that are reckoned among the world's leaders.

Only spiritual things last, and sacrifice is one law of spiritual happiness, growth and attainment. There are two classes of men; those who live for the gratification of self and those who live for the good of others, and the two pursue different ways, leading whither? ending where?—Youth's Companion.

Quarterly Conference Appointments.

Table with columns for District, Name, Date, and Time. Includes Wilmington District—Third Quarter and Easton District—Third Quarter.

Table with columns for District, Name, Date, and Time. Includes Dover District—Third Quarter and Salisbury District—Third Quarter.

Table with columns for District, Name, Date, and Time. Includes Salisbury District—Third Quarter.

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.

Table with columns for District, Name, Date, and Time. Includes Salisbury District—Third Quarter.

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.

The Sunday School.

Jesus Delivered to be Crucified.

LESSON FOR SUNDAY, OCTOBER 17th, 1886,
John 19: 1-16.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT: "Then delivered he him therefore unto them to be crucified" (John 19: 16).

1. *Then Pilate therefore*—because the Jews had preferred Barabbas to Jesus. Scourged him—a politic attempt on Pilate's part to disarm the hostility of the Jews and excite their compassion in behalf of Jesus. Scourging, it is true, preceded crucifixion, but Pilate evidently hoped that in this case it would suffice. This scourging was in itself a terrible punishment, when inflicted after the Roman method; The victim was tied in a stooping posture to a low pillar, so that the bared curved back might receive the full benefit of the blow; and the "scourge" was of leather thongs, armed with balls of lead or sharp-pointed bones. There was no legal limit to the number of the blows, as in the Jewish rule, and under the awful torture the victim frequently fainted, sometimes died. As Pilate was required to stand by "to hear any confession that might be made," it is to be presumed that Jesus was spared the full horror of this inhuman treatment.

2. *The soldiers*.—The rough, brutal soldiers—"the mercenary scum of the provinces"—were accustomed to have condemned prisoners turned over to them for their cruel sport. Twice before, in the early morning, had Jesus been subjected to acts of indignity—at the examination before Annas, and again, after the informal meeting of the Sanhedrin. After the scourging, the soldiers hastily clothed Him in His under-garments, and made Him the object of their ribald jesting. Platted (R. V., "plaited") a crown of thorns—in mockery of His kingly claims. The plant selected is supposed to have been the *nubb* or *nabk*, furnished with sharp spines and leaves resembling ivy. Put it on his head—"a mock laurel wreath, like that worn at times by the Caesars, and forced down, with its close sharp thorns, on our Saviour's temples" (Geikie). Put on him a purple robe—R. V., "arrayed him in a purple garment;" doubtless the *sagum*, or short military cloak, scarlet or purple in color, fastened at the shoulder with a clasp—"a rough burlesque of the long and fine purple one worn only by the emperor" (Geikie).

3. *And said*—R. V., "And they came unto him and said"—kept approaching Him in mock homage. Hail, king of the Jews!—a derisive salutation. Smote (R. V., "struck") him with their hands—rude blows with the fists. From Mark we learn that they did spit upon Him contemptuously; and from Matthew that they put a reed into His hands for a mock sceptre.

4. *Pilate therefore went forth again*—R. V., "And Pilate went out again;" out of the judgment-hall to the waiting mob. Behold I bring him forth (R. V., "out") to you—hoping that, stripped of all semblance of dignity, clothed with the insignia of mock royalty, His thorn-crowned head and evident suffering would move their hearts to pity. That ye may know that I find no fault (R. V., "crime") in him—a thrice-repeated verdict of acquittal.

5. *Then came Jesus forth*—R. V., "Jesus therefore came out." Behold the man!—Words of conscious pity and of earnest appeal, showing that Pilate's heart was itself touched, and that he expected that the compassion of the multitude would be evoked by this picture of suffering; words, too, of unconscious testimony to the Man, that one perfect Man, the only true Representative of the race.

6. *The chief priests and officers*.—They were the leaders in this ferocious cry, but there is every reason to believe that the populace joined with them. Crucify him, crucify him!—The "wild-beast spirit" had gained the ascendancy among the people, and nothing now would satisfy them but the ignominious and accursed punishment of the cross. Take ye him (R. V., "take him yourselves") and crucify him.—He scornfully bids them be their own executioners; as for himself, he will not be the executioner of an innocent person.

7. *We have a law, and by our law* (R. V., "that") *law he ought to die*.—The "we" is the emphatic word: You find no fault in Him; we do. You, as a Roman, have no law by which you can punish Him; we, as Jews, have. By our law He is "guilty of death," and you are bound to respect our law; and to execute its penalties, seeing you have deprived us of the right of so doing. Because he made himself the Son of God—a new and startling accusation, but having a different effect upon

Pilate from what the Jews expected. They accused Jesus of blasphemy, perhaps also of being "a false prophet," and on either of these charges (Lev. 24: 16; Deut. 18: 20) He was liable to death by stoning.

8. *When Pilate heard* . . . more afraid.—Pilate had felt something of the awe which the very personality of Jesus inspired; that awe had been deepened by the behavior of Jesus under the cruel insults and scourging to which He had been subjected; also by the private message from his wife warning him to have nothing to do with "that just Man;" his conscience had been more or less awakened, and his regard for justice sharpened; but this new accusation awakens within him a religious or a superstitious fear.

9. *Went again into the judgment hall*—R. V., "entered into the palace again." Whence art thou?—What is thine origin? Art Thou really divine, or only human? Jesus gave him no answer.—The question was irrelevant, extra-judicial; it was not asked in the right spirit. Further, had Jesus answered, His answer would not have been comprehended by a man so destitute of moral earnestness as was Pilate; for Him He had answered enough already. Our Lord's silence was, indeed, His best answer.

10. *Speakest thou not unto me?*—The emphatic word is "me"—the "emphasis of offended authority" (Lange). Have power to crucify . . . have power to release?—The R. V., reverses the order—putting "release" before crucify."

11. *Thou couldst* (R. V., "wouldst") *have no power at all* (R. V., omits "at all") *against me*—In other words: You claim an absolute power in My case; but be assured that whatever power you possess against Me is not absolute power; it is a power derived from one source alone—"from above," whence I come; it is a power permitted you for wise ends. Therefore he that delivered me—primarily, Judas, or Caiaphas; generally, the Sanhedrin and Jewish nation. Hath the greater sin—because they sinned against the clear light of truth in rejecting and condemning Jesus, and in now demanding, forcing the governor to execute Him, on their decision; but Pilate also had sin, in that, ignorant as he was of Jesus, he did not decide the case purely on its merits, and insist on the acquittal which he had pronounced. He was the tool of the priests.

12. *And from thenceforth*—R. V., "Upon this;" because of what Jesus said. Pilate sought.—The tense in the original implies that Pilate made repeated (but unsuccessful) attempts to effect the release of Jesus. The Jews cried out—an uproar that would not be quieted. All Pilate's expostulations were drowned in the fierce outcry. The people were ready to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He must yield, if he would escape being reported to the emperor for maladministration. If thou let this man go (R. V., "release this man") . . . not Caesar's friend—you are traitor to Rome, for permitting a revolutionist to escape; or, you deserve not the honorary title "friend of Caesar," if you protect one who claims kingship. Whosoever (R. V., "every one that") maketh himself king—which they falsely assume to be literally proven in a political sense in Jesus' case. Speakest against Caesar—declares against him. Pilate's past administration would not bear scrutiny. He could not afford to risk an investigation. Further, even the suspicion of treason was well-nigh fatal in those times, with such an emperor as Tiberius.

13. *When Pilate heard that saying* (R. V., these words).—He was driven to the wall, and knew it. "He had been playing with the situation; now the situation plays with him" (Lange). "He who fears not God above all things, is condemned to fear man" (Tholock). Brought Jesus forth (R. V., "out")—from the praetorium. Sat down in the judgment seat—indicating his intention to decide the matter. The Pavement—of mosaic. "Such a tessellated pavement Julius Caesar carried about on his expeditions" (Lange). Gabbatha—a hill, or elevated spot. The Greek term emphasizes the floor, the Aramaic, the elevated seat.

14. *It was the preparation of the Passover*—that is, Friday, or Paschal Friday, the term referring to "the Jewish habit of preparing the meals on Friday for the Sabbath, since it was forbidden to kindle a fire on the Sabbath" (Schaff). About the sixth hour.—Mark says "the third hour." It is difficult to reconcile these statements—Perhaps Lange's suggestion is the best—that the expressions "third," and "sixth" and "ninth" hours are not definite statements, but include the intervening hours; thus "the third hour" of Mark may include the period between the third and sixth hours—between 9 o'clock and noon. Lange also translates the words: "It was going on towards the sixth hour." Godet remarks that the apostles did not

count time with the watch in their hands. Behold your king.—Pilate, though vanquished, must have his taunt.

15, 16. *We have no king but Caesar*—disclaiming their cherished Messianic hope; and yet, says Eidersheim, "all this professed loyalty to Rome was a pretence and a sham. With this cry, Judaism was guilty of denial of God, of blasphemy, of apostasy. It committed suicide; and ever since has its dead body been carried in show, from land to land, from century to century." Then delivered he him—after the symbolic washing of the hands. He yielded Jesus to the priests, but the Roman soldiers performed the act of execution.

Letter from Ocean Grove.

DEAR BRO. THOMAS:—How tempus does keep fugiting, as the genial and eloquent missionary secretary, Dr. Eddy used to say, in his playful moods. A week to-day has gone, since you, like the Arab, folded your tent, figuratively, and stole away from this resting place, after a three months' sojourn; greatly improved, let us hope, in body, mind, and spirit, if not in estate. May we not expect the good effects, of the strolls along the beach, and the inhaling of the salt sea breezes to appear, in the manly strength and Attic salt of future editorials, in the *Peninsula Methodist*?

You left this delightful resort entirely too soon. Now is the time for real pleasure and recuperation, in these mellow autumn days,—bright, sunshiny days, and cool nights—glorious for sleeping. Yesterday, Sabbath, was a perfect day, such an one as good George Herbert describes:

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky."

The sun rolled up gloriously on the eastern, watery horizon, unobscured by the slightest cloud or mist; not observed however, by as many eager eyes, as when the August multitudes thronged the beach, at early dawn; yet a few were there to see, and share the pleasure with their home-departed friends.

Services were in the tabernacle last week, closing Thursday night, when the room was comfortably filled. Rev. Mr. Westcott, pastor of St. Paul's M. E. Church, preached a short sermon; and brief addresses were made by Rev. S. D. Jones and Dr. Stokes. The latter referred thankfully to the blessed and inspiring meetings, held in the place continuously for the last three months, and their helpful influence in the experience of so many thousands. Tender allusion was made to the closing,—the parting of those so long united in Christian fellowship and labors, the uncertainties of the future, and the necessity for each one to keep his lamp trimmed and burning. Then all joined in singing, "God be with us till we meet again" the benediction was pronounced, and the religious services of Ocean Grove were closed for the season. Who shall return hither for the next season? Who shall have answered the call, "Come up higher?"

St. Paul's church was crowded yesterday morning to hear an excellent sermon from the pastor, and celebrate the Holy communion. The exceeding beauty of the autumn day, the peaceful quiet of an Ocean Grove Sabbath, and the union of two congregation sin one for the first time after the summer separation, made this communion season especially impressive.

The remaining summer visitors are rapidly leaving. Permanent residents are settling down, and arranging their plans and work for the winter. Pastor and people will be busy, and the good work will go on in social, literary, and religious channels. The C. L. S. C. has already held a meeting, and organized for the year, and the church lyceum will soon follow. Perhaps you may hear from us betimes.

ANON.

Ocean Grove, Oct. 4th.

"The Common Enemy."

MR. EDITOR:—It will be remembered that some days since, a book-keeper of H. B. Claffin, of New York City, while intoxicated, had a difficulty with a hack-

man, and defending himself with an ink eraser, dealt a blow which caused the death of the hackman. This incident occurred on God's holy day. At the trial for murder, the Assistant District Attorney said: "Cowles and his victim were both violating that law, which our legislators have passed, to protect the people, for one day at least, from the 'common enemy, rum.'" That rum is a "common enemy," all thoughtful minds must admit. A common enemy to all the best interests of the individual, the family, and society. Let it float out prominently upon the banners of all sections of the temperance party in the "Diamond State," that RUM IS A COMMON ENEMY!

The Grand Jury of the city of Philadelphia in their last report, stated in substance, that rum—this "common enemy"—was the chief agent in filling the almshouse and other benevolent institutions of the city; and then entered a plea for High License, and the appropriation of a share of these license fees to sustain these institutions. How fallacious! As well might public officials apply the torch to government property, and then levy a tax on the people to meet the expense involved. Strange infatuation, that public men will not see the madness of permitting, aye, encouraging the cause, while warring against the results; licensing the sale of that which fills the jails and almshouses, in order to have a revenue to support the victims of the traffic. Away with such folly, such madness, and blindness! Lay "the axe at the root of the tree" of this great curse, this "common enemy." Strike sturdy, steady blows against every species of license for this accursed evil! Remove the cause, and the lamentable effects will necessarily cease.

REASON.

The Galilean Carpenter.

In the days of Julian the apostate that mighty monarch who set himself to overturn Christianity, there was a humble Christian who was asked one day by Julian's most celebrated orator, with that sneer which only a Roman could put on in those days, "What is the Galilean Carpenter doing now?" The humble Christian raised his face and said, "The Galilean Carpenter is making a coffin." And it was only a few months, before the coffin was done, and in it the prostrate form of Julian the apostate lay; and classic polytheism was ended. It is not very long ago since Voltaire said, "In twenty years the Almighty will see fine sport in France;" but before the twenty years were up, the Galilean carpenter had another coffin ready, and in it lay the prostrate form of the French monarchy. And it is within our easy recollection, that the modern Nebuchadnezzar of the nations, Napoleon the Little, said to Himself, "See this great nation which I govern, and this magnificent capital which I have beautified; I will water my soldiers' horses in the German Rhine, and my cavalry shall ride through the streets of Berlin." And behind him stood the Pope, and said, "Do this, my best servant, and my temporal power shall be established again among the nations." The Galilean Carpenter was building another coffin, and in less than two months, there lay in it the temporal power of the Pope; and, a little later, the prostrate form of Napoleon III. And ever since, "the Galilean Carpenter" has been building coffins for His enemies, and weaving crowns of immortal amaranth for His friends.—*Bishop Foss.*

An Angel's Touch.

One evening not long ago a little girl of nine or ten entered a place in which is a bakery, grocery and saloon in one, and asked for five cents' worth of tea. "How's your mother?" asked the boy who came forward to wait on her. "Awful sick, and ain't had anything to

eat all day." The boy was just then called to wait upon some men who entered the saloon, and the girl sat down. In five minutes she was nodding, and in seven minutes she was sound asleep, and leaning her head against the barrel, while she held the poor old nickel in a tight grip between her thumb and finger. One of the men saw her as he came from the bar, and after asking who she was, said, "Say, you drunkards, see here. Here we have been pouring down whiskey when this poor child and her mother want bread. Here is a two-dollar bill that says I've got some feeling left." "And I can add a dollar," observed one. "And I will give another." They made up an even five dollars, and the spokesman carefully put the bill between the siceper's fingers, drew the nickel away, and whispered to his comrades, "Just look a-there—the gal's dreaming." So she was. A big tear rolled out from her closed eyelids, but the face was covered with a smile. The men tiptoed out, and the clerk walked over and touched the sleeping child. She woke with a laugh, and cried out, "What a beautiful dream! Ma wasn't sick any more, and we had lots to eat and wear, and my head burns yet where an angel touched it!" When she discovered that her nickel had been replaced by a bill, a dollar of which loaded her down with all she could carry, she innocently said, "Well, now, but ma would hardly believe me that you sent up to heaven and got an angel to come down and clerk in your grocery.—*Washington Chronicle.*

Hasty Marriages.

When young people go into an engagement for life as carelessly as they go to a picnic, they must expect to pay for their folly with their bitter experience. With thousands a marriage engagement is a matter of boyish or girlish caprice. Sometimes a wife is sought for a gross gratification of sensual appetite; sometimes a shrewd pecuniary speculation; sometimes to secure a support for shiftless laziness from a father-in-law. Such violations of the sacred code idea of wedlock often end in the divorce courts or in some other form of permanent separation. If wise marriages are "made in heaven," then the hasty, loose, selfish, or libidinous sort are the handwork of the devil. I would like to whisper in every young lady's ear—never be "to be had" too cheaply; never say "Yes" too hastily; never accept any man who can not offer you a love without a rival and a character without a stain. Common-sense industrious habits, a warm heart, and the Bible conscience, are first requisites; when a young man can lay these at your feet be careful how you say "No" to him; you may be sorry for it, and by-and-by take up with a sorry stick from a silly fear of being laughed at as an "old maid." But the easier the divorce process is made, the more numerous will be the hasty, reckless and ill-assorted marriages.—*Dr. T. L. Cuyler.*

Interludes.

The organ-interlude nuisance is declining, if not in all of our churches, in many, greatly to the comfort of the worshippers. It is understood that a hymn is a unity, and that its true effect is attained by a continuous singing of the whole. Some thoughtful pastors would no more permit an interlude between the stanzas of a hymn than between the heads of the sermon. In the Church of England, all the stanzas in a hymn, be they seven or nine or eleven, are sung right through, without rest or interlude, simply with two or three connecting notes on the organ. Where the singing is earnest, strong and prompt, the effect is admirable, inspiring in the highest degree. From the progress, making in this direction in the more cultivated American Churches, there is reason to hope for an early abatement of this organ-interlude nuisance, both in church and Sabbath-school.—*Westminster Teacher.*

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SPECIAL OFFER

The Peninsula Methodist to new subscribers from now until Jan. 1, 1887, only twenty-five (25) cents. One and two cent stamps taken.

We introduce to our readers, this week, a new correspondent, whose letter from Ocean Grove, presents very vividly the attractions of that popular resort, in early autumn. The "manly strength and attic salt," that come of such inspiring associations beside the sea, will no doubt greatly enhance the attractions of the PENINSULA METHODIST, as they give vigor and flavor to our brother's welcome letters.

It will be a matter of regretful surprise to the many friends of our brother Rev. T. S. Williams, pastor of the North East M. E. Church, to learn that his health is in so precarious condition as to make it necessary, in his judgment, for him to desist from regular ministerial work. At a meeting of his official members, last Monday evening, he announced to them his resignation of the charge, to take effect in the course of a month. A committee was appointed to confer with the Presiding Elder, Rev. Charles Hill, with reference to securing a pastoral supply.

Bro. Williams was obliged some years ago to retire for the same reason, and was a supernumerary for three years. We trust his disability will be only temporary.

Dr. Harman on the Revised Old Testament.

Last Monday morning, Rev. Dr. Harman, Professor of Greek and Hebrew in Dickinson College, read an interesting paper before the Philadelphia Preachers' Meeting, on the recent revision of the Hebrew Scriptures. Alluding to the great advantages available in the present day for an accurate rendering of the sacred text, by reason of the advances made in the knowledge of Hebrew, and cognate languages, the improved apparatus for critical study, the great translation of Dr. DeWitt, and the more perfect knowledge of the topography, geography and natural history of Palestine, Dr. Harman proceeded to a critical review of many of the more important changes introduced by the Revisers; premising his criticisms, however, with the statement that the American committee having no vote in the final determination of any question were not to be confounded with the revisers as they were only advisers. Among the changes endorsed by the critic, was that of Ecclesiastics 12-5, where the revisers render, "and the caperberry shall fail," instead of "desire shall fail;" the literal rendering being in harmony with the entire passage, as giving illustrations of the failing powers of old age. The prophetic utterance of the dying

Patriarch, in reference to Shiloh was maintained, and the attempt to make the utterance refer to some gathering to a place called Shiloh, was pronounced a purely Jewish invention. In Gen. 36-24, instead of Anah finding "mules" in the wilderness, the revisers very properly render "hot springs." The word "dragon" is given place to the more accurate word "jackall," as the name of an animal allied to the dog and larger than a fox, whose howlings are matter of memorable experience to visitors in the holy land. What a picture of desolation in the overthrow of Babylon, where "jackalls howl in her pleasant palaces." Sheol occurring 65 times in the Hebrew text, means the underworld, the place of the departed, and should have been transferred untranslated to the English version, as it has no English equivalent. The Mosaic system knows nothing of the world beyond; life and immortality are brought to light by the Gospel. So also, it had been better to have transferred the word Jehovah always to the English version. The words "borrowed and lent," as used in reference to the Israelites in leaving Egypt, are properly rendered "ask and given." The familiar passage in Job, xix. 25-27, Dr. Harmon thinks has no reference whatever to a future resurrection, but only to his own vindication as recorded in the close of the book.

Destitute Maryland.

In the *Baltimore Baptist* of the 30th ult., more than a column is devoted to a most urgent appeal in behalf of the extreme destitution of Maryland. Marylanders will of course wonder what all this means. With her fertile fields and abundant mineral and mechanical resources, her fruitful waters, her happy and prosperous population, her liberal provisions for educational development, her multiplied churches all over her territory, one can but wonder in what respect can she be pre-eminently "destitute." One is tempted to exclaim,

"He must have optics sharp, I ween,
 Who sees what is not to be seen."

But, as is well known, there are some brethren, identified with a very respectable division of Immanuel's army, who, on this line, have wondrously "sharp optics." They not only see the Phillipian jailor and his whole family with Paul and Silas rushing out of the prison at midnight, to find sufficient water in which to plunge the believing household—all this in Luke's brief record of the jailor's baptism within the prison—(see a recent issue of the *Baptist*), but these same sharp optics can see an instance of genuine immersion, in the case of the Israelitish host, men women, and children, all of whom were baptized, as they passed, *dry-shod* through the sea and under the cloud. Here then, the mystery is solved—Maryland is destitute, not indeed of any of the good things named, but, tell it not in Gath,—O ye Marylanders, how unconscious have ye been of your sad destitution; and yet the truth must be told, "Maryland is destitute of Baptist churches." Talk of Arkansas, as the most needy field of the South, for missionary labor, because "two thirds of her county towns have no Baptist churches;" the destitution of Maryland is twice as great. We don't see where our good brother gets his four thirds; but that may be, because our optics are not as sharp as his. Well we extend our sympathies. Did we have to defend the doctrine, that the church of the Lord Jesus Christ included none but such as were within the Methodist fold, we should lament also, and lament bitterly, if, in any state, we could not make a better showing, than our Baptist Jeremiah does in this appeal, in reference to Maryland. Hear what he says of this four-thirds destitution; "only five out of her twenty-three county towns have Baptist churches." Fifty-eight important towns have no Baptist church; and twenty-three of these have populations of from one to six thousand. Thir-

teen of the twenty-three counties, with a population of 297,831, have no white Baptist church. These statistics are interesting; but their "sorrowful and humiliating significance will appear, only as we weigh the following, from the same article.

"Maryland is not destitute from a Peto-baptist point of view. Numerous churches of the several denominations may be found in all of her counties, districts, and towns. But an intelligent Baptist need not be told, that while many of the precious doctrines of Christ are by these various denominations taught in their purity, and the people correspondingly blessed thereby, yet the fact remains, that many of the important principles and doctrines of the New Testament, designed to promote the welfare of men and the interests of Christ's Kingdom are perverted, misunderstood, or ignored.

Maryland needs a Christianity that will recognize the New Testament, as sole authority in religious matters, in opposition to the decrees of councils and tradition.

Maryland Christianity is marred and weakened by sacerdotalism and ritualism; the Spirit is made to give way to form, and the sacraments usurp the place of Christ. The ministers of the most spiritual Peto-baptist church will frequently thrust an ordinance, where Christ alone should be placed.

The spirituality of the church—the maintenance of the New Testament ordinances, as Christ gave them—restricting the ordinances to those for whom Christ intended them—the separation of church and state—and the independence of the churches—these precious truths of the New Testament are called distinctive Baptist principles, because they have been held and maintained alone by the Baptists. Some of these principles have ceased to be distinctive. Other Christians having accepted them; others yet remain distinctive. Maryland needs these important truths, as much as any part of the world; and it is no misuse of terms to speak of Maryland, as a most destitute field, in view of the fact, that nine-tenths of our people live in ignorance of these truths of God's word.

And this appeal has the special endorsement of the editors of the *Baltimore Baptist*. Alas! Alas! for "destitute Maryland." May it not be confidently repeated now, that Baptist shekels will flow in plenteous streams, through missionary channels, to irrigate this desert waste? Arkansas will have to wait.

Off for Africa.

The third company of missionaries for Bishop Taylor's Missions in Africa, sailed this morning, Oct. 2nd, shortly after 8 o'clock by the S. S. Aurania of the Cunard line. They all appeared to be in the best of spirits, and strong in God. While the early morn was a little cool for loving friends to wait the vessel's sailing, yet there were many hearts warmed with love towards the dear ones separating from them, perhaps forever. As the vessel slowly moved out, the company grouped together and bade us their final adieu in singing that song of Zion, "I'm the child of a King," and in waving of handkerchiefs. The company comprises nine adults, Wm. H. Arringdale, Sister Arringdale, his wife, and Jeremiah Arringdale, their son, all from Atlanta, Ga.; Miss Louisa H. Hartley, of Southampton, New Brunswick; Miss Martha E. Kah, of Hastings, Iowa; Miss Susie F. Harvey, of Des Moines, Iowa; Miss Mary B. Lindsay, of Chicago; Miss Effie H. Brannen, of Wood's Harbor, Nova Scotia, and Miss L. Fannie Cummings, of Reading, Mass. In Liverpool the company will be joined by Bro. Chas. A. Ratcliffe, the superintendent of our mission in Loanda, who has had to pay a visit to his father, on a private family matter of deep affliction. The company will sail from Liverpool, Oct 13th and will be due in Loanda Dec. 4th. They

will take with them from Liverpool a large mission house made of iron, having an interior of pitch pine wood. There will be an air space between the wood and the iron in which there will be packed a layer of hair felting that will serve both to keep out heat and dampen sound. The building is 42 ft. by 36 ft., and has a verandah extending 6 ft., on all sides. Its cost delivered on board ship is £410, less £21 for cash. Glory to God! it is all paid for, including cost of transportation, erection and the land to place it on, without drawing on the Society's funds. We hope very soon to be able to report a flourishing mission, with schools for both sexes, and best of all, preaching the everlasting gospel in the Portuguese language, by Rev. Chas. A. Ratcliffe. God is leading. All glory to His name now and forever. Amen. Transit and Building Fund Society, per Thomas Critchlow.—*Christian Standard*.

A Personal Saviour.

THE Rev John Duncan says; "I need a Saviour to save me. I have no salvation till I find a Saviour. A person I must have. The highest truth will not save me, further than as it brings me to the Saviour, that he may give, and I may get, eternal life." We have placed in italics the words which he meant to make emphatic. What he wanted, and what every man wants, is a personal Saviour—a living and conscious being, invested with the attributes of personality, who possesses the power to do the work implied in salvation, who will exercise that power, whom the understanding may apprehend, whom the affections of the heart may embrace, and on whom faith may lean with implicit confidence. A mere treatise on salvation, without such a Saviour in it, does not meet our wants. A doctrine upon the subject, with no personal Saviour in the doctrine, would be simply an abstraction, not unlike friendship, where there is no friend. Christ Jesus—the man of Galilee and at the same time the Lord of life and glory—who, in the Bible, is presented to us as the Saviour of sinners, was on earth, and is in Heaven, a living person, having powers and affections, and capable of being apprehended and appreciated, trusted and loved as a person. His distinct and positive personality lies at the bottom of the whole record and the whole doctrine of Christ, as found in the Bible. The doctrine of salvation, as there stated, is simply the doctrine of Christ as a personal Saviour, doing and saying and suffering the things there affirmed of him. Without him there is no plan of salvation, and no salvation. He is himself this plan, "the way, the truth, and the life;" and if detached from him, the plan has no existence. It was the person that wept in the Garden of Gethsemane, that was betrayed by Judas and condemned by Pilate, that died on the cross, that rose from the dead, that ascended into Heaven, and sat down at the right hand of the Majesty on high; and it is a person that now officiates in Heaven as the "High Priest of our profession," and is there "able also to save them to the uttermost that come unto God by him." That person is the Saviour of sinners, and that Saviour is "Jesus Christ the righteous," "the same yesterday, to-day, and forever." He is the Saviour to whom Paul referred when he said: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." He is the best expression of God's love that the world ever saw, and the best friend that humanity ever had. He can do for us what no other being can do. The friendship of this personal Christ is worth more than all other friendships put together.—*Independent*.

The Presbyterians have founded a medical mission at Tiberias, on the Sea of Galilee, and Dr. Torrance, who is at the head of it, is sanguine of success.

Good Tidings Day.

DEAR BROTHER:—We repeat the announcement made last year concerning Good Tidings Day. The Sunday-School Union and the Tract Society of our Church, through the two boards of managers, again unite in recommending to the Church the observance of the third Sunday in October in the interest of these two societies. The success of the effort thus made last year encourages us to repeat it the present year. Its observance will not add to the number of the benevolent collections ordered by our Discipline; it simply unites two of them to be taken up one time, and thus diminishes rather than increases, the labors of the pastors in this direction.

"Children's Day," in June has been thought by many of our Sunday-school workers and children to be the Sunday-School Union Day. This is a great mistake. "Children's Day" belongs to the Board of Education, and the collections on that day are for the benefit of that Board and the furtherance of its work. The "Sunday-School Union" of the Church, and the "Tract Society," both of which are doing a great work for children of every age and grade, call upon the Church to unite in a Memorial Day for the "Sunday-School Union" and "Tract Society." It will be the Good Tidings Day of the year for Sunday-school children and their teachers. Coming in October it will be Harvest Day. Coming at the close of the summer season, it will be Memorial Day. Coming in the heart of Autumn, it will be our Autumnal Day. Remembering the Gospel, which it is the mission of the Sunday school and of the Tract Society by living teacher and printed page, to promote, it will be Good Tidings Day.

While it is desirable that the same day universally be observed, it is well understood that, by reason of Conference sessions or from some other cause, the day appointed cannot be observed in some places. In that case a Sunday as near the time as possible may be devoted to the purpose.

We have had prepared a beautiful Service appropriate to the day. Copies of this Service, for use on that day, will be furnished free to any pastor who will promise a collection at that time from congregation and Sunday school for the Sunday-School Union and Tract Society.

I enclose a postal card, which you may fill and sign and return by mail. Dr. Freeman, to whom it is addressed, will see that the services required are sent. We wish to know, as soon as possible, how many of the Services will be needed.

Yours fraternally, J. H. VINCENT,
 Cor. Sec.

The London *Methodist Times*, while outspoken and progressive on all questions of the day, is staunchly protesting against all use of "the sacred machinery of Methodism" for party ends. This is just right. Let us have free discussion and the utmost limit of light and personal freedom, but the Church, as an organization, should have nothing whatever to do with political parties.—*Zion's Herald*.

The Methodist Episcopal Church embodies the following statistics in the sixty-seventh report: Missions, 17; foreign missionaries, 116; assistants (females), 140; native women workers, 334; native ordained preachers, 309; native unordained, 400; native teachers, 694; foreign teachers, 16; other helpers, 250; members, 36950; average attendance on Sunday worship, 55,431; conversions during past year, 2,777; adults baptized, 1,532; children, 2,233; theological institutions, 10—with 23 teachers and 136 students; high schools, 18—with 90 teachers and 1,508 pupils; day schools, 517—with 16,327 scholars; the amount collected for self-support among these foreign missions aggregates \$216,909.

Sah Jai Pil, a Korean exile, has confessed his faith in Christ; been baptized and received into the Howard Presbyterian Church of San Francisco.

Conference News.

NEWARK, MD.—Corner-stone laying of "Derrickson" M. E. Church at Poplar, took place Wednesday, 6th inst. Bros. Gregg of Berlin, and McFarlane of Roxana, being the speakers. The efforts of these brethren were very much appreciated. Work on this church is progressing finely. Hope to be able to dedicate on the 31st inst. Bros. W. L. S. Murray and R. W. Todd being the preachers expected for the occasion. Our extra meeting at Wesley is still encouraging, five having professed faith, and several more are seeking. Efforts of our much loved P. E. Wilson were greatly appreciated at this place, on Friday and Sabbath. Prohibition is now the theme with many of our citizens. X.

HUBLOCK, MD.—We have been silent for a long time—necessarily so—sickness prevented from work; and doing nothing, we said nothing. Our last note was that our meeting would begin at McKendree, Sept. 5, and it did begin with one service and the promise of more, but four weeks passed ere we could do more. One week of the meeting has now passed, and the indications are very encouraging. Two conversions, and others at the altar, and many serious. G. F. H.

Rev. W. M. Warner, pastor, is conducting revival service at Union church on Wyoming circuit. The membership of this church has nearly doubled during the present pastorate. A large increase from the present meeting is expected. Of the Lord may the people's hopes be sustained.—*Delawarean*.

Rev. John A. B. Wilson, Presiding Elder of Salisbury District, sends us the following report of conversions in revival services on his district: Crisfield, 90; Deal's Island, 70; Accomac, 35; St. Peter's, 40; Smith's Island, 30; Girdletree, 25; Klej Grange, 58; Chincoteague, 30; Somerset, 40; Shortley, 40; Onancock, 20; Asbury, 60; Tangier, 10. Total, 548.

Rev. L. J. Muchmore has resigned his pastorate of Bridgeville charge, on account of ill health, and Rev. I. D. Johnson appointed in his place.

The noon-day prayer-meeting has again been opened at the Old Union church, Fourth Street below Arch, Philadelphia, Pa. A cordial invitation is extended to Christian men and women of all denominations, to meet with us. A special invitation is also extended to all seeking after truth, both old and young. As these meetings are from 12 to 1 o'clock, it will not be considered any interruption for persons to come in or leave any time during the hour.

The trustees of Kent Island M. E. church, have decided to go on with the re-building of their church, the work to commence in early spring.—*Centreville Observer*.

At the revival being held in the Kent Island M. E. church, there have been fourteen conversions and thirteen accessions. During last week the pastor was confined to the house part of the time by sickness.—*Centreville Observer*.

TEMPERANCE SABBATH.—The National W. C. T. U., at the request of many pastors, has designated next Sabbath, Oct. 17, as a Temperance Day throughout the Nation. In accordance therewith, we most respectfully request all pastors in this State to hold appropriate services on that day. Also, that the local W. C. T. Unions observe the preceding day (Saturday, Oct. 16) as a day of prayer for the Divine blessing.

MRS. A. H. MARTINDALE, Pres't Del. W. C. T. U. Dover, Del., Oct. 12, 1886.

Banner Classes OF DOVER DISTRICT.

Felton, Geo. M. Bastian; Lincoln, Purnel Johnson; Milford, William C. Welsh.

Rev. D. Gollie writes from Bozman:—We are now in the midst of a glorious revival on Talbot circuit. The meeting has been in progress four weeks, and has resulted in the conversion of over fifty souls; and the good work still goes on with interest. Glory to God! Pray for us.

The revival in Stevensville M. E. church, Kent Island, closed Sunday, Oct. 10th, with 25 accessions to the church, with more yet to join. Revival services begin at Kingsly Sunday, Oct. 17th. We are looking for a good work at this point.

Letter from Annessex, Md.

MR. EDITOR:—St. Peter's church, on old historic Annessex circuit, has been favored with a gracious outpouring of the Holy Spirit. Having but little hope of a revival, but knowing that one was greatly needed, we wrote for Rev. E. H. Miller, of Sharptown, to come over and help us. In view of our need, he obtained, from his official board, a leave of absence for two weeks, and came to assist us in our meetings. His labors, prayers, and hymns of praise were blessed of God, in the awakening of the church, and the conversion of souls. Our thanks are hereby tendered to Bro. Miller for his effective labors of love so kindly given, and also to the official board of Sharptown charge, for granting him his leave of absence. PASTOR OF ANNESSEX CIRCUIT.

Letter from East New Market, Md.

DEAR EDITOR:—I have been intending to report to you some of the doings of our town and vicinity, and will now begin by telling you of a genuine surprise, which the "parson" experienced on the 18th ult. It was his fifty-second anniversary, and by some means, the friends around found it out; I suppose his wife let the secret out, as she seemed to have a full knowledge of what was going on, and a hand in the arrangements. During the week preceding, the parson had been in the city of "Brotherly Love," and returned home Friday, the 17th, very tired, and with the thought pressing upon his mind, that he must spend Saturday in his study, completing his preparations for the coming Sabbath. He was reminded, however, by his "better-half," that they were invited out into the country for supper, and must by no means, disappoint the good sister, who had so kindly extended the invitation. It was very much against his inclination to go on Saturday afternoon, as he was then suffering with a nervous headache. Yielding however, to what seemed to be the inevitable, he harnessed his team, and went with his lady to enjoy the proffered hospitality. About 7 p. m., they started homeward, reaching the parsonage in about one-half hour. The house was apparently all dark, and no one was to be seen, except one gentleman, who was vigorously ringing the door bell. That gentleman came to the carriage, and urged the parson and wife to go in, and he would unharness the horse. After a little parley, they went in. When the parson opened the dining room door, what a sight met his eyes! He did not expect to see more than four or five ladies at most, present at the Mite Society, which was to meet that evening. When lo! the house was filled with friends who had come to extend congratulations. The large extension table in the middle of the floor, was covered with fruits and cakes and flowers. On one end was a large cake, with a beautiful bouquet on the top. At the other end, a pyramid of fruits and flowers, while in the centre was another pyramidal frame, reaching almost to the ceiling, and on it, very tastefully arranged, were fifty-two candles, all burning and giving out a brilliant light. The parson was requested by one of the good sisters, who saw how bewildered he was, to count the candles; when it flashed on his mind that he was fifty-two years of age that day, and that it was a birth-day party given in his honor. He was never more surprised at anything in his life, and was compelled to acknowledge that "a woman can keep a secret."

The surprise, however, was exceedingly agreeable, and all the company seemed to very much enjoy the thought, that the secret had been so faithfully kept. The friends remained until near ten o'clock, partaking of the very liberal supply of cakes, fruit and ice cream, which had been provided by their own hands for the occasion. Before parting, prayer was offered by Rev. Lewis C. Andrew, the parson having made a few remarks, thanking them for their generous remembrance of him, including some beautiful and useful presents.

Another item of news is, that the Methodist Episcopal Chapel at Secretary Creek, will soon be erected. The lumber is now on the ground, and the carpenters expect to commence work on the 6th inst. The building will be 20x34, with recess pulpit. We need financial help, however, as it is entirely new ground, and but few in the village are able to contribute much.

The protracted meeting at Salem has been in progress for two weeks. Though there have been no conversions yet, we are hoping and earnestly praying for a revival. Oct. 4, 1886. X.

Letter from Parsonsburg, Md.

DEAR BRO. THOMAS:—Our home camp began Sept. 26th, and lasted five days; during which time twenty-seven persons professed faith in Christ, and many who

have been luke-warm, are now taking an active part in singing and public prayer. Our meeting is still in progress. Our prayers are to be united to-day for an outpouring of God's Spirit in might and power.

Our parsonage is nearly completed; we will have four rooms and two halls up stairs, two rooms below, and a porch in front of the back building. The people of Parsonsburg circuit will have no cause to be ashamed of their parsonage. We first primed it with lead and then put two coats on the outside. We are using walnut stain and paper for the inside finish. With all the rest, we are strong for temperance, and want the Devil to understand it. Brethren, pray for us.

Yours in Christ, W. W. JOHNSON.

W. C. T. U.

DEAR BRO. THOMAS:—At the Annual Convention of the Woman's Christian Temperance Union of Maryland, held in Baltimore, Oct. 7, 8, 9, the undersigned was appointed superintendent of organization for the Eastern Shore of Maryland. Mrs. Lucy Washington, of Connecticut, a National Organizer of the W. C. T. U., of Maryland, to organize local unions throughout the various counties of the State. We have succeeded in securing her for this work, for the Eastern Shore, beginning the second week of Nov. in Kent Co.

As superintendent of the organization, devolves upon me the duty of arranging the work, and making the appointments for her. Feeling assured of the assistance of our ministers to help me arrange, and advertise the work in their respective counties, I accepted the position.

At the State Convention, only two counties were represented from the Eastern Shore. Cecil County being lately organized, sent twenty delegates, and several sent from Kent County. But when we remember that no special effort has been made to present this work in this part of our State, we can easily account for the absence of local unions in our counties; and we believe there are many ladies ready to take hold of temperance work, when the opportunity is offered them. This, we propose to do, during the months of November and December. We thus earnestly appeal first, to the ministers of all denominations, to recommend this Christian work to their people, and to use their influence to secure organizations of local unions throughout the counties. And again, to the ladies of the Eastern Shore, to be ready to pledge themselves for this grand and noble work, when called upon by our beloved Mrs. Washington, who is a most excellent and able speaker, highly recommended by all who have been privileged to hear her, and we feel assured that you will be interested, instructed and entertained by her addresses. The plan of appointments, when completed, will be given in the columns of this paper, and other papers throughout the various counties of the Eastern Shore.

ADA C. JEWELL, Rising Sun, Md., Oct. 12th, 1886.

ITEMS.

Nothing becomes good by accident. You may have a windfall of material wealth, but not of grace. To be really good is the result of choice and set purpose of each individual. To wait for something to happen which will take you to heaven, is to sink in the depths of hell.—*Western Advocate*.

There is a story of a young and uneducated boy, when converted, astonished his old companions by the fluency and fervor of his petitions in the prayer meeting. At length, one of them solved the mystery, and said to his puzzled cronies, "I know how it is that Bill prays so, he practices in private."

A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

President Woolsey has not been able, he is reported as saying, to solve the problem of evil and suffering in the world; but he is sure of one thing—the holier his life the happier he becomes. This is a truth which any man can test, and it is certain that he cannot busy himself with a more important problem. Mysteries may be made known to us in the great hereafter, but we cannot wait till then for holiness. We must have it here and now.—*The Independent*.

At the Methodist Conference recently closed in Dublin, Sir William McArthur gave \$75,000 toward the erection of a new building, on the Methodist College grounds at Belfast, where young women may be educated.

The Government of Japan has forbidden lecturing against Christianity.

The disbursements of the Peabody Fund are in round numbers \$60,000 a year, and from the Slater Fund nearly \$20,000. The stimulating effect of these disbursements is said to extend far beyond the limits of the pecuniary aid rendered.

The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So is it with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.

General Joseph E. Johnston is ill in St. Louis. He is always quite feeble at best, being now seventy-nine years old, but he is always cheerful, however, and exceedingly courteous, and interested in all political and military matters of the day.

Sir Charles Kortright, who has just been knighted by Queen Victoria, spent the last twenty years of his official career as British Consul at Philadelphia. He married a lady belonging to one of the old Quaker families of that city.

"I left a check for \$10,000 among the wedding gifts," said the girl's father to his prospective son-in-law, "and after the ceremony is over, we will quietly tear it up. See? 'That's the style nowadays, George.' 'Ye-es,' hesitated George, 'that's the style, but I'm afraid it's too late to tear it up now.' 'Why?' Because I went down to the bank and got it cashed."

One "Million for Missions" seems paltry enough when compared with the overwhelming sum of \$1,189,000,000, spent annually by the American people for tobacco and drink.

One of the pleasant incidents of the Wesleyan Conference, was the announcement of a gift of \$10,000 to the "Worn-Out Ministers' Funds," and \$2,500 for the orphans of superannuated ministers, who had lost both father and mother.

The annual convention of the Woman's Christian Temperance Union will be held in Minneapolis, Minn., beginning October 22, and continuing five days. It will be preceded on Sunday, October 17th, by public meetings, to be addressed by prominent speakers.

The Ohio Conference camp-meeting is reported to have had a larger attendance this year than ever before, the resident population, occupying four hundred and fifty cottages and tents, being over four thousand; the average daily attendance not less than six thousand. On the second Sabbath of the meeting, there were over twelve thousand people on the ground. It is claimed that not less than two hundred persons were converted. Sam Jones and Sam Small were present during the second week, and did effective service.

As an illustration of the power of special prayer offered for the safety of Moravian vessels, it is said that for 120 years a ship has annually left England for the Moravian mission in the Arctic regions of this continent, and not a single ship or passenger has been lost by storm, iceberg or wreck.

At a recent distribution of prizes to the pupils of four of the London Mission schools in Bhowanipour, India, the chairman stated that, according to the last Government educational report, a larger number of the native Christian girls passed examination than of those not Christian. This he attributed to the higher motives that influenced the teachers in the Christian schools.

Our Book Table.

THE HOMILETIC REVIEW for October is a little late in appearing. The leading paper is by Prof. Valentine of Gettysburg, Pa., on the "New Theology," closing the discussion on that subject. President John Bascom has a ringing article on "Ought Prohibition to be made a Political Question?" Dr. Pierson continues his valuable contributions, "Seed Thoughts for Sermons," and "The Missionary Field." "The Prayer-Meeting Service" shows the usual freshness and pith and practical interest. The departments of "Homiletics," "Pastoral Theology," and "Study Table," under the conduct of Prof. J. M. Hoppin, Dr. W. C. Wilkinson, and Dr. J. M. Ludlow, show no falling off in interest. We have not space to specify in relation to the "Miscellaneous" and the Editorial Sections, but they are crammed as usual with matter condensed and varied and helpful to interest and aid pastors in their work. Published by FUNK & WAGNALLS, 10 and 12 Dry Street, New York. \$3.00 per year; 30 cents per single number.

The oldest and every way the best young people's paper in the country is the YOUTH'S COMPANION, of Boston—a weekly paper, published in quarto form, and finely illustrated. It grows fresher as its years increase, and has been familiar to us for a generation.

It has perpetuated itself and swelled its subscription list to 370,000 by the generosity of its publishers and the ability with which it has been conducted. We know a pair of bright eyes that snap every week at sight of it. The publishers will send you sample copies; subscription price, \$1.75.

Christian Thought, for October greets us with a rich and varied table of contents, showing its steady growth in merit. The editor, Dr. Charles F. Deems maintains a constant outlook upon the world of intellectual and scientific thought. The first article of the current number "Accord between Philosophy and Faith" by Ransom B. Welch, D. D., LL. D., was delivered before the American Institute of Christian Philosophy at its late Anniversary and its publication, urged. "American Schools in the Turkish Empire," by the Rev. James F. Riggs gives a fund of most valuable knowledge and facts in relation to the aids to permanent work in the East. "The Gains and Losses of Faith from Science," by President Bascom, will create a special demand for this number of "Christian Thought." "Views and Reviews," contains several interesting articles which will be read with avidity. The ownership of this magazine is becoming a necessity among thinkers. The price is \$2.00 a year; Clergymen \$1.50. Single copy, 40 cents. *Wilbur B. Ketcham, Publisher, 71 Bible House, New York.*

HOW TO STRENGTHEN THE MEMORY; OR, NATURAL AND SCIENTIFIC METHODS OF NEVER FORGETTING. By M. L. Holbrook, M. D. Price \$1.00. New York: M. L. Holbrook & Co., or J. Miller Thomas, Methodist Book Store, Wilmington, Del.

The author of this book believes that the memory can be strengthened so as to be many times stronger, than it would be without culture, and he goes to work in a plain, straightforward way to point out the most suitable methods. There is nothing but what every one can understand and adapt to his own requirements. There is a multitude of suggestions and hints of great value. Prof. Edward Spring, the sculptor, has contributed a chapter on Memory of Forms and Faces; Prof. Gaillard, the eminent teacher of languages, one on, The Best Methods of Cultivating the Memory for Words, and the author has extracted from Prof. Edward Pick's book, long out of print, the chapter on How to Learn a New Language. One of the most instructive papers in the work is an account by Dr. N. S. Townshend, of the Ohio University, of the training of his own memory, which was in boyhood very poor, and which was made to be remarkably vigorous. The work may be commended to all classes of persons, young or old, leaened or unlearned.

In the October *Brooklyn Magazine*, Mrs. F. G. de Fontaine's "Memories of Historic Charleston," is a timely anecdotal article of the unfortunate Southern city, and her ruined buildings. A beautiful poem, "Autumn Peace," by Edith M. Thomas, is deservedly given the place of honor. Mr. William H. Rideing, follows with the first of a series of sketchy papers on "The Royal Navy of Great Britain." An article by Mr. Henry W. Austin, entitled "Two Glimpses of Edgar Allen Poe," narrates the opinions of Epes Sargent and Judge Burdwell of Poe, as he was seen by them frequently during his lifetime, and contains much material that will be new to lovers of the eccentric poet. Mrs. Henry Ward Beecher's "Letter from England" is devoted to "Seeing the Sights in London." There are still some forty or more pages of excellent popular literature, exclusive of fifty other pages containing Mr. Beecher's sermons in England during September, and Dr. Talmage's sermons at home, all revised by themselves—the entire magazine being offered at twenty cents per single copy, or \$2 per year. *The Brooklyn Magazine, 7 Murray Street, New York.*

Marriages.

CULVER-DUNN.—At Delmar, Md., Oct. 11, 1886, by Rev. C. S. Baker, Charles H. D. Culver and Mary E. Dunn, both of Sussex Co., Del.

LLOYD-LEGBOLD.—At the M. E. Parsonage, Chesapeake City, Sept. 22, 1886, by Rev. T. A. H. O'Brien, William Lloyd and Lizzie Legbold, both of Cecil Co., Md.

MOORE-WILLIAMS.—In the M. E. church, North East, Md., on Tuesday afternoon, Oct. 12th, 1886, by Rev. T. S. Williams, assisted by Rev. Chas. Hill, P. E. and Rev. T. A. H. O'Brien, John L. Moore, son of Geo. Moore, Esq., and May Williams, daughter of the officiating clergyman.

FOR SALE. Two large Chandeliers, one with 6, the other with 12 lamps; also double Brackets for pulpit, and two dozen Wall Brackets, all in excellent order. Will be sold very cheap for want of use. Apply to the undersigned. J. OWEN SYPIERD, Pastor M. E. Church, St. Michaels, Talbot Co, Md, 36-49

Agents Wanted

FOR "METHODISM OF THE PENINSULA."

This Book will be out by the first of June. Dr. Wallace says of it: "No such book has yet appeared in the prolific domain of Methodist authorship. From the examination given its racy pages, I predict that it will meet with marvelous success." After reading the proof sheets, preparatory to writing the Introduction, Bishop Hurst says of it: "It is most excellent; I am more than pleased." Ministers and others desiring to act as agents, will be supplied at the usual discount. Retail price—Plain Cloth \$1.50, Cloth Gilt Edge 1.75, one-half morocco, 2.25 full morocco, 2.75. For terms and territory, address the author.

R. W. TODD, Snow Hill, Md. Or J. MILLER THOMAS, METHODIST BOOK STORE, S. W. Cor. 4th & Shipley Sts., WILMINGTON, DEL.

"Methodism of the Peninsula" and the Critics.

BY R. W. TODD.

If getting to Heaven depended on pleasing all nice people, how few would reach even the outer gate. Here's a loving, faithful brother who writes me a scolding for having put "so much fun in it." Well; I put the fun in because I was making a funny book—at least in part; and so far as it was intended to be sober or pathetic, I knew my readers would reason more clearly on sober things, if they were kept wide awake, and that at the proper place, they would cry all the better for having just enjoyed a good hearty laugh. Here comes a letter from way up in New York: "nearly every page made me laugh or cry—sometimes both at once. Its pathos and humor are true to nature, and equally irresistible." As to the poetry I put mine in for the same reason that I put my own prose in—because I was making the book "out'n my own head," as Frost Pollet would say. By the way just here I remember that Every Evening call the poetry "rawish." That's true of some of it. It was done so on purpose. Many people prefer some things cooked rare. Dr. Wallace, for instance, after partaking of this part of the bill of fare, says: "Such fragmentary episodes as he has thrown into the form of lyrics of the times, many will thank him for preserving here. His 'Siding Elder,' 'Ode to ye old Meeting House,' 'Washday,' and anniversary pieces, if not quite up to the 'Bigelow Papers,' are as full of ingenuity and versification, and satire, as fresh and pleasant as iced lemonade. In quite a different strain we have some productions of superior merit."

At the conclusion of a whole column of praise, the Philadelphia Times adds a 'word or two of regret about some minor things. Why so good a writer should mar his pages with 'fascinating narcotic' when he means tobacco; why he should say 'every aqueous luxury' meaning such things as oysters; why he should drop into the pun 'wareabouts' on Mr. Ware's name, and why he should say 'old veteran' is not so clear." That pun is justly condemned, but are not the other little strictures of the Times hypercritical? The occasional use of such expressions as "fascinating narcotic" and "aqueous luxury" gives variety and is, in some cases educational. Besides "every aqueous luxury" is a compact way of suggesting everything the water affords from a shrimp to a sturgeon and from a crab to a swan. And then as to "old veteran," some veterans are not old. The term, in its popular use, applies rather to the period of service than to the age of the soldier. In these strictures is not the wide-awake Times behind the times?

An esteemed member of the Dover bar writes me many kind words about the book, but finds faults with my paragraphs concerning the Delaware Election and School laws. He says these paragraphs embody "a political slander refuted over and over again. Of course you believed it, or you would not have given it place." Every Evening also adds, after its eulogy, similar comments on my characterization of the Delaware Assessment and Election laws, and claims that I have also misrepresented the "very liberal provision Delaware makes for the education of her colored population." Few things would give me more pleasure than to be able to retract what these esteemed gentleman complain of. Unfortunately however there seems to be "no place for repentance" though like Esau I should seek it "earnestly with tears." Right in the way of retraction stands the firm convictions of twenty thousand men of Delaware representing all political parties, but not all of whom are or can be freeman. All fair and reasonable men must admit that where so many citizens honestly and unalterably believe any law to be unjust and oppressive, the common manly instincts of the

governing class should impel it to remedy the evil, even though it were really imaginary. No government can be democratic and right that does not rest on the unconstrained consent of an unquestioned majority of the governed. Can the Delaware election laws stand this reasonable test?

As to the second matter these gentlemen complain of, it will be sufficient to say that "the very liberal provisions Delaware makes for the education of her colored population" is twenty five hundred dollars a year! I speak not as partizan, but as a man pleading for the common rights of his fellowmen. I resided four years in Delaware before I permitted to enjoy a freeman's right to pay a tax and cast a vote. I obtained it finally by humbly invoking a partizan legerdemain that brought the blush to my cheek and my manhood to the dust. And then as I have done for many years I cast my independent ballot, made up of the best men on both tickets. I feel, therefore, that having spoken in my book on these subjects as advocate of manhood and freedom, there is "nought set down in malice" and nought to retract or modify. The sovereign people will not permit these wrongs to endure forever. "A better day is coming."

Thanking the critics for their complaints as well as for their commendation, and you, Mr. Editor, for the privilege of reviewing them, I bring these articles to a close.

Obituaries.

"Blessed are the dead who die in the Lord."

John T. Hazzard, son of the Rev. R. B. Hazzard of Dorchester Co., Md., died Sep. 25th, in the 28th year of his age. His disease was of the bilious nature, and his suffering severe for three long weeks. He was upright in his life, a model young man, we may say, in every respect save one; he was not a Christian until the "eleventh hour."

During our "Young People's Camp" he was deeply impressed as to the importance of giving his heart to God. His mother asked him if it was not time for him to seek the Lord. He never answered the question, but went away with a heavy heart, as he afterward confessed. Two or three weeks passed by, when on a Sunday evening at Washington Church, he listened to the earnest appeals of a bosom friend as he plead with the young men to become Christians. He was persuaded, and from that time resolved to live for God. Many prayers were offered in his behalf, but it was not until the second week of his sickness that he realized his sins forgiven. Happy in Jesus love he was often heard to rejoice as the brethren united in prayer around his suffering couch. About this time, also, he began to believe that he was near his end, and sent for his companions and plead with them not to put off their return to God as he had done. We hope they will heed his counsel. He longed to do something for the Master, and lamented the fact that he must go even to Heaven without some sheaves of his gleanings from the harvest fields of earth. Peacefully he died; made perfect through suffering, adding to his faith, courage, knowledge, temperance, patience, Godliness, brotherly kindness, charity; faithful over a few things, ruler over many things.

Very many are the friends who mourn their loss, also a brother and sister. His parents too are sorely bereaved, because he was their darling boy, and made his home with them unto the end.

G. F. H. Died Sep. 11th, 1886, in Sassafras, Md., in the 71st year of her age, Mrs. Adelaide Boyer, widow of the late Wilmer Boyer. In her early life she gave her heart to the Saviour, and connected herself with the Methodist Episcopal Church, in whose communion she remained a faithful member, until she was called to the fellowship of the Church triumphant. She loved the church of her choice, rejoiced in its prosperity, and was ever ready to contribute to its support. She was given to hospitality, and at her home the weary itinerant ever found a welcome. She taught those of her household the fear of the Lord, both by precept and example, and earnestly sought to bring others to a knowledge of the truth as it is in Jesus.

During the last months of her life, she was a great sufferer, and such was the character of her disease, that for nearly three months she was unable to lie down, being compelled to sit in her chair constantly; yet her faith in God remained strong and unshaken, and she realized the truth of the promise, "My grace is sufficient for thee." Patience had her perfect work; no murmur was heard to escape her lips, and, though in the midst of deep affliction, she would exclaim in the language of holy resignation, "Thy will, O Father, not mine, be done; let me be in thy hands, as clay in the hands of the potter, molded according to thy will." Thus full of faith and Christian triumph, she passed from earth to her heavenly home.

"The soul of our sister has gone To brighten the triumph above, Exalted to Jesus' throne And clasped in the arms of his love." C. H.

CHILBLAINS FROST BITE and all ACHES & PAINS relieved at once by Perry Davis' PAIN KILLER also Coughs-Colds-Sore Throat-Diphtheria-Rheumatism, and Neuralgia. Always keep it in the house, ready for instant use - All Druggists sell it. 26 1/2 yr

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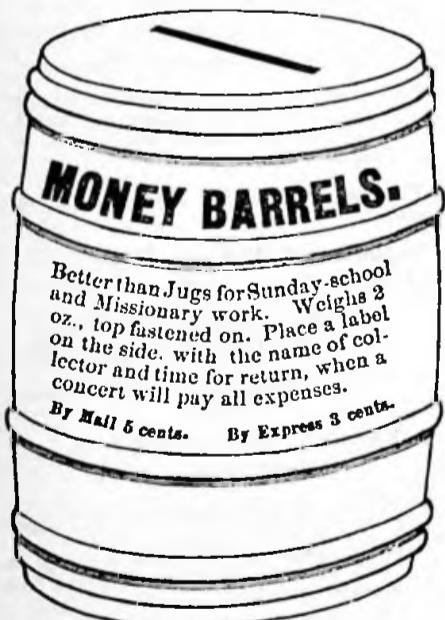
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