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FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

INSECURITY.

Every prop on which I lean,
Every earthly prop, I mean,
Of whose power I chance to boast,
Fails me when I need it most.

Lover, brother, sister, friend,
On whose nearness I depend,
Those whose very presence gives
Strength by which my spirit lives.

Fall away by some mischance,
Death, or other circumstance,
And I find myself, indeed,
Leaning on a broken reed.

When these earthly fetters part,
All these clasps around my heart
Fall away, and I am left,
Of life's sweetest joys bereft;

To what depths of woe I drop,
Seeking vainly for some prop!
All-sufficient to sustain,
One in loneliness and pain!

Like a drowning man, I reach
Upward, and for aid beseech;
"Help me, Lord!" I cry, and stand
Well supported by His hand.

Through the desert, through the tide,
He has promised to abide
Ever near; where'er I be
Whispers gently, "Lean on Me."

Earthly ties, how insecure!
Heavenly ties alone endure,
And my idols all were slain
That I might this knowledge gain.

JOSEPHINE POLLARD, in *Christian Advocate*.

The Conversion of Children.

BY PROFESSOR AUSTIN PHELPS, D. D.

Two errors on this subject offset each other. Either will neutralize Christian effort at the one vital point. One is the denial of the necessity of conversion to a child's salvation; the other is a want of faith in its practicability. The latter may have prevailed in a former age. Our own age, in the way of reaction, has swung over to the opposite extreme. Our Lord's declaration, "Of such is the kingdom of Heaven," is often interpreted as a dogmatic statement of a child's freedom from depravity. This it was never meant to teach.

The first truth, then which a Christian teacher needs to hold in firm and vivid faith, is that every child of the human race needs the regenerating grace of God. The possibilities of demoniacal passion are in every sleeping infant, as they were in Cain when the first mother saw and loved the first-born child. From the moment that moral life begins, we carry within us the possibilities of heaven and hell. A teacher, therefore, should estimate a child's nature as God estimates it. It is that of a lost being, who needs salvation by the blood of Christ.

We find, however, relief from the dark side of the picture in the fact that childhood is itself, in many respects, favorable to the germination of Christian instincts. To a child whose conscience has not been tampered with, it is natural to speak the truth and to believe it. He is not a diplomatist, and he does not suspect diplomatic speech in others. A child's beliefs are all certainties. It is the age of prompt and vivid impressions. Even his imaginations are realities. He easily, therefore, accepts eternal things as realities. To a thoughtful boy, heaven is at times as much of a reality as this world. Many things thus conspire to render his conversion easy. The ease of conversion to an adult mind is in proportion to the degree in which it retains the child-like nature. This was our Saviour's thought: "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

An immense moral force, therefore, in a child's nature, is on the side of God, in the fact that he is a child. Depravity

is inert. It has not gained headway in evil habits. Depraved tastes have not gained the impetuosity of passions. They have not become consolidated in a conscious and supreme purpose to do evil and to be evil. Ask almost any ordinary child, "Do you love God?" and he will answer "Yes." A powerful leverage remains with which to uproot sin, when sin is not developed into conscious hostility to God and inveterate distaste for God's service. In more than poet's meaning, it is true that "Heaven lies about us in our infancy."

Another fact full of promise as to the destiny of a large proportion of the children found in our Sunday-schools, is that they are children of a Christian parentage. The law of heredity favors their conversion to Christ. The power and reach of this law in God's government is seldom appreciated; it accumulates, in its working, a grand reserve of power on God's side of things in the conflict of good with evil. No other illustration of the "conservation of forces" is so sublime or so beneficent. It has a far-reaching prospective sway.

Every new-born child of Christian parents is, in the divine promise, a child of grace. He enters on existence under protective conditions. In the natural order of things, his salvation should be treated as a thing of course. A fearful revulsion and contradiction of divine law takes place if he is not saved. In God's plan of procedure, the growth of the church is ordained mainly by natural increase under Christian parentage. Here, as elsewhere, grace works in the groove of nature. It is not that holiness is inherited; no form of character is so. But the elements are inherited in which, as in its natural soil, holiness germinates. A momentum towards right is thus created, which it requires an inculcable force of evil to overpower. Plant an acorn anywhere and anyhow in good soil, and it will grow upward, not downward. By a law of its being, its tiny sprout will seek the sun. So a child set in the groundwork of a Christian family, and nurtured in its bland and pure atmosphere, should, by the very conditions of his existence, grow up towards God and heaven. His failure to do so is a moral catastrophe which is against nature.

It is often said, for the encouragement of preachers, that in every man's conscience they have a secret auxiliary. A friend is within the fort, who never slumbers and is never idle. He is always alert to second and reinforce the message of the pulpit. With redoubled emphasis is this true of the conscience of a child of Christian birth, under Christian teaching. Hereditary faith is reduplicated by hereditary tendency to right. Right beliefs, right tastes, right desires, right choices, and these at last consolidated in right habits and right principles, are the natural outflow of ancestral piety in the person of the child of the remotest generation.

This law of gracious heredity may be arrested; it may be suspended for a period; but it is never eliminated from the divine system of grace. Even if the child is overwhelmed for a time by a flood of evil, it will reappear in some after-time to the blessing of a later age.

In one of the mountain towns of New England, there lived aloof from the vice of cities, a man of extremely depraved tastes and vicious habits. As he lived, so men predicted that he would die. Christian hope for him had died out.

The brand of Cain was on his brow, and children avoided him in the street. At length he was mysteriously and suddenly arrested in his evil course, apparently by no human hand or voice of warning. He woke from a sound night's sleep conscious that he was a changed man. He felt a strange impulse to confession and prayer. Evidence soon appeared to others of a radical revolution of his moral nature. Profane speech gave place to prayer. Dishonest, licentious, intemperate living yielded to Christ-like virtues. The Ethiopian changed his skin, and the leopard his spots. There was a singular completeness in the change. His character seemed to be quickly rounded in gracious symmetry, so that aged and saintly men learned wisdom from his lips. He lived a consistent Christian life, and died as good men die. The community looked on in amazement. Men inquired: "What is the meaning of this? Is this John—the man whom we have known as the scapgrace of the Four Corners?"

One old deacon of the church had been a shrewd observer of the ways of God. Said he: "Inquire into the man's ancestry. You will find somewhere, not very far back in the line of his pedigree, some man, or more likely, some woman, of eminent godliness. It is his or her faith which comes to light in this man's conversion. Prayer somewhere is answered in this mystery." Surely enough, it was so. On inquiry, it was discovered that in the third generation, counting backward, the man had in his ancestral line a "mother in Israel." She had been the saint of the region. Her habit for years had been to pray much for the salvation of her posterity to the end of time. So mysteriously, yet so naturally, does the grace of God use the law of heredity in the building of his kingdom.

The Church of Christ will never attain her millennial expansion until we cease to depend so disproportionately on revivals of religion, and trust more confidently to the laws of hereditary grace. We should work meanwhile in the line of these laws, and in harmony with their operation. Christian nurture, working silently in Christian families, is of more value than convulsive upheavals of society from which, of necessity, society must fall back into quiescent conditions. We always achieve success most abundantly when we work in the foreordained grooves of natural law. How long would it be before the Church of Christ would overspread the world, if the natural law of increase in Christian families should, without exceptions or intermissions, come under the sway of the grace of God? Every child of Christian birth would be born into the kingdom of Christ. It would be the natural order of his experience to grow into conscious virtue as character in other respects should grow, and by the same imperceptible increments of moral force. The body does not grow to manly stature by more natural law than Christian graces do under such antecedents. This principle should be trustfully recognized in Christian teaching. Especially should a child of godly parentage be protected by parent and teacher from even feeling the necessity of a convulsive change to render him a child of God. Conversion by revolutionary agitations and alarms is often natural to one who has no Christian heritage by right of birth, or who has lived a life of flagrant crime, or of in-

tense worldliness. But to a Christian child a convulsive repentance is against nature. It should not be expected or prayed for. Nor should the child be taught that it is the common law of Christian life, and must be the preliminary of peace with God. The ideal to that which to them was an impossible change of heart, has doomed many a child to religious despair. To live a holy life, a man must not only be a child of God, but must believe himself to be such. Crush that belief out of a man's soul, and you give him over to years of ungodly living.

One instance of this came to my knowledge a few years ago. A youth, who afterwards became governor of New Jersey, had been born and nurtured in a family of Scotch Presbyterian descent. At about the age of fifteen years, he sought the advice of his pastor respecting a profession of religion by communion with the church. He was asked if he felt this and that revolutionary change in his mental exercises. Was he overwhelmed by his consciousness of guilt? Did he feel that he deserved to be damned for his sins? He knew nothing of all that in his own experience. He only knew that he loved Christ, and it seemed to him that he had always done so.

It was probably a case of unconscious regeneration, perhaps in infancy. But he was told to wait till he was old enough to experience a change of heart, and to know it. The consequence was disastrous. With what to him was an impossible ideal of conversion before him, he entered on active life with no faith in himself as a child of God. Years followed years of prayerless life. It was not till sixty years had rolled by that he again summoned courage to seek admission to the church. Half a century of Christian peace and usefulness was sacrificed by the want of faith in God's working under the laws of Christian parentage.

To specify but one of the instrumentalities by which the grace of God reaches the heart of a Christian child through the channel of his parentage, look at the moral power of the family altar. Nothing else in a Christian homelives in memory with such regenerating force as that which inheres in a father's or mother's prayers. One such child of prayer, when an old man near the time of his translation, recorded his own experience in a communication to a friend, as follows, namely:

"I remember our family-prayers in my childhood as if they were voices from heaven. I owe my salvation to them. The scene can never fade from my mind. The room in which we knelt, the light of the setting sun, which often streamed in through the western window, the sweet voice of my mother in the hymns we sang, the low and loving tones in which my father used to plead with God for us, are as fresh in my recollection to-day as they were sixty years ago. No other scene this side of heaven is so hallowed in my thoughts. It all came back to me at the only time in my life at which I strayed into a theatre. It made the hour one of misery to me. I never went again. As a power of restraint to keep a young man from evil ways, give me first and above all others of human origin the memory of family-prayers."

Such is the common inheritance of Christian children. And it is but one of a group of like sacredness and power.

Life under the roof of a Christian home is full of such. They are tokens of deep-laid and far-reaching plans of grace which are built on decrees of God. A child who carries the memory of them into manhood can never entirely break loose from them in a life of guilt. We might almost say that the soul of such a one can never be lost. We do say that the immense preponderance of probability is on the side of his salvation. He has a work of appalling difficulty before him, if he is bent on forcing his way to hell. *Andover, Massachusetts.*

General Grant's Horse.

It is a remarkable fact in General Grant's history that though he was constantly exposed during the four years of the war, he did not receive any severe wounds. When under fire, he was noted for his coolness, as this anecdote illustrates. Grant was very fond of Cincinnati, his famous war-horse. He was riding through a stretch of woods accompanied by Colonel Dent, his brother-in-law, inspecting one of the Virginia battle-fields. A very brisk engagement had been going on for several hours.

The two men emerged from a piece of woods into an opening, where their route led them through a brook to the Federal headquarters. The fire at this point had become so concentrated and murderous that everybody had been driven back.

General Grant rode right into the very thick of it, in as calm and unconcerned a manner, as if he were out for an ordinary country ride. Colonel Dent said that he was never so nervous in his life.

The balls whistled about them in such a manner that it seemed an impossibility for them to escape from being hit. He was anxious to hurry through.

Just as they were about to enter the brook, General Grant noticed a piece of telegraph-wire, twisted around the off hind foot of Cincinnati. He said—

"Dent, I wish you would get down and see what is the matter with that leg there."

Said Dent, "I guess that looking after your horse's legs can wait. It is simply murder for us to sit here."

At this General Grant said, "All right. If you don't want to see to it, I will."

He slid from his horse and quietly untwisted the piece of wire, which had begun to cut into the horse's leg. He examined this leg deliberately, and then he got back on his horse and rode on.

He said, "Dent, when you have got a horse that you think a good deal of, you should never take any chances with him. If that wire had been left there for a little time longer, he would have gone dead lame, and would perhaps have been ruined for life."

Colonel Dent said that it never seemed to enter Grant's head that either he or his horse could be hit.—*Youth's Companion.*

What is Possible.

A Perfect Christian can grove the Holy Spirit of God: 1. By such conversation as is not profitable, not to the use of edifying, not apt to minister grace to the hearer. 2. By relapsing into bitterness, or want of kindness. 3. By wrath, lasting displeasure, or want of tenderheartedness. 4. By anger, however soon over; want of instantly forgiving one another. 5. By clamor, or brawling, loud, harsh, rough speaking. 6. By evil-speaking, whispering, tale-bearing, needlessly mentioning the fault of an absent person, though in ever so soft a manner.—*Rev. John Wesley.*

Temperance.

Wine is a mocker: strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let me call thee devil.—Shakespeare.

Teetotalers.

Rev. Joel Sewell, of Troy, Pennsylvania, a veteran temperance reformer, 83 years of age, in *The Independent* of September 24th., describes the early difficulties of temperance societies; and the final organization of Total Abstinence Societies. We quote the following:
All the early temperance societies were started and operated on the principle advanced by Dr. Rush, to discourage distilled, and encourage fermented stops. These associations were organized in New Hampshire, Massachusetts, Connecticut, and New York, from 1808 to 1826, when the American Temperance Society, Old Pledge, was instituted. All these were designed to operate against ardent spirits; though the pledge of one, being worded "intoxicating liquors," meaning distilled, some persons claimed, some twenty years after, that it was total all the while. Our efforts during the first forty years of the century amounted to little in staying the burning tide of liquor, and to nothing toward reclaiming drunkards; for inebriates cannot be reformed by preaching moderation, or by the old pledge. As fermented drinks all contained the virus of intoxication, we therefore, Sept 26th, 1826, commenced the crusade in our Hector Temperance Society against these young foxes, so carefully nursed by our good Dr. Rush. In 1827 we prefixed a big T to the names of those on our roll, who would totally abstain from alcoholic liquors as a beverage; and thus they became Teetotalers, and those who stood on that platform were saved. Hon. Ben Joy adopted the teetotal principles the same year, and organized the Total Abstinence Society of Ludlowville on the last day of 1827; Hon. Hermon Camp, of Trumansburg, and Wm. Wisner, D. D., of Ithaca, N. Y., in 1828; Hon. E. C. Delevan, of Albany, in 1829; Dr. Chas. Jewett, of Connecticut, in 1830; and Father Thomas P. Hunt, of Pennsylvania, in 1831. The American Union, on the foundation of entire abstinence, was not formed until 1836, after a trying warfare of ten years, in which none fought so zealously against teetotalism as the professed temperance members of the Old Pledge persuasion, who believed in Dr. Rush. Why, had not the beloved physician said, cider is an "excellent liquor," and "perfectly wholesome?" Had he not declared that "malt liquors contain a good deal of nourishment," and that "wines are both cordial and nourishing?" He had assured us that "the peasants of France, who drink them in large quantities, are a sober and healthy body of people." It seems cruel for us to use the facts of chemistry, history and experience against the dear doctor; but, after Nathaniel Hewitt, D. D., returned from Europe, we used this language of his speech of May, 1832: "We have often heard it said that France was a wine-drinking, but still a temperate, country. The latter is entirely false. The common people there are burnt up with wine, and look exactly like the cider-brandy drinkers of Cincinnati, and the New England rum-drinkers of Massachusetts. The broils and quarrels and fightings produced by the wine drinkers are endless." We rejoice that so many writers and speakers, followed our Philadelphia physician, who took strong ground against distilled, without commending fermented drinks. There was President Dwight, of Yale College, in 1802; the Rev. Ebenezer Porter, in 1806; the Rev. Lebbeus Armstrong, in 1808; Dr. Justin Edwards, in 1811; Dr. Humphrey, in 1813; Dr. Wm. Wisner, and the Rev. Stephen Porter (the organizer of the Hector Temperance Society), in 1818;

Dr. Lyman Beecher, with his six sermons, in 1826. These were accompanied and followed by a host of others. Multitudes of Old Pledge members refused to become total abstainers, and were obliged to leave them by the fashions of fermentation. Some of the old societies were lost, while others adopted the total platform between 1826 and 1836. The mother society in Moreau, N. Y., did not come in until 1841, when it was reorganized, on the only proper bases of total abstinence. In 1826 we resolved to promote the cause by both moral and legal sanction, and have been moving on that line ever since.
As there were no females in our societies at first, and no youth, we organized "The Young People's Temperance Society of Hector," August 22d, 1837, consisting of 252 total abstainers, of both sexes, between the ages of fifteen and thirty. This, we suppose, was the first modern temperance movement for females and youth.
In 1834 we began pledging all the children whose parents were willing.

Canon Farrar on Temperance.

A reception was given to Canon Farrar by the National, and the Church, Temperance Societies at Chickering Hall. Notwithstanding the severe storm, the house was filled. In the absence of Bishop Henry C. Potter, who was expected to preside, the Rev. Dr. R. H. McKim was called to the chair. After prayer by Bishop Foss, Dr. McKim in a few appropriate remarks stated the object of the meeting, and called upon the Rev. Dr. T. L. Cuyler, President of the National Temperance Society, to make the address of welcome to the guest of the evening. Dr. Cuyler began by presenting the following resolution:
Resolved, That this meeting—convened by the National Temperance Society and the Church Temperance Society—most cordially welcome The Venerable Archdeacon Frederick W. Farrar, D. D., whose eloquent, fearless and powerful utterances and untiring zeal in behalf of the temperance reform have made his name familiar and honored among the friends of this reform in every part of the globe. We assure him that the generous regard he has ever shown for our country, as well as his noble services for humanity, have already given him, while living, a wider Westminster Abbey in the great American heart. This meeting desires Dr. Farrar to convey to his fellow philanthropists of the various temperance societies of Great Britain our best wishes for their success, in combating that colossal evil which is the common enemy of our race.
Dr. Cuyler acknowledged the stand which Canon Farrar had taken in behalf of total abstinence, and the great influence which he had exerted by his example and advocacy of the cause.
Canon Farrar's response was very graceful and eloquent, and was outspoken in favor of total abstinence. He had given up the use of alcohol, he said, from a conviction that it was unnecessary, and that it was the cause of many and great evils. As to the evils which it had wrought, he referred to the testimony borne by Trevelyan in his "Life of Fox," by Kingslake in his "History of the Crimean War," by Locke in his "History of Morals," by Shakespeare and by Milton. As examples of the evils he referred to Burns, to Charles Lamb, and to Hartley Coleridge. Mr. Gladstone had once in his hearing moved that imperturbable assembly, the British House of Commons, as he had never seen it moved, by saying that the evils wrought by alcoholic drinks were more deadly than those which had been brought about by disease, famine and pestilence combined. It was true. Pity had made him an abstainer, and he appealed to his audience to have pity on the sufferers and join the movement. He repudiated with much warmth and a bit of sarcasm, the idea that total abstainers are plebeian and ignorant persons, and cited notable exceptions to this belief. He appealed also to their patriotism; for the use of alcohol was an American as well as a British curse. He admitted that the temperance movement had made more headway in America than in England; and he asked Americans to remember how much they were indebted to England, and as an act of gratitude to lend a helping hand. It was to England America owed independence; for independence was begotten of that spirit, which came over with the fathers of the Republic—a spirit which they had inherited from Pym and Hampden and Milton and the like.
Judge Noah Davis addressed the assembly and was followed by John B. Gough, who said he had come 300 miles to attend this meeting.

Youth's Department.

"Father Watched all Night."

Little Ella and her father were once traveling together, and in order to reach their home it was necessary for them to travel all night.
When it became too dark for them to look out of the windows and the lamps were lighted inside, the father laid aside his little girl's hat, and spreading out cloaks and shawls, said, "Now we will rest." But a little troubled face peered out upon the strange scene, a mist was gathering in those blue eyes and the cheery tone of voice changed to a very plaintive one as she asked: "Father, how can we go to bed here?"
"This is your bed, darling," he said, drawing her to his heart, "and a warm one you will find all night." And then he tucked her in so carefully, that, in place of what had been a little girl, there seemed only a great bundle of shawls. But every now and then there was a movement inside the bundle, and a voice would say: "Oh, father, I am afraid to go to sleep here!" Then the father reminded her that he was taking care of her and would do so all night. So at last, soothed by this assurance and worn out by unwonted fatigue, she fell asleep. When she opened her eyes again, after what seemed to her only a few moments, the sun was shining brightly. The train stopped, and there, just in sight, was her own dear home. She could even see her dear mother standing in the open door, with arms outstretched, to welcome back her loved ones. Their first meeting was too full of joy for many words to be spoken; but after those close embraces and warm kisses were over, the mother asked, "And so my little girl has been traveling all night! Did she find it a long and weary time?"
"Oh, no, mother, not at all; I had such a good sleep, and father watched over me all night! Only think of it! All night, mother, he watched over me! At first I was afraid to go to sleep in that strange place; but he told me to lean against him and shut my eyes and rest easily, for he would stay awake and take care of me. So I crept up close to him, and before I knew it, I was really and truly sound asleep; and dear father stayed awake and took care of me all night. How I do love him for it!"
Then the mother, with the love-light beaming from her eyes, told her child of that heavenly Father, who watches over each of his children, not only one, but every night of their lives. And the words she spoke were so impressed upon Ella's mind, that, though grown to womanhood now, she still remembers them, and never lies down to sleep without the glad feeling, "My Father will be awake to watch over me." And her first thoughts on waking to the beauties of the morning light are of the dear Father in heaven, whose loving care has made her rest so safe and pleasant to her.—*Children's Record.*

Jamie.

Mr. Hammond tells a story how little Jamie became the captain of the *Great Eastern*. We find it in the *Christian Herald*:
"In a small village there lived a little Scotch boy named Jamie. His mother loved him, and he loved his mother. The little boy wanted to be a sailor. His mother did not like the idea of losing her little Jamie, but he had read so much about sailors and about foreign lands, he said, 'O, mother I do want to be a sailor!' And his mother at last said, 'Jamie, you shall go.' She gave him her blessing, and added, 'Jamie, wherever you are, whether on sea or land, never forget to acknowledge your God; and give me a promise that you will kneel down every night, on ship-board and say your prayers and trust in God.' Little Jamie looked up to his mother the tears trickling down his cheeks and said,

'Mother, I promise you I will.' The boy went on board a ship bound for India. The first night, when the sailors had gone to their berths, seeing little Jamie kneel down to say his prayers, a sailor went up to him, and, giving him a box on the ear, said, 'None of that here, sir!' Now, among the crew there was another sailor, a swearing man, who said to the man that had struck the boy, 'Come on deck and I will give you a thrashing,' and went on deck. Now, I am not approving of the fight, but these men did fight, and the swearing sailor beat the one who had boxed the little fellow. Then they came back into the cabin, and the swearing man said: 'Now Jamie, say your prayers, and if he dares to touch you I will dress him!' Well, the next night Jamie said to himself, 'I don't like to make any disturbance on board ship: I will say my prayers in my berth; I won't kneel down before the sailors; I will get into my hammock and say my prayers to myself. Mark the effect of this on the swearing sailor. The moment he saw little Jamie get into the hammock without saying his prayers he went up and took him by the neck and dragged him out of the hammock, and said: 'Kneel down at once, sir. Do you think I am going to fight for you, and you not say your prayers, you young rascal?' During the whole voyage back to London Jamie had in that reckless, thoughtless sailor, a man who looked after him like a father, and every night saw that he knelt down and said his prayers. Now let me tell you a part of little Jamie's history. Some years ago the largest steamboat ever seen was built—the *Great Eastern*. Who do you think was the captain of the great ship? They wanted the cleverest captain they could find in England, and they selected little Jamie. When the great ship came back, after fulfilling her mission, the captain knelt before Queen Victoria, who said: 'Rise, Sir James Anderson,' and Sir James Anderson was none other than the little boy I have told you of."

For the Peninsula Methodist.

Letter From Deal's Island, Md.

DEAR SIR:—The impulse of the hour, leads me to write a letter for your columns; and I will first tell you of a departure in church work, which may be old in most of our charges, yet is new in Deal's Island. During the past history of this station, a great difficulty has been felt by the church officials, in properly caring for the parsonage. While we have had a neat and comfortable dwelling, there seemed to be no one whose duty it was to see that needed repairs were made, and additions furnished from time to time to its furnishings. It was hard to find out, just how and when to secure the money to pay these bills. If the pastor brought the matter before the congregation on the Sabbath, the people responded liberally, but this was felt not to be just the best way of doing such things.
Our pastor Rev. J. D. C. Hanna, called the attention of the church to the formation of a "Ladies Mite Society;" the funds of which should be used for the purposes above mentioned. In August last an effort in this direction, resulted in the formation of a flourishing society, which meets once a month. The 19th inst. a meeting was held in the church; at which, after the regular work of the society had been transacted, an attractive literary entertainment was held; in which an essay on the life of Alfred Tennyson was read by John D. Lecates; and the poem, *Dora*, was read by Mrs. James T. Daniel. Zach H. Webster then read an essay on Tennyson's Works, and Miss Nellie Daniel the poem, "Lady Clare;" the choir, under the management of Hon. Geo. T. Rowe, furnishing choir music. Dues to the amount of \$21.75 were paid in. The Mite Society here is a grand success, and we have no fears now about the needs of the parsonage. The society has already paid off some

old bills, put down new carpeting, repaired and built fences &c; nobody is hurt, and there is nothing to growl about. There is something new at the parsonage however, for which the Mite Society is not accountable. This I must tell you, is a little *Timothy*. Some ministers are often elated to find their barns well filled with good Timothy; but I am certain Bro. Hanna thinks his Timothy is the best to be found in the bounds of the Conference. For further information about this Timothy, reference must be had to our pastor's excellent wife.
Bro. Hanna has introduced the Chautauqua Literary and Scientific Circle here, and formed a large circle for the class of 1889. It is styled the "Foster Class," and meets weekly at the parsonage, or school-house. Bro. Hanna was elected Principal, and different members are appointed to examine the class weekly; history is assigned to Bro. Hanna, the Chautauqua readings to Zach H. Webster, the course in Latin to J. D. Lecates, and Political Economy &c to Hon. G. T. Rowe. The ladies and gentlemen, who have entered the circle speak in high terms of it, as amply repaying them for the time spent in these studies.
When the new church was built here, during the pastorate of Rev. T. R. Creamer, the old church was permitted to remain, and has been used for the Sabbath school and class. Its awkward position detracts from the beauty and symmetry of our new church and parsonage property, and repairs are greatly needed to save the whole structure from decay. This would be a shame to our people, and a loss to the church. Bro. Hanna a few weeks ago, called a meeting of the official board, at which our pastor with Geo. T. Rowe and J. D. Lecates were appointed a committee to examine into the matter and report at a future meeting. About a week ago this committee reported that there is need of a building suitable for class and Sabbath school purposes, and advised that the old church be taken down and rebuilt on a line parallel with the new church, and that there be added wings to each side, connecting with the main building by folding doors. They also recommended some changes in the style of architecture which will add to the beauty of the reconstructed building. The committee was directed to ascertain the probable cost of the proposed plans. On account of the oyster business, in which nearly all of our members are engaged they can only meet in class on the Sabbath. A class of some sixty members, with Bro. James T. Daniel, as leader, meets in the new church, but its efficiency is greatly hindered, by persons coming in for the preaching service.
At the same time Bro. James Webster meets his class in the old church; and our classes are so large, that every moment of the time is required to lead each class; hence the classes cannot be combined into one. This shows how great is the need for more class-room. Some may think the times are hard and they can't see where the money is coming from, but we hope under the lead of our faithful pastor, the earnest, and fervent men, who desire to preserve the dignity and usefulness of the church will succeed. Let no one hinder, but let every one help. Our fathers did the best they could to provide sanctuary privileges for us, it now becomes our duty to do something for our own children, and the children of others. The young people around us demand the improvements, which are now used for the glory of God in Sabbath school work.
Our Sabbath school has outgrown the old church as it now is, even if it was in good repair; the new church is not adapted to the needs of our school. Something must be done, yea it will be done, for "where there is a will, there is a way."
Trusting to be able to report soon again, that we Islanders are still advancing, I am as ever yours &c,
SPECTATOR.
Nov. 21st., 1885.

The Sunday School.

The Sinful Nation.

LESSON FOR SUNDAY, DECEMBER 6, 1885.
Isaiah 1: 1-13.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Cease to do evil; learn to do well" (Isa. 1: 16, 17).

I. A SINFUL NATION (1-4).

1. The vision of Isaiah, etc.—the preface to the Book and its character—a record of what the seer saw, what was divinely depicted before his spiritual eye. Concerning Judah and Jerusalem.—With the northern kingdom and gentile nations the prophet had to do only in so far as they were connected with Judah. Kings of Judah.—These four kings differed greatly in mental and moral characteristics, and the prophet had occasion to rejoice or lament accordingly. How totally unlike were Ahaz and Hezekiah!

"The term is here employed to denote, not the act of seeing on the part of the prophet, but the things which he saw—the prophetic matter revealed to him, together with all the other inspired matter contained in the book" (Henderson).

2. Hear, O Heavens, give ear, O earth.—In highly dramatic language, Jehovah is represented as calling all heaven and earth to witness to the unfilial, unheard-of ingratitude of His people. Have nourished and brought up children—through a long and glorious history, from a single ancestor to a mighty nation. Under His fostering, fatherly care, exercised at every step of the way, they had grown from helpless infancy and childhood to strong manhood. And they—favored as they had been. Have rebelled against me—violated My covenant, disobeyed My will, refused allegiance.

"Essentially this very sin of cold ingratitude and rebellion against God's authority, charged here upon Israel, lies at the door of all ungodly, unrepenting sinners in every age and in every land, with only the difference of greater guilt in the case of the more enlightened" (Cowles.)

3. The ox knoweth his owner . . . as his master's crib.—The stupid, unthinking brutes might teach Israel lessons in simple gratitude and docility. Israel—not the Ten Tribes merely, but all the descendants of Jacob; and therefore including Judah, which is particularly addressed. Doth not know—doth not realize what the beasts realize—their dependence and subjection; doth not realize their higher relation of children, with all the love and protection involved in it. My people—mine peculiarly. Doth not consider—In their heart alienation they have ceased to ponder their obligations and duties.

4. Ah sinful nation—and they had been called the "holy people" (Ex. 19: 6). "The prophet is speaking again in his own person" (Alexander). Laden with iniquity—carrying it as a heavy burden and sinking beneath its weight; no better than the wicked Amorites whom they had displaced. Seed of evil-doers—"children becoming evermore, age after age, worse than their parents by a perpetual degeneracy" (Cowles). Children that are corrupters—R. V., "children that deal corruptly;" debasing themselves and those with whom they come in contact. Forsaken the Lord—for idols. Provoked the Holy One of Israel unto anger—R. V., "despised the Holy One of Israel"—treated Him whose name is Holy with disrespect and irreverence. They are gone away backward—R. V., "they are estranged and gone backward;" instead of a closer communion with God and a progressive advance in grace, they have repudiated His friendship and turned their backs upon Him.

II. A DESOLATE LAND (5-9).

5, 6. Why should ye be stricken any more? etc.—In R. V., the two clauses read, "Why will ye be still stricken, that ye revolt more and more?" Chastisement is useless either as will or more? Why continue to punishment or discipline. Why continue to be smitten, seeing that it does no good, seeing that ye revolt more and more? Or, the thing that ye revolt more and more? "Why emphasis may be on the word 'will'—'Why will ye be still stricken'—why court further smiting by continuing to revolt? The whole smiting by continuing to revolt—Delitzsch head . . . sick, the whole heart faint—Every comment: "Outwardly had already been individual in the nation had already been smitten by the wrath of God, so that they had had enough, and might have been brought to reflection." No soundness in it—an extremely vivid picture either of the general corruption of the nation, which pervaded all ranks, from the peasant to the vaded all ranks, from the peasant to the prince; or of the punishments which had been visited upon them, the many scourges and stripes which their own sins had brought upon them. Wounds, bruises, putrifying brought upon them. "Wounds, bruises, putrifying" (R. V., "festering") sores.—No wonder that no "soundness" could be found in the body politic, if, wherever the prophet looked, he saw only "sword-wounds and livid wailes

and festering sores." Not . . . closed, bound up, mollified with ointment (R. V., oil).—A spiritual surgery had been provided in the appeals and warnings of the prophets, but the people refused this kind of good-Samaritan-ship.

"While sin remains unrepented of the wounds are unsearched, unwashed, the proud flesh in them not cut out, and while, consequently, it remains unpardoned, the wounds are not mollified or closed up, nor anything done toward the healing of them and the preventing of their fatal consequences" (M. Henry).

7, 8. Your country is desolate.—For a commentary upon this verse read 2 Chron. 28, in which are recorded the invasions of Judah by the Syrians, the Israelites, the Edomites, the Philistines and the Assyrians, and all because she had forsaken God. The daughter of Zion—Jerusalem. Is left—survives alone. As a cottage (R. V., "booth") in a vineyard—a solitary, frail structure used by the keeper of the vineyard. A lodge in a garden of cucumbers—"a rude hut standing on piles, in which a man was stationed at night to scare away jackals or other wild animals" (Ray). Tristram speaks of the cucumber as forming an important item in the summer food of the poor. As a besieged city—referring to the desolate aspect of a city standing by itself, with a broad space between its walls and the army surrounding it, and waiting for the work of the famine.

9. Except the Lord of hosts—"the sovereign Ruler of heaven and earth and all the hosts of them," that is, all their inhabitants" (Alexander) A very small remnant—the faithful few that kept the covenant. Been as Sodom . . . Gomorrah.—The meaning is, that Judah had sunk as low as the cities of the plain in guilt, and would righteously suffer their doom, but for the small body of those who remained faithful among the faithless.

"A remnant of good in the mass of corruption, a remnant saved from the destructive invasions of Assyria, a burst of spring-time in the reformation of Hezekiah; and, far away in the distant future, a rod out of the stem, the worn-out stem, of Jesse" (Stanley).

III. A DIVINE APPEAL (10-15).

10-12. Hear the word of the Lord.—As though anticipating what the people would plead in defence—that they had attended faithfully to the outward duties of religion—the prophet authoritatively shows the utter futility of their plea. Rulers of Sodom . . . people of Gomorrah.—Applying these offensive epithets to the princes of Judah and his own countrymen, was one of the reasons for which Isaiah was slain, according to the Jewish account. Multitudes of your sacrifices.—They had overdone the matter, hoping perhaps to lay up a balance in their favor in heaven, above what was required. I am full . . . I delight not, etc.—They had mistaken the very idea of sacrifice, "as though it were a benefit to God, and laid Him under an obligation; whereas it was a boon, the greatest possible boon to themselves; given in mercy to enable them to draw near to God in lowly penitence" (Ray). Who hath required this . . . to tread (R. V., "trample") my courts?—True, God required that they should present themselves before Him, and offer sacrifices; but the reason and impulse of all this was communion with Him; whereas now, instead of reverently treading His courts, they trampled them wildly, and thought as little of real worship as did the beasts which they brought to the altar.

13-15. Bring no more vain oblations—"vain" because empty, deceitful, heartless. Incense is an abomination—a hateful thing, lacking, as it does, the fragrance of true prayerfulness. The new moons and Sabbaths, etc.—The R. V., makes several changes: "New moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting." The intolerableness of this attempted mixture of devout forms with sinful practices and truant, guilty affections, is finely expressed in this change of rendering. This indignant unveiling of hypocrisy is scarcely equaled elsewhere in the Bible, save in our Lord's final rebukes to the Pharisees. Your new moons—the festival to which the month opened (Num. 10: 10), with which the month opened (Num. 10: 10). Appointed feasts—Passover, Pentecost, Tabernacles, and Day of Atonement. My soul hateth.—Infinite holiness cannot help hating hypocrisy. They are a trouble.—Far from propitiating, they annoy Me; they are deprecating. Spread forth your hands—in prayer testable. Hide mine eyes . . . will not hear, henceforth. Hide mine eyes . . . will not hear, henceforth. In other words, God will not attend to,—In other words, prayers offered by a heart will not answer, prayers offered by a heart that regards iniquity. Your hands are full of that regards iniquity. Your hands are full of blood—red with murder and crimes of violence.

IV. A DIVINE WARNING (16-18).

16, 17. Wash you, make you clean—strictly speaking, an impossible requirement, for "who can bring a clean thing out of an unclean?" but, in a Jewish sense, quite intelligible and feasible, meaning the penitential

washing, the sinner doing his part, by ceasing to contract fresh guilt, and undoing the past, so far as he can, by repentance. Put away the evil, etc.—Renounce, abandon all wrong-doing. Cease to do evil, learn to do well.—The first precept will not suffice without the second, the way to perform the first is to practice the second. Seek judgment.—Take a stand for justice and equity, and be on the alert to defend and maintain it. Relieve the oppressed.—There were many burdens to be lightened in that age—many who felt "man's inhumanity to man," and groaned beneath it. Fatherless . . . widow.—These peculiarly defenceless classes were to be especially cared for, and their rights vindicated. God cares for the orphan and the widow (Ex. 22: 22-24; Deut. 10: 18).

18. Come . . . let us reason.—Despite all their wrong-doing and hypocrisy, He condescends to reason with them—to set before them what He is willing to do, and what it will be madness for them to reject. Though your sins be as scarlet—double-dyed, so ingrained in your very being as to seem incapable of being dissolved or removed. White as snow—made pure and white, a miraculous cleansing. "Snow" and "wool" are put as the emblems of this radical, supernatural change. How many stained souls have read these words and fastened their faith upon them, and realized their truth!

"We are told that there is no power of chemistry or art or genius, or all combined, that can convert scarlet and crimson rags into white paper; hence these generally make the red blotting-paper. Sin thus defies all human power to change it or wash it away. But the Almighty says, 'Though your sins be as scarlet, they shall be as white as snow.' And how is this marvelous change effected? 'The blood of Jesus Christ his Son cleanseth us from all sin.' The multitude which St. John saw before the throne washed their robes, crimson and scarlet as they were, and defying all human means to change them, and 'made them white in the blood of the Lamb' (Bate).

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 38.

I mentioned last week, in writing of the responsibilities of a preacher—wisdom and prudence. To hear a complainant without bias, settling the case without calling a committee, was sometimes possible, by the exercise of a little tact. But if the Disciplinary committee became necessary, then arose the trouble. I now refer to a period, when church trials were far more frequent than they have been of late years. Indeed we hardly ever hear of an old-fashioned church trial, or Quarterly Conference "appeal," in these days, not that human nature has outgrown its selfishness and pride, but that gradually the church grew tired of a routine, which rarely terminated satisfactorily to any of the parties concerned. With all my zeal to execute discipline, I could rarely obtain the consent of brethren suitable to sit in examination of a bill of charges. Neighborhoods were so bound up in family relationship that committees could not be found; or if the forms were gone through with, the trial ended in allowing an accused person to withdraw, or in stirring up half a dozen feuds, each one of more magnitude in its power to embitter and estrange brethren than the original case.

I had some trials of this kind soon after taking my first charge. In all subsequent experience, I never formulated a complaint, or even risked an ordinary arbitration, if I could by any possibility harmonize matters, by private and personal effort. Instances readily come up in this review, which have been forgotten for a score of years, in which I labored for days and weeks as a go-between, to reconcile obstinate neighbors. I used every expedient proper to restore peace and good will. My habit was to go to the most aggrieved party, and stay at his house if I could, all night; pray and talk Scripture, showing him that in all matters of misunderstanding, the best man was he who could bear and forgive most, and love his brother in spite of offense. I then took him with me to see the other, and soon had the pleasure to hear concessions made, and see wrangling foes kneel down and pray for one another, and then embrace as friends. Some of these set-

tlements where the case had assumed a chronic form, became the occasion of happy revivals.

I had one narrow escape, the memory of which just starts freshly out of the forgotten past. In reorganizing a scattered society of colored people near Lewes, I made out a new class book and placed at its head, as leader and "protector," a very intelligent brother; sending him the book, with an urgent request to assume the care of these poor scattered sheep in the wilderness. He was offended, and returned it with a stinging letter. He regarded himself and his family as insulted, said he had been a member of the church very many years before I was born, and who was I to appoint him to an association with "niggers?" He let me know that he could not come down that low, and would have nothing more to do with me or the church I represented.

Here was a dilemma. The heart-pain I felt kept me awake at night. I then wrote him a "soft answer," asking pardon for the unintentional offence. I had been led, I proceeded to say, to appoint him for several reasons. He was the most influential man in the neighborhood, an old and, as I thought, loyal Methodist. The law would not allow a single meeting of colored people to be held, without a white man as "protector." His name in this connection would be written in heaven; for were not those despised people, to his own knowledge true followers of the meek and lowly Jesus? and would Jesus of Nazareth, himself, be ashamed to call them brethren? It would not be necessary for him to attend their meetings in person—merely give them permission, and designate those of their own color most competent to officiate.

Further: the appointment brought him amongst us as a member of Quarterly Conference, a position he had not filled for many years, and for which, his ripe experience, and social prominence fitted him so well. But, concluding my letter, I said, I was sorry all my plans had been so rudely dashed into confusion, by the manner in which he viewed the transaction. If he was going to leave us, I bid him a regretful farewell, and hoped to meet him in heaven, where I knew most of these poor saints would certainly be, if the way up was "through great tribulation."

In less than twenty-four hours, the enraged brother drove to my door, leaped out of his carriage, came in with tears streaming down his face, pulled out my letter, took me in his arms, and confessed he never had been so "whipped" before. He saw his duty in a new light, the honor of such a position, and its promise of spiritual good to his own soul. He begged me to give him back that class book, and left me, after a melting season of prayer, apparently a much happier man.

He duly attended the class, in leading which, his own strength was renewed, the members blessed, and a number of sinners cut to the heart and converted. He may be living still, and yet it is hardly probable, but as long as I knew him, he was one of the most ardent friends I had and told me, as he often mentioned in public, that but for my putting this duty upon him, he might have missed a home in heaven.

The historic Ebenezer church standing about a mile out of Lewes, had long been abandoned, and was rapidly going to decay. It had an illustrious history, in the days of the Fathers. Great Quarterly meetings were held there, and as such a memorable landmark was about to be removed, I appointed a last service. It was on a lovely Sunday evening, after I had preached at Lewes in the morning, and at White's Chapel, in the afternoon. Such a crowd as gathered there! We had a sermon, an experience meeting, and a number of the good old hymns sung, until people, who said they were converted there long years before, became shouting

happy, and the service was prolonged into the pleasant twilight hour. That was the last of old Ebenezer; and the impulse, which started its successor, a new church further inland, the name of which escapes me—I think however it is the same.

The winter of 1853—I was one of successive storms. I was caught in one, while attending a protracted meeting at Connelly's Chapel one night. I lay awake at Bro. Burton's listening to the howling of the tempest, and thinking of wife and babe—eight miles away and all alone. Next morning the roads being impassable for vehicles, with snow drifts, fallen trees, and scattered fences, I walked to town, found all safe and well at the parsonage, and hastened over to the cape, where fourteen vessels had been beached from their anchorage inside the breakwater, and several poor fellows had to be taken from the frozen rigging, dead from exposure during that fearful night.

I have incidentally alluded to "a babe in the house." This, of course was an event of more than ordinary interest to us, and to our kind friends, who never wearied in their attentions. The year closed up well. The farewell sermons were preached, and breezy March found the Peninsula preachers once more en route to Conference, which met in the city of Reading, Pa.

A LETTER has been published from a lady connected with Bishop William Taylor's African mission, which speaks of the remarkable health of the company. She writes from St. Paul de Loando, where a number of men and women have been waiting for some time to take a steamer up the Coanza River for the interior. She says she has regained her usual weight, while her husband has gained 33 pounds in six weeks. "It is remarkable," she says, "that a company as large as we were should have suffered so little on the west coast of Africa. The traders who came on the Biafra with us, and stopped at different above us, prophesied, and told us that it was folly for us to come to Africa; that we would all die, etc. And, as for bringing women and children here and expecting them to live, that was simply absurd. We have heard from a reliable source that two of them died, and also a clerk of one of the traders; while two or three are going home for health, cannot stay, and some of the others have fared worse than we in regard to sickness. I think one reason is that they are a high-living, hard-drinking set, and when sickness seizes them, they become immediate victims to its ravages. They did not number half as many as our company; and while they—strong men—have succumbed, the women and children have, by the help of God, stood it."

The new "life" of Professor Agassiz, written by Mrs. Agassiz, gives many a pleasant inlook upon his domestic as well as his professional life. His interest in his children's welfare and development was beautiful and touching. "His children's friends were his friends. As his daughters grew up he had the habit of inviting their more intimate companions to his library for an afternoon weekly. On these occasions there was always some subject connected with the study of nature under discussion, but the talk was so easy and so fully illustrated that it did not seem like a lesson. The daughters of Mr. Ralph Waldo Emerson were members of this class, and it is pleasant to remember that in later years he revived the custom, and their friends (being, indeed, the same set of young people as had formerly met in Agassiz's library) used to meet in Mr. Emerson's study in Concord for a similar object. He talked to them of poetry and literature and philosophy, as Agassiz had talked to them of nature. Those were golden days, not to be forgotten by any who shared their happy privilege."—*Ec.*

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THE PENINSULA METHODIST

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

We call special attention to Prof. Phelps' article on "Conversion of Children." No more important subject can engage the thoughtful consideration of Christian teachers, especially ministers of the gospel. We firmly believe the provisions of grace leave no vantage ground for Satan in the youthful heart. The article has, indeed, some flavor of German thought, but despite that, it is eminently worthy our most careful attention.

The editor of the PENINSULA METHODIST takes great pleasure in acknowledging the receipt of a copy of "Studies in the New Testament," from his venerable friend, the accomplished author, Rev. Dr. Augustus Webster, Pastor-*emeritus* of St. John's (Independent) Methodist Protestant Church, Baltimore, Md. The intrinsic value of the volume is great, for the clear, original, and scholarly expositions it contains, of points of doctrine and passages of Scripture, upon which intelligent criticism is always helpful. Dr. Webster's treatment of the topics of justifying faith—in believers—the unpardonable sin—the witness of the spirit and preaching to the spirits imprisoned are specially suggestive. The value of our copy is not a little enhanced by the admirable likenesses it contains, of the author, and by an autograph letter accompanying it. The neatness and correctness of the chirography excites admiration, and shows a steadiness of nerve and mastery of muscle most remarkable in an octogenarian; while the tender expressions of affections, show how little the frosts of age are able to cool the ardor of the heart. May the kind Father add yet to the days of his earthly pilgrimage, and continue to bless him with strength of body and mind for further service in the cause, he has been serving so long and so well.

As the Virginia Conference of the M. E. Church—South, overlaps a part of the Peninsula, our readers will read, we think, with special interest, the report we give of its recent session in Petersburg. As brethren of a common faith, of a common history for all the past of our beloved Methodism, except the last for-

ty years, and largely of a common polity and discipline, we extend to them a warm and hearty welcome, as co-laborers in our common Master's vineyard; and earnestly pray they may have abundant success in winning souls for Christ. Not as rivals, or in unseemly competition, but in brotherly co-operation, as beloved in the Lord, we trust Methodists of every name, will extend a welcome to each other wherever there is work to be done in saving lost souls. This is the fraternity we believe in, and this the true union, whether or not it be ever formulated in organization. With such brotherliness of spirit and singleness of purpose, a wise discretion will not allow us to get in each other's way, but will lead to a wise distribution of our forces where they may most effectively tell for the common cause. In this way there shall be no pre-emption of territory North or South, East or West, but wherever an effectual door opens that we can enter, there we may go in the name of the Lord.

We notice Dr. Lafferty numbers the last session of the Virginia Conference the one hundred and third. This antedates by two years, the organization of the Methodist Episcopal Church at the Christmas Conference of 1784, and includes sixty one years of connection with the same. We know not if any other of the American Conferences claim as long a period of uninterrupted annual sessions. The original Conference in this country as is well known, met in Philadelphia in July 1773; but the Philadelphia Conference does not claim a date earlier than 1787. As a matter of historic interest, we give from Mr. Asbury's journal, his account of the Conference of 1782. It must be remembered, our author was then plain Francis Asbury, having oversight of "the societies" in America, by the appointment of Mr. Wesley and the suffrages of his brethren, but without ordination, and, in strict loyalty to his superior's instructions, refusing fellowship with any who "left the Church." The Rev. Devereaux Jarret, a Church of England clergyman, a man of devout spirit and evangelical experience, was a warm personal friend of Mr. Asbury, and to the extent of his ability responded to Mr. Asbury's appeals for the administration of the ordinances of Baptism and the Lord's Supper, to "the people called Methodists." Sunday April 14th, Mr. Asbury preached at White Oak Chapel, and afterwards went with his people to "church." Here he "read the lessons for Mr. Jarret, who preached a great sermon on union and love, from the 133 Psalm." "Tuesday we" (Jarrett and Asbury) "set out and the next day, April 17th, reached Ellis, at whose house we held the Conference. The people flocked together for preaching; Mr. Jarrett gave us a profitable discourse on Hosea 14th. In the evening the preachers met in Conference. As there had been much distress felt by those of them from Virginia, relative to the administration of the ordinances, I proposed to such as were so disposed, to enter into a written agreement to cleave to the old plan," going to 'the church' for the sacraments, "in which we had been so greatly blessed; that we might have the greater confidence in each other, and know on whom to depend. This instrument was signed by the greater part of the preachers without hesitation. Next morning I preached on Phil. 1:25. I had liberty and it pleased God to set it home; one of the preachers, James Haw, who had his difficulties was delivered from them all; and with the exception of one all the signatures of the preachers present were obtained. We received seven into connexion, and four remained on trial. At noon Mr. Jarrett spoke on the union of the attributes. Friday we amicably settled our business, and closed our Conference. Mr. Jarrett preached on, 'A man shall be as a hiding place from the wind and a covert from the tempest.'—We had a love-feas—the

power of God was manifested in a most extraordinary manner,—preachers and people wept, believed, loved, and obeyed. Saturday we rode upwards of thirty miles to Captain Smith's, without eating or drinking."

Death of the Vice-President.

Hon. Thomas A. Hendricks, Vice President of the United States, died suddenly, at his home in Indianapolis, Wednesday afternoon, the 25th ult., in the 67th year of his age. With Mrs. Hendricks, he attended a reception the evening before, and walked out after breakfast, for half an hour, the morning of the day he died.

Mr. Hendricks came of Scotch-Irish ancestors, who settled in Westmoreland Co., Pa., more than a century ago. His paternal grandfather, Abraham Hendricks, was a member of the Pennsylvania Legislature several years. His father, John Hendricks, soon after his marriage with Miss Jane Thomson, removed to Zanesville, Ohio, where their first child Thomas Abraham was born, Sept. 7th, 1819. Young Hendricks passed his early years upon his father's farm in Indiana, to which the family removed in 1820, and attended the village school. He was afterwards prepared for college by a private tutor, and was then sent to Hanover College. He began his law studies in 1841, and completed them in Pennsylvania under the direction of his uncle, Judge Thompson. After four years' practice at the bar in Indiana, he was elected to the Legislature, and ever since has been an active participant in political affairs. In 1850 he was a member of the State Constitutional Convention, and the next year was elected to Congress, where he served two terms. In 1855 he was Commissioner of the General Land Office. In 1863 he was elected by the Legislature, to the United States Senate, where he served till 1869. In 1872 he was elected Governor of Indiana. In 1876, he was the nominee for the Vice Presidency on the Democratic ticket with Mr. Tilden for President, and in 1884 was elected to that high office, with Mr. Cleveland as President.

"Mr. Hendricks was atman of simple habits, strong, vigorous and healthy, and of unimpeachable character. He was born and baptized in the Presbyterian Church: but for more than twenty years has been a member of the Protestant Episcopal Church, and for many years a warden of St. Paul's Cathedral Church in Indianapolis. He was a delegate to the General Convention of the P. E. Church in this city in 1883, along with Senator Edmunds and ex-Secretary of State Hamilton Fish.

The funeral of the Vice President took place in Indianapolis on Tuesday last, at noon. Services were held in St. Paul's Episcopal Church, and the interment was in Crown Hill Cemetery, near the city. The funeral procession included civic and military associations, State, county and city officers, committees of the United States Senate and House of Representatives, ex-President R. B. Hayes, Gen. W. T. Sherman, and several members of President Cleveland's Cabinet.

The following proclamation was issued by the President;

EXECUTIVE MANSION, Washington, D. C., Nov. 25.—To the people of the United States: Thomas A. Hendricks, Vice President of the United States, died to-day at 5 o'clock P. M., at Indianapolis, and it becomes my mournful duty to announce the distressing fact to his fellow-countrymen.

In respect to the memory and the eminent and varied services of this high official and patriotic public servant, whose long career was so full of usefulness and honor to his State and to the United States, it is ordered that the National flag be displayed at half mast upon all the public buildings of the United States; that the Executive Mansion and the several executive departments in the city of Washington be closed on the day of the funeral and be draped in mourning for the period of thirty days; that the usual and appropriate military and naval honors be ren-

dered, and that on all the Legations and Consulates of the United States in foreign countries the National flag shall be displayed at half mast on the reception of this order, and the usual emblem of mourning be adopted for thirty days.

GROVER CLEVELAND.

By the President: T. F. BAYARD, Secretary of State.

Death of the King of Spain.

Alfonso XII., king of Spain, and eldest son of the ex-Queen Isabella II., died in Madrid, his capital, Wednesday morning, the 25th ult., of consumption accelerated by dysentery. He was within three days of completing his 28th year. His mother having been driven from the throne by the revolution of 1868, relinquished her claims in favor of her son two years later, but it was not till five years afterwards that the young king, then in his eighteenth year, was recognized in his capital. His first wife lived but five months and three days after her marriage, and in November 1879 he married his second wife, Archduchess Maria Christina of Austria, who, with two daughters, survives him. The following dispatch shows how much alike the visitation of death affects men, whatever be their circumstances or station in life, whether the gloomy shadow falls upon the palace, or the cottage:

MADRID, Nov. 26.—Cardinal Benavides heard Alfonso's confession at 7.30 A. M., yesterday, and administered to him the last sacraments in the presence of Queen Christina, ex-Queen Isabella, and other members of the royal family, and several members of the household. The King begged to see his daughters, who were in Madrid at the time. They were telegraphed for, but arrived too late to see their father alive. The King died in the arms of Queen Christina. All present were profoundly affected. The Cardinal and the ex-Queen wept, and the infant Isabel fainted. Queen Christina subsequently covered the body with flowers, and for a long time refused to leave the chamber.

The body of the late King Alfonso was removed on Sunday to the Palace of the Escorial, followed by the Royal family, the members of the Cabinet, and a long procession of the nobility and other mourners. The bier was covered with floral wreath and crowns.

There was an imposing scene upon the arrival of King Alfonso's body. When the procession reached the Monastery the Duke de Sexto, the Royal Chamberlain, knocked and requested admittance for Alfonso. When inside the gates the Duke unlocked the coffin, and called three times in Alfonso's ear. Then, according to the ritual, he said: "There is no reply. It is true, the King is dead." He then unlocked the coffin and broke his wand of office.

Our friends will be glad to know that subscriptions to the PENINSULA METHODIST are coming in right along. The pastors, and friends in the laity who are pushing the canvas will accept our thanks. This is one of the very best of the months, for this work. A brother pays for two copies, one for himself and one for a friend. What more useful disposition of a part of our Christmas benefactions than to send copies of a religious weekly to those who may otherwise be without them?

A Grand Triumph for Local Option.

"The local option election in Atlanta, Georgia, took place the 25th ult. It resulted in the polling of 7000 votes, and a majority of 225 for prohibition. Prohibition will take effect on the last day of July next, when the existing licenses expire." Every friend of Prohibition should take note that here, as elsewhere, victory has been won by the co-operation of Temperance men of all political parties on the one issue. It is stated that 124 of the 137 counties of Georgia, have decided for Prohibition, with a good prospect for the remaining 13 to adopt

it, as soon as the question is put to vote. We trust every county in Md., where the traffic is now outlawed, will let the Legislature understand, that however the majority may stand on other questions, on this one, the prohibition of the drink traffic, the majority stands unflinchingly by its colors; only asking that the several laws against the sale of intoxicants be made more effective, by remedying the defects that hinder their enforcement.

Who is Responsible?

"The saloons do not forget to look after the offices, both legislative and municipal. In this city, nineteen of the nominees for aldermen and seven of the candidates for assembly, are liquor dealers. In the second district the voters have a choice between a liquor dealer and an ex-gambling-house keeper for alderman. In the sixth district, two of the three nominees are liquor dealers. In the fifteenth district, three out of four candidates are liquor dealers. Of the twenty-four districts there are only nine in which there is not at least one liquor dealer in nomination. Seven nominees are classed as "professional politicians," who generally are of about the same complexion as liquor dealers. Only one of the Republican nominees is in this line of business, but he has three saloons. Is it wise to protect the saloons to such an extent."—Independent, before the election.

The "primaries" determine the candidates; reputable citizens are too busy and find politics too distasteful, for them to take any part in these important meetings; and hence, to the idle, the office-seekers, and those who have only some personal ends to serve, is relegated the task of selecting suitable persons for whom the people are to vote. It is highly probable, that few, if any of the above disreputable candidates, could have been nominated, had every reputable voter in the several districts done his duty in their respective primaries. No citizen can escape his responsibility for bad rulers except by doing what he can to secure good ones.

We are in receipt of the *State Sentinel* of the 21st ult., containing a full report of a sermon, delivered in the Dover M. E. Church the preceding Sunday, by the pastor, Rev. T. E. Martindale, on the text, "Encourage him." Deut. 1:38. The occasion, the reason, and the methods of brotherly encouragement, with the Divine example, and the various incentives to this duty are forcibly presented, and should stimulate to earnest diligence in brotherly helpfulness. We give a few closing sentences:

Brothers, I expect to see all these little smiles, helps and encouragements coming up to bear testimony on the great day. He who sits in the splendor of judicial majesty, will turn to you and say, "You helped me that day when I passed you in rags. You cheered me that night when the fire was out and my little ones were asking for bread." Let us beg the blessing of warm, brotherly, sisterly hearts. Let us turn our faces outward from this place and begin at once to

"Scatter seeds of kindness
For our reaping bye and bye."

Rev. T. B. Neely, D. D., of the Phila Conference, pastor of our church in Pottsville, Pa., has just published a Pamphlet of 32 pages on "Lotteries," presenting the illegal and baneful features of this evil, whether used for religious, charitable, or any other object. The *Phila. Times and Press* highly commend it, and Mr. Anthony Comstock, of New York, says, It "ought to be put into the hands of every minister in the land." It has already reached a second edition. Our brethren will find it helpful in their efforts to banish chancing, grab-bags, ring-cakes, raffling, and other religiously fashionable gambling from church fairs and festivals. Price 10 cts. or \$6 per 100.

Conference News.

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

The young people of Scott M. E. church are preparing a Sunday-school Christmas entertainment, which promises to be one of the most unique and interesting ever given by this school.

Newark, Del., T. H. Haynes, pastor: The revival interest continues in this charge. Mrs. Kidie H. Kenney, who with Mrs. Smith labored so successfully in Chestertown, last winter, has greatly aided the pastor in this charge.

At the little chapel called Silverbrook, dedicated last Spring by Rev. W. L. S. Murray, a successful revival is now in progress. Mrs. M. J. Inskipt who is visiting her nephew Chas. Foster, who has shown the greatest interest in the chapel from its origin.

Rev. W. L. S. Murray lectured on Wednesday, 7 1/2 p. m., in the new lecture room of Asbury church, on "Popular Superstitions."

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

Rev. Alfred Smith, now stationed at Greensborough, Md., is said to be slated as the coming M. E. pastor for Cambridge.—Er.

There is a religious revival in progress at the Still Pond M. E. church. Mrs. Smith, who assisted in conducting the revival at Chestertown last winter, is rendering assistance at Still Pond.—Chestertown Transcript.

Forty-four persons have been received on probation this fall at the Hall's Cross Roads M. E. church. The greater part of these are the fruits of the late revival meeting at that place.—Centerville Observer.

The Ingleside M. E. church, W. W. Chaire, pastor, will be reopened on Sunday Dec. 6th. There will be an all day meeting.

Chestertown, Md., J. D. Kemp, pastor: We had a pleasant thanksgiving. After the out-of-doors enjoyment of the day, we gathered in our church at night, had a sermon and some most excellent music by our choir.

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

From Wyoming, Del., W. M. Warner, pastor, we have the following: It is now the ninth week of revival meetings on this circuit; earnest work has been done in the name of the Master, and we trust much good seed has been sown; though the harvest has not been up to our wishes.

Special services will be held in the M. E. Church at Little Creek, Kent Co., Del., on Sunday Dec. 6th. Preaching at 10 1/2 a. m. by Rev. Jonathan S. Willis; at 3 p. m. by Rev. Arthur W. Milby, Presiding Elder, and at 7 p. m. by Rev. William J. Duhadway.

The Rev. James B. Merritt will also be present and take part in the exercises.

The protracted meetings began at Preston last week, under the supervision of the Rev. F. M. Morgan.

The revival out at Asbury M. E. church near Harrington, closed on Friday night with ten conversions, and the membership considerably quickened. The meeting is now going on in the Masten's Corner church.

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

Extra meetings are in progress in the M. E. church, Oxford, Md., L. P. Corkran, pastor. A number have professed to experience a change of heart, and the work moves on.

Delmar, A. Chandler, pastor. Fourth Quarterly report shows 84 conversions during the quarter; 58 have joined on probation; 10 received by certificate; 18 adults and 19 infants baptized.

The pastor having informed the brethren he would not be able to return to the circuit for the third year on account of ill-health, a series of resolutions were presented and read by Rev. M. M. Hill, and adopted by the Conference by a rising vote, declaring Rev. A. Chandler has been "faithful and successful in his work on this circuit as preacher and pastor, building up the church, spiritually and materially;" that "the brethren would gladly have him return for another Conference year;" extending to him their "sympathies and earnest prayers;" and directing that their action should be reported to the PENINSULA METHODIST for publication.

A correspondent from Sharptown writes: The M. E. Church here has been repainted and papered, and has now one of the finest audience rooms on the district. The fourth quarterly conference held last Monday unanimously requested that the pastor be returned for the third year. Peace prevails in our borders, and prosperity attends the work of the church.

A correspondent from Pocomoke city writes: Our church will be rededicated Jan. 24, 1886. Bishop Harris, Rev. J. B. Quigg, of Smyrna, Del., and Rev. J. A. B. Wilson, P. E. will be present; and officiate. The entire cost of improvements will be \$3000. It will have a seating capacity of 350 persons. About two-thirds of the amount has been secured in good subscriptions and cash.

Rev. D. F. McPaul, who is now in charge of the M. E. Church at Fruitland, received a genuine "pounding" last week at the hands of his people; but no bones were broken, while the preacher's ladder was left well supplied, and the ties between pastor and flock made more tender and strong.—Enterprise.

PERSONAL.

Marshall Serrano, Duke de la Torre, the well-known Spanish general, is dead. He was at one time, Regent of Spain, and for a generation one of the most conspicuous and important figures in Spanish history.

We are grieved to learn of the sudden death of Rev. J. S. MacMurray, of the Central Pennsylvania Conference. The dispatch below gives all the information we have received:

HUNTINGDON, Nov. 29. The body of Rev. J. S. MacMurray, D. D., of this city, who died suddenly in Midlin County, while officiating at a communion service on Friday night, was brought home on last evening's fast line, and was met by a large concourse of citizens. The remains were taken to the Doctor's late residence on Church Street. Memorial services will be held in the First Methodist Episcopal Church, in this city, on Tuesday afternoon, at which from forty to fifty ministers are expected to be present. The death was referred to in all the churches here to-day.

The Rev. John Leyburn, D. D., has been pastor of the Associate-Reformed Presbyterian church, Baltimore, for years. The venerable and worthy man has retired from the pastorate, but his congregation have granted him a salary of \$3,000 a year, while he lives.

Josh Billings had a good deal of worldly wisdom. His will shows \$93,000 of property and no debts. He left a wife and two married daughters.

Cannon Farrar was offered two thousand dollars for his two lectures in Boston, by a gentleman who knows how to manage lecture courses. But the arch-deacon preferred to have his own profits, and he was wise as it proved.

Rev. L. F. Watson of the Protestant Episcopal Church, Port Deposit, Md., preached his farewell sermon Sunday the 29 ult. He has accepted a call to King's Square, New York and will leave for that field on Monday.

Rev. Dr. Smith, President of Trinity College, at Hartford, Conn., has decided to decline the position of Bishop of the Protestant Episcopal Diocese of Easton, Md.

BEYOND DOUBT "THE OLD MAN Eloquent" of our day among English speaking peoples is William E. Gladstone, and his eloquence is power. His address to his Midlothian constituents is an unusually deliberate piece of work for him; it has been long coming, though not so long as our Presidential letters of acceptance; but now that it has come there is but little hazard in the prediction that its force will restore him to the Premiership.—Philadelphia Ledger.

BRO. Lafferty, of the Richmond Christian Advocate, says that a "Methodist or Baptist that don't read his church paper goes for 'slippance'—don't count for anything." It may be that Bro. Lafferty is right—for his head is generally level. But if he is, we are afraid that there are a good many people "who go for slippance."—Baltimore Baptist.

"In a Norwegian Conference," which he once attended, says Bishop Fos, "though there were only 2,200 in the churches, I found 2,400 copies of their church paper taken." Certainly these Norwegians are an example to Americans. Here if we succeed in getting one in every five to take the paper we think we are doing well. But every member of our churches should read a good Baptist paper. And every reader should try to induce others to become subscribers.—Baltimore Baptist.

The Gospel according to St. John, in Arabic, can be purchased for two cents. A pocket Arabic Testament costs about twelve cents. A pocket Arabic Bible costs about twenty-five cents. It costs from \$50, to \$240, a year to support a teacher or helper in Syria. It costs from \$40, to \$80, to support a pupil in a mission boarding-school for a year.

Virginia Conference. M. E. Church—South.

Conference met at 9 a. m., Wednesday, Nov. 11th, 1885, in Petersburg, Va., Bishop Keener presiding. From the report in the Richmond Christian Advocate, we gather some interesting notes. Bishop Keener conducted the opening exercises, reading the Scriptures, and the hymn, and offering prayer. The practice of the fathers, when books were scarce, of lining the hymns to be sung was observed, two lines at a time, and during the prayer, "impromptu amens," loud and many were heard from all parts of the Conference.

A communication from W. C. Dunlap, Agent of Paine Institute, a school for the higher education of colored persons, asking the Conference for \$1000, toward its foundation, was presented by the Bishop and referred to a special committee; who subsequently reported through W. W. Bennett, that the Colored Methodist Episcopal Church in America, has grown from 50,000 to be 130,000 strong; that several efforts to establish a training school for her ministers heretofore have failed; but that the Paine Institute is now in successful operation; that it has pledges of help from responsible sources, which, with the help now asked, will place the school on a substantial and sure basis. It is therefore recommended that the Conference raise as speedily as possible the \$1,000 asked for.

Pending the consideration of the report, Mr. Dunlap, Agent of the Institute, addressed the Conference.

Mr. Dunlap stated that this Institute is wholly an enterprise of the southern white Methodists, in aid of and for the education of colored people. The report was adopted.

The Conference proceeded to take a collection in behalf of the Paine Institute. During the collection the finest spirit prevailed. The two Reeds having subscribed, Mr. Dunlap said: "These are not the reeds shaken by the wind." Dr. Hanson promptly called out, "But they are the kind that 'raise the wind.'"

The announcement of Brother Byrd's subscription was greeted by "a goldfinch" from Brother Evans. The amount was paid at the table in gold.

The Bishop announced that the whole amount asked, \$1,000 had been raised.

The report of the Southern Methodist Publishing House shows that the business for the year has aggregated \$240,123.84. Sales of books and merchandise amounted to \$107,873.75; subscriptions to the Nashville Advocate, \$33,221.81; subscriptions to Sunday-school periodicals, \$63,018.42. The circulation of Sunday-school periodicals aggregated

for the year 3,782,050. The net profits on the business of the House for the year amounted to \$56,645.78.

In calling the roll of supernumeraries and superannuates, after the passing of characters, each case was referred to the committee on Conference relations for consideration and upon their report these cases were decided.

In the passage of character, the Bishop stated that he would expect each brother to read to the Conference from his annual report, the total number of members, total number of persons in Sunday-schools, total adult and infant baptisms, and total amount raised for all purposes. He also wished special mention made of church and parsonage building and repairs.

In the line of pleasing amenities we notice the following:

The Bishop read a telegram from the Baptist Association in session in Richmond, Va., as follows:

"The Baptist General Association of Virginia hereby sends Christian and fraternal greeting to the Virginia Conference. Psalm xc. 16, 17.

H. R. POLLARD, Pres." The passage referred to was read: "Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

These kindly expressions from the Baptist brethren, were received with evident pleasure by the whole Conference, and the vast audience that filled the house, and by a rising vote.

On motion of Dr. Edwards, the following was sent in reply:

"The Virginia Conference, now in session in Petersburg, Va., responding heartily to the Christian greeting of the Baptist State Association of Virginia, wishes them 'grace, mercy, and peace from our Lord Jesus Christ.' 'Blest be the tie that binds,' etc.

Dr. Lafferty thus speaks of the Conference editorially:

The attendance of ministers was unusually large. The Methodism of Petersburg is historic, and honored everywhere. The visit of the itinerants turned the town into a love-feast. The people enjoyed the presence of the pastors. There was marked spiritual power in the pulpits and a dominating and gracious influence abroad in the Conference. Where two or three were gathered together, on the street or in homes, the meeting was often as in the "upper chamber" in Jerusalem. There was a divine unction in the address of the Bishop to the licentiates, and in many speeches on the Conference floor.

There was an unusual number of visiting brethren.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmington, Del.

MARRIAGES.

SMITH-MELSON.—Nov. 16, 1885, in the Delmar M. E. Church, by Rev. A. Chandler, Mr. Samuel T. Smith and Miss Etta Melson.

NEAVITT—MORTIMER.—At the home of the bride's parents, Sunny Side, Nov. 18th, 1885, by Rev. A. P. Prettyman, Mr. Thomas W. Neavitt and Miss Carrie B. Mortimer.

BLADES—GRACE.—At the home of the bride's parents, Nov. 25th, 1885, by Rev. A. P. Prettyman, Mr. Thomas H. H. Blades and Miss Sarah O. Grace, daughter of Hon. Wm. S. Grace.

SIMPERS—WILKINS.—In the M. E. church, Chestertown, Md., November 25th, 1885, by Rev. J. D. Kemp, E. W. F. Simpers, Esq., son of the late Rev. Henry G. Simpers, of Cecil Co. Md., and Miss Mary Wilkins, daughter of the late James F. Wilkins, of Kent Co., Md., both of Chestertown, Md. Cecil Co. papers please copy.

FIELDS—WATKINS.—Nov. 25th, 1885, by Rev. J. Warthman, Mr. Daniel Fields to Miss Laura Watkins, both of Federalburg, Md.

CONNELLY—PARKER.—Nov. 25th, 1885, by Rev. V. S. Collins, George M. Connelly to Miss Amanda E. Parker, both of Dorchester Co., Md.

LUTTON—ROGERS.—Nov. 26th, 1885, at the residence of John Conley, Esq., Rising Sun, Del., by Rev. R. C. Jones, Norris H. Lutton and Miss Sarah E. Rogers, both of New Castle Co., Md.

BROWN—RALPH.—In Chestertown, Md. Nov. 26th, 1885, by Rev. Jno. D. Kemp, Mr. Frisby Brown and Miss Martha Rolph, both of Queen Anne's Co., Md.

TAYLOR—ALLCORN.—At Newport, Del., Thursday Nov. 20th, 1885, by E. H. Nelson, Mr. Isaac H. Taylor and Miss Addie Allcorn, both of New Castle Co.

Quarterly Conference Appointments.

Table with columns: District, Date, and Appointee. Includes Wilmington District—Third Quarter and Easton District—Fourth Quarter.

Table with columns: District, Date, and Appointee. Includes Easton District—Fourth Quarter and Dover District—Fourth Quarter.

DOVER DISTRICT—FOURTH QUARTER.

Table with columns: District, Date, and Appointee. Includes Salisbury District—Fourth Quarter.

SALISBURY DISTRICT—FOURTH QUARTER.

Table with columns: District, Date, and Appointee. Includes Salisbury District—Fourth Quarter.

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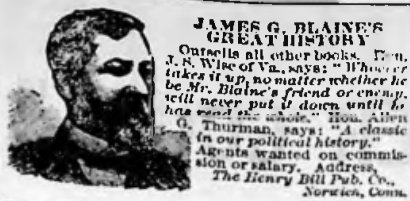
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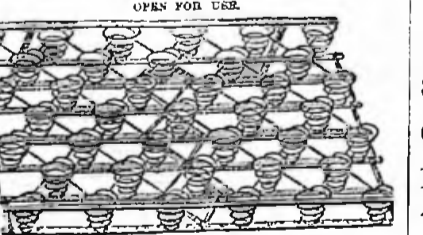
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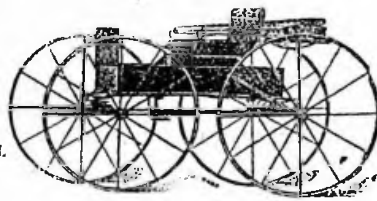
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