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

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FOR CHRIST AND HIS CHURCH. WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 27, 1886.

ONE DOLLAR A YEAR.

SINGLE NOS. 3 Cents.

GOD AND THE RIGHT.

Courage, brother, do not stumble.

Though thy path is dark as night;
There's a star to guide the humble. Trust in God and do the right."

Let the road be long and dreary, And its ending out of sight;
Foot it bravely, strong or weary;
"Trust in God and do the right."

Perish "policy" and cunning, Perish all that fears the light; Whether losing, whether winning, "Trust in God and do the right."

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school or fashion:
"Trust in God and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man, and look above thee, "Trust in God and do the right,"

Simple rule and safest guiding; Inward peace and inward light; Star upon our path abiding: "Trust in God and do the right." -Rev. Norman Macleod.

Arithmetic as Applied to Pastoral Work.

Pastoral work embraces the whole work of a pastor. It is a popular error, too much encouraged by ministers themselves, to regard the minister as a pastor only when he is visiting his flock. Pastor and visitor are thus made synonymous terms. It is time a protest was raised against such a misuse of words which differ so widely in their actual application. Pastoral theology embraces and defines all the official duties of a minister in relation to the society of which he is pastor. He simply seeks results; and whether by preaching, personal appeal, or other legitimate means, he obtains these results, in every case he is engaged in pastoral work.

But how are these results to be estimated? Are they to be measured? I am willing that all these tests of pastoral fidelity and efficiency shall be employed; but I protest against the assumption that the value of any man's ministry can be determined by any numerical calculations whatever.

1. It admits of no doubt that a leading standard by which ministers are of ten measured, is the amount of money which they succeed in collecting from their people. This standard is used mainly by preachers themselves, as laymen seldom charge a pastor with inefficiency because of his failure as a collector. But every pastor knows that it is very damaging to him to appear at his but the church below should echo the Conference without a respectable show- joys of heaven. But, as in heaven they ing in his financial report. One serious have more direct and reliable channels consequence of this financial policy (for such in fact it is). is that it presents a temptation to the pastor to work too much with his own reputation in view. He knows that the benevolent funds which he collects and reports are as valuable to him, in the long run, as his personal receipts. And in many cases, rather than make a discreditable showing in these reports, the hard-pressed pastor frequently seeks to purchase exemption from disgrace at least, by a much larger gift from his own thin purse, than his circumstances justify, or the purely benevolent impulses of his heart would prompt. Large financial reports prove neither greatness of heart nor of head, since neither of these is a necessary qualification of a good collector; and yet they are both essential to a useful ministry. To make the greatest success of this work the minister must often "leave the word of God, to serve committees of laymen shall attend to pure grain is all the successor can find. truth that continuance in the faith of that flame at white heat.

this work, but the unwritten law, which True revivals are the work of God, and Christ is essential to salvation. The loss is done or not done in his charge, prevails with increasing exaction. If the faithful ministry; so that he is entitled laity assumed this, their legitimate work, to no more credit for the revival, than to say to the theological students at their gifts would be more spontaneous for his regular ministrations. He is Princeton; "Young men, if any of you and regular, and the pastor would no therefore to be judged, if at all, not by longer seem to be an opposite party, in- the number of his converts, but by his tent upon shearing his reluctant flock, until the skin is bare. Bishop Merrill, in his late work on Methodist Law, has these wise words: "The successful man is the one who organizes the working forces around him, and so systematizes the machinery of the Discipline, that the benevolent work will go forward in his church in his absence, as in his presence." Ministers owe it to themselves such work with this thought in mind, to shift this responsibility where it belongs.

2. Another standard by which ministerial efficiency is assumed to be measured is the number of calls the pastor can make in a given time. But the ability to visit may co-exist with the greatest unfitness for the pastoral office. Pastoral work does not imply, in the eyes of intelligent laymen, a constant round of visitation. As Methodist preachers, we are indeed pledged to this work; but this pledge is to be kept, not by a bald and blind literalness, but by an intelligent oversight of the rights, interests and duties of those committed to our care. If the ambition of the pastor be to make a great number of visits and report the same, it is an ambition which he can easily realize, and is the cheapest way, known to clerical tactics, of building up a reputation. Of all the standards of pastoral efficiency, this is the

3. And, now I come to another standard which I touch with the greatest delicacy, because of the sacredness of the matter involved. I refer to the habit of estimating a minister's power and worth, by the number of conversions which are reported to take place under his minis-

In feeding the church of God, and in bringing wandering sheep into the fold we do find the highest task of the true shepherd. This is not a means, but a result; and one which justifies the use of all efficient means. And whenever this result is reached, there should be joy not only in the presence of the angels, of information than the average news that I have flung into the river." Only paper report, their joy is always well the vigorous pines and larches which grounded, and is not likely to be speedily turned into sorrow, by the discovery and droughts. The same thought is oftthat the actual results were incredibly less than were supposed. And yet this latter is precisely the condition under which in this world, the efficiency of a pastor is often established. I do not mean to charge in this statement that pastors wilfully misrepresent their work; but I do think that greater caution should be observed in this matter, than the present fashion of reporting indicates. One's work looks much larger to himself than to others; and the most overwhelming disappointment is often experienced by a new pastor, who moves into a parish which, according to reports, has recently been the scene of a great revival. In the report, written in a moment of excited elation, everything is taken for wheat; but a few weeks suffice to blow away the chaff, and a small remnant of

may come, and such revivals generally fidelity in his regular work. Again, revivals of a superficial nature may occur; and the pastor should not over estimate a work, which he has reason to believe, does not promise permanent results. To play with a matter so serious as this, to think for a moment of one's reputation, while engaged in the work of saving souls, and to make a statistical report of has any one of us come to this? If so, how came we to it? Because of the popular notion, that to be a leader of a great revival is unquestionable proof of superior worth.

I shall not be misunderstood. It is not against the revival, nor the faithful pastoral visitation, nor the collection of large sums of money for benevolent purposes, that I am speaking; it is against the idea, and the effect of the idea on the preacher, that his usefulness is to be determined by the rules of arithmetic. I believe that the minister who is worth anything will succeed in some, or all of these directions; but the exact measure of his success, no numbers can show. A great part of his work is of a nature, not to be determined by any such standard. It is his office to build up and establish believers in grace, as well as to secure the conversion of sinners; to shape and control public opinion on all moral questions, in every sermon to sow seeds of truth, which will slowly germinate, and bear their fruit in years to come; to lift his hearers to higher planes of feel ing, as well as thinking. Can this work be counted, weighed, or measured? And vet this is the work which the very best ministers in the world are doing; and the man who can do this is a useful and successful pastor.

W. J. DUHADWAY. Georgetown, Del., Nov. 4, 1886.

Grounded and Steadfast.

DR. T. L. CUYLER.

When I once congratulated Bishop Doane, of Burlington, N. J., on his success in growing evergreens, he replied: "Ah, you do not see all the young trees got well rooted had survived the frosts en sadly suggested to us pastors, when we recall the large number of young converts who are received into the church at a time of revival. When the roll is called after a few years, how many full to respond! Some, like John Bunyan's "Temporary," have proved that there was transient feeling, but no radical change of heart. Others have drifted away from their religious duties, and though hopeful converts, they turn out to be but feeble Christians. It is a terrible mistake to suppose that the labors of your hearts from your Saviour. Give a pastor or the officers of a church or Sabbath-school are ended, when a convert makes a public confession of faith and joins the Church. Care, oversight, training, and the developing of character have only just commenced.

God's Word emphasizes the solemn

of Christ at any time, is the loss of the should die in a state of [backsliding, I would not answer for you." The great apostle was apprehensive of all the dangers which beset his Colossian converts when he exhorted them to "continue in the faith, being grounded and steadfast, and not moved away from the hope of the gospel." The first exercise of faith is not enough; there must be constant, unbroken connection of the soul with Christ in order to insure strength, purity, and the steadfastness which makes one solid and immovable.

The currents which set against us are prodigiously powerful. Some of them work stealthily underneath, like the waters which lately undermined the railway embankment near Greenfield, and hurled a whole train into destruction. Temptations work secretly upon a Church-member's heart, and unless he is clamped fast to the Rock, he gives way under the pressure. The reason why men of hitherto good repute default or topple over into disgrace, is that they had been undermined already, and temptation swept them down. This world's silent, steady tides take hold of a Christian's keel, and before he is aware he is carried away from his moorings-unless he keeps well anchored. There was never a time when our young converts required more of the clamping power of a Christ-held conscience than now. In business the fierce competitions strain hard on a man's sense of right. In social life the undercurrents set powerfully away from what the world nicknames "Puritanism." Social clubs are especially dangerous to young Christians —yes, and older ones also. It is increasingly common for business men to "treat" with a glass or two of tipple after a good bargain; I have known this to trip up some Church-members' heels, and give them a disgraceful fall. Theaters bid importunately for the support of the Church. Often the "hook" of sensuality is concealed under a very plausible and attractive bait. If Charles G. Finney had been told that thousands of Churchmembers would commence the Lord'sday with a dozen columns of secular news, and police reports, and sporting items, and unclean scandals in a Sunday morning journal, he would have lifted his clean hands in holy horror!

But why specify all the customs and the currents that set against the foundations of Christian character? They are strong enough to wash out those who are not clamped to the Rock, and to carry away those who are not well grounded. The only safeguard is to have the almighty power of the Lord Jesus infused into the will, and to give him the supreme control of the affections. Young friends, you have not long since owned Christ before the world by joining his Church. Now you must let him own you. Look out for rivals that will try to steal away him the first place, the best you have got. If you try to please everybody, you will not please Christ. Heart-love for him ought not to cool off when the novelty is over; it should rather be kindled into a deeper, richer, warmer glow the longer you are with him. Keep

Be steadfast in prayer. If you begin to neglect this vital duty the locks of your strength will be stealthily clipped away, and when sudden temptations assail you like the Philistines, you will be but a poor, shorn Samson. Prayer is the perpetual cement that will hold you fast to the underlying Rock of Ages.

Keep your footing firm on Christ's commandments. Grounded on these immutable principles you can build up a character which will stand four-square to every wind of heaven. If you do not, your structure will soon topple over. Unless you have stamina enough to say "No" to every false friend who invites you into danger, unless you have backbone to stand pressure, your Christian profession will turn to pulp. Christ's law must be your law; Christ's life your model; Christ's grace your constant support; then, no currents will be able to shake your adamant. It is no disadvantage to an oak-tree to have a wrestle with a hurricane, and you may become stronger every year through conflicts

Some may hate thee, some may love thee, Some will flatter, some will slight; Gease from man and look above thee, Trust in God and do the right.

Your loving Master is ready to help you if you will but allow him to do so. Nor will you ever outgrow the need of him. The wind will not cease to smite you, nor the floods to strige against the foundations of your structure. Grip closely to Christ—so closely and firmly that neither the world, the flesh, nor the devil shall be able to move you a single inch from that underlying, everlasting "love of God in Christ Jesus your Lord."

The Dirty Rope.

Sometime about the year 1870, a goodly congregation assembled at a church in L-, in Eastern Pennsylvania. They had gathered from the region round about to listen to an able minister, Isaac P-, who though devoted to the work of the gospel, was also a man of business, and kept a country store, by which he supplied the varied wants of the surrounding population.

On this occasion, when the congregation had assembled, a sister of the preacher, Mrs. L-, a person of much intelligence, but subject to occasional attacks of mental disorder, came into the meeting-house, with a long dirty rope. where her brother the preacher was, she laid the rope on the table before him, and turning to the congregation, said:

"Friends, this is a very dirty rope, but it is to hang a very dirty man. It is to hang Isaac P---, who does not practice as he preaches. He preaches the gospel, but he sells tobacco. Now he has got to stop selling tobacco, or he does not preach here today."

We need not say that this address produced a sensation. The speaker had often expostulated with her brother on the tobacco question, but had never been able to persuade him to abandon the traffic; but this testimony did the work, Isaac P---, left the house. He did not preach that day. He was sorely grieved at the publicity of the rebuke; but he stopped selling tobacco; and to the day of his death would not deal in the dirty

Which is the worst, to sell tobacco or to use it? Are there other ministers who deserve to be hung—just a little—with a dirty rope?—The Safeguard.

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

The Frankfort correspondent of the Courier-Journal shows from the official record that nineteen Kentucky counties are under prohibitory laws, and 252 magisterial districts in other counties. Enough will be added to the list this year to make the number of counties other counties 300. The total vote in these prohibition districts is 134,948, or five-eights of the voting population of the state.

Temperance Outlook.

In his recent lecture in Tremont Temple on "A Hundred Years' Fight with the Liquor Traffic," Rev. Louis Albert Banks closed as follows:-

"Some good people are very much discouraged with the temperance outlook, because there is such a diversity of methods, favored by earnest workers having the same end in view-the overthrow of the liquor traffic. I do not share in that discouragement

"Did you ever notice a rain-storm gather in summer-time, when the heaveps had been long barren, and the earth was parched, and the air full of dust? First, the wind begins to blow; after a while it shifts into a rainy quarter, and blows harder still; then the cloud began to gather-light, feathery, white clouds at first; then one darkens, and then auother; one gets black and lowering. All the while the wind keeps blowing, and then-somehow or other, nobody can ever describe it,-the clouds begin to run together, the whole sky is overcast, the sun is blotted out, the cloulds open. the deluge pours down, the dust is gone, the earth refreshed, and the air made pure. So for a hundred years the wind has been blowing. Mildly enough it blew at first, but it has shifted into a rainy quarter; it is coming from out the conscience of the American people. I look at the skies; I see many clouds. I see Good Templar lodges, and Blue Ribbon clubs, and Law and Order leagues. I see church temperance societies, and a Woman's Christian Temperance Union; I see an anti-saloon republican convention, a non-partisan conference, and prohibition party conventions, here and there and everywhere. And the wind still blows-blows as it has never blown before; the clouds get darker. Some of these days-uobody will ever be able to tell just how it happened—the clouds will begin to run together, the whole sky, will be overcast, the sun will be blotted out, the heaven will be as black as night, the deluge will pour its floods upon as, and in that deluge the saloon will die! May God hasten the coming of the deluge!"

drunkenness and of reforming drunkards. Let all business men refuse to Drunkards would very quickly find out men, that was a poser. that a man can't live on stimulants; that he must have bread; that he can't get bread without employment; and that he can't get employment without habitual and constant sobriety. Let employers self that this stroke of policy has been a "strike" for temperance in this way, and marked success. The murderous drink the poor wives and helpless children of now seeks to trade upon a child's shame. drunkards will soon cease to suffer. Then What next?-Northwestern Christian Adlet all the young ladies, rich and poor, vocate. and of every class in society, cease to receive into their social circles young genness men of the country, and the ladies,

A Good Answer .- A man who has recently reformed under remarkable circumstances, and is stoutly resisting the temptations of the bar-room, on being asked by an old companion to renew his convivial habits vigorously replied, "No, sir, salvation and whiskey don't mix. When a man's half full of salvation he don't want to fill up on whiskey."

Two drunken men attacked Dr. Lustor, a prominent advocate of prohibition, a few days ago, at Cayuga, Miss. Lustor defended himself, and after five shots had been fired on both sides, his assailants fell mortally wounded. Lustor was thirty and the magisterial districts in tried and acquitted. The prohibition campaign is very bitter. Thirty-two counties have declared in favor of either prohibition or local option.

> The New Orleans Picayune predicts that in five years the liquor-traffic will be suppressed in a large majority of the counties in every Southern State. So mote it be.

> The saloon question is far more important to the laboring men than the land question. The money wasted in the saloons of New York in one generation would be sufficient to buy for every workingman in the city a large plot of ground and build him a residence on it. Here is a practical reform within easy reach .- The Voice.

> We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise to regulate the drink traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition. — General Conference of the M. E. Church, May, 1884.

We believe that the prohibition of the manafacture and sale of all alcoholic beverages is the natural outcome of a thorough understanding and practice of total abstinence principles, since it cannot be wise, nor safe, nor right to manufacture and sell as a beverage that which it is unwise, and unsafe, and wrong to use as a beverage.-N. W. C. T. U. in 1884.

There is a sharp point to Burdette's humor. Commenting on Kate Field's assertion that prohibition has made sneaks and hypocrites out of hundreds of people heretofore honest and straightforward, Burdette savs: "It is terrible. It proves that prohibition is a great evil, Now, if Kate will only look around she may ascertain that free whisky has a tendency to reclaim hypocrites and sneaks and make honest men of them. There is nothing like unlimited gray for elevating men. That can be proved by he men who have tried feeling

When the Queen of Madagascar shut up the saloons in her kingdom and the There are many ways of preventing ex-saloon-keepers asked for compensation algebra not long ago, and when I tion, she replied: "Compensate those you looked surprised he asked me if I liked employ any one who drinks to excess, balance." Speaking after the manner of fun," remarked Tom Huber.

> customers, has put his three daughters behind the har, and congratulates him-

We are sorry that Harrisburg a year tlemen who drink to excess. The busi- above-while the husband kept a beer saloon the wife kept an assignation house was willing to do his part, if anything have the whole matter entirely in their in the same building, and then to keep could be done. own hands.-Lebanon Church Monthly up appearances for respectability, was dry" in the recent local option contest. the city. - Conference News.

Youth's Department.

All Transferred.

It was a large class that assembled in the Old Haworth Grammar School one bright morning in June. Twenty-five boys eagerly awaited the report of the examining board. Slowly arose the president of the board, and as name after name was read a joyful smile flitted across each face.

"All transferred!" cried Charlie Thompson, "Isn't that jolly?"

Just then his eye fell upon Harry Withrow, who sat with bowed head and tearful eyes. The smile disappeared, and the boys passed out.

"Say, boys, wasn't. Hal transferred?" asked Charlie, after the former had gone out of hearing distance.

"No, and it's an outrage. Hal's a good fellow, and I'm mighty sorry he has to stay in old dingy Haworth," said Willie Cortland.

"I don't believe that hateful old board would let him pass," Cal Carter remarked.

"I guess nothing was wrong with the board," replied Willie; but I tell you, fellows, something has been wrong with Hal lately. He hasn't been at all himself. He seems so downhearted, and sits by the hour brooding over some trouble."

"Yes, and he never cares to play with us any more," ventured Ben Trotter. "Why, Hal Withrow used to be the best ball-player in our school; and don't you remember last chestnutting he immped a whole hand above any of as? I'm certain he's troubled.'

"Does any fellow know what is the matter?" asked Willie. "I remember when we passed from B to A division he wasn't below me, and I was tenth." "Yes, he came right after me; I was

fifth," said Mark Hoskins. "I'm not certain, fellows, but I think I know the trouble," began Charlie. 'Hal commenced to look badly right after his mother was sick, last Thanksgiving. He stopped school about that time. And you remember when she died, just before Christmas, how havd he took it. He didn't get back to school until-well, some time in February. You know we commenced Algebra and Latin at the beginning of the second term. Of course he got away behind, and I guess never caught up. I see him every day going by our house, and once I followed him. Where do you think I found him?-in the cemetery, sitting near his mother's grave. I did want to say something to him, but I can never think of anything at such times,

"That's just it, boys," said Willie, "he never caught up. I remember once he asked me how to decline a noun of the I got mad, but I've often since wished he would ask me something;"

so I left him there."

algebra. I thought of course, he was in

It came to those boys as a sudden revelation that here was one of their best A saloonist in New York to attract scholars and earnest fellows actually pining away and losing interest in everything, principally because he had not received from them the sympathy and assistance he had a right to expect. The very thought was bitter. But added to this the fact that he was unsuccessful in his examinations, and that they were to lose him from their class, caused a pang hearts. It was late, but every boy, there

Then Charlie spoke: "Look here, the teacher of a class of young ladies in boys, it's three months before school Five counties in Kentucky "went one of the largest Sunday Schools in opens; I wonder if we can't help Hal?" "How?" cried several at once.

statement of this to the examining board they will give him a chance in the fall. Really, fellows, I feel I'll not be contented unless he goes with us through the Normal, and I-I'm willing to see the board, if-"

"I'll go along," anticipated Mark Hopkins.

"So will I," said Guy Leonett.

"All right, we three will go; and now I think some of us ought to help Hal with his work this summer."

"I'll help," cried three or four.

"So will I," came from several more. "Good!" we'll put it to vote. All who will help Hal Withrowthis summer will raise their hands!"

Up went twenty-four hands.

"That's jolly," said Charlie; "all will help."

The three who agreed to see the board volunteered also to call on Hal and tell him what they had done. They then agreed to meet at old Haworth the next day to assign to each his part, if the scheme was practicable.

Just then the examining board came out of the school-room, and the committee waited on them immediately Charlie being spokesman. Their story was well received, and very gladly did they offer to give him another trial in the fall. When the boys heard this they cheered the hoard to the echo, and you could have heard Cal Carter above all the

Then the committee went to see Hal His eyes were red from crying, and when he first saw the boys almost a bitterness settled around his mouth. After several unsuccessful attempts Charlie told him what they had done. He seemed stunned for a moment, and then rushed upon Charlie, and, embracing him, wept upon his neck. This was more than the boys could stand, so after hastily promisng to return next day they left him.

"I don't see how we could have been so thoughtless-yes, so eruel-to Hal," said Mark, after a long silence. "He's a royal fellow. I tell you nothing shall interfere with my time for teaching

"Nor with mine"-"Nor mine," replied the others.

The end of the vacation was night Faithfully had Hal worked with the assistanco of the other boys, whom he in turn helped in many other ways. They had reviewed all the work of the year, and had studied together many new and interesting subjects, so that the vacation was the happiest they had ever spent. The examining board again met the students. The same president arose, and amid the cheers of the boys, announced that Harry Withrow had very creditably passed his examinations.

The end of the Normal course had come. The same examining board was present, and although the class was very first declension, and when I laughed he much larger, the same twenty-five boys went back to his desk. He never asked from Haworth sat close together near me to do anything after that. At first the front of the chapel. The same president arose. In almost breathless anxiety the boys awaited the name of him who was to lead their class. "Harry Withrow," called the president. Their enthusiasm could scarcely be restrained. He was the one they had all hoped would win the honor, for they felt they helped to secure it for him.

Commencement day arrived. Hal was last to speak. His subject was "Practical Sympathy." He spoke of the comfort springing from sympathy; some expressions of sympathy shown by great men; Christ, the great Sympathizer; but when, at the close of his speech, he feelingly, yet modestly, told of the practical sympathy shown him by his class, ago showed up a worse case than the to enter deeply into twenty-four true a dry eye could be seen in that large assembly.

The Haworth boys in the class of '75, twenty-five in number, all made useful men. There are only twenty-four now. A fresh grave was made not long ago in the cemetery. A monument has just been erected-"Rev. Harry Withrow,

"Why, I believe if we make a full creeted by his Haworth classmates," is carved upon it. It stand just at the place where Charlie Thompson saw him weeping over his mother's grave. They lie side by side. Each year these boys now men have held a reunion. They expect to hold another when he, who was the true cause of an unusually close band, shall be present. That reunion will be held when they are "All Trans. ferred."-J. K. R. in Our Youth,

An Author's Garden.

In an old mansion, built more than a century ago, but still in perfect repair just outside the little Connecticut village of Winsted, lives Rose Terry Cooke. The old manse is situated on a sloping hill, giving an extensive and beatiful view of the Connecticut valley, with the mountains of Colebrook and Hartland in the distance. A feature of the house is the old fireplace, capable of holding a good-sized wagon-load of wood that reminds one of the days of our grand. fathers. But the most attractive portion of Mrs. Cooke's home is the carefully-kept old-fashioned garden which surrounds it. The flower-beds are filled with hollyhocks, white roses, London pride, sweet peas, geraniums, phlox, touro'-clocks, honey-suckles, trumpet vines -in fact a veritable picture of a garden of the olden times. Mrs. Cooke's flowers are her chief delight, and upon them she devotes that portion of the time not given over to literary work. She rejoices in the bloom and fragrance of the flowers, and is never happier than when, with water-pot in hand, she is sprinkling her "pets," or weeding out some stray grass that seeks the shelter of her plants. Along the farther end of the garden winds a small river, which owing to its wild vagaries, has been called the 'Mad River." At another end of the premises is Mrs. Cooke's vegetable garden, and this receives an equal share of her attention. She enters into the true spirit of her old-time Yankee garden, and the chance passer-by will, if he looks, frequently see, in some secluded part of the garden, the pleasant queen of this attractive realm sometimes absorbed in a book, while now and again she will be complacently admiring the results of her horticultural skill .-Brooklyn Magazine.

Quarterly Conference Appoint-

	ments.	
WILMINGTON	DISTRICT-THIRD	QUARTER.
Du Georges.	No.	27 28
Delaware City	, 44	28 29
Red Lion,	4.6	28 29
New Castle,	**	28 29
	CHAS. H	LL, P. E.

EASTON DISTRICT-THIRD QUARTER. 27 28 28 29 27 28 Middletown. Townsend, ** JOHN FRANCE, P. E.

DOVER DISTRICT-T	THIRD QUAR	rer.	
Leipsie,	Dec	5	4
Dover,	**	5	2
Camden,	**	12 1	
Magnolia,	4.6	12 1	
Wyoming,	4.		iā
Felton,	**		18
Frederica,	4.6		20
Milford,	44		25
Houston.	14	26 2	
Harrington,	66	26 2	
Lincoln,	Jan	2	i
Ellendale,	44		ī
Milton,	"	$\frac{1}{2}$	ŝ
Nassau,	**		s
Lewis,	**		ŏ
Millshoro.	**		5
Georgetown,	**	16 I	
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Church Creek,	44	23 2	14
Beckwithie	- 11		9
Cambridge	**		8
Vienna.			7
Hurlock,	Feb	6 6	7
East New Mantes	**		7
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rreston.		10 1	1
Potter's Landing	**	13 1	8
Dullafille	"		
Denton.	**		9
Farmington	"	20 2	1
Greenwood		27 2	0
Bridgeville	46	27 2	0
Callestown	**		8
Cannonia	Mar	6	5

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.

Cannon's,

T. O. AYRES, P.K.

The Sunday School.

John's Vision of Christ.

LESSON FOR SUNDAY, NOVEMBER 28th, 1886, Revelation 1: 4-18. [Adapted from Zion's Herald.]

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

GOLDEN TEXT: "I am he that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1: 18).

1. John.-There was a "John the Presbyter," and many other Johns in the church at this time, but only one who would call himself "John" without prefix or suffixthe beloved disciple; "just as a king or queen, as representative persons in a nation, will sign by their Christian names only, but not any other besides." The seven churchessee verse 11. In Asia-proconsular Asia, part of western Asia Minor (Phrygia, Mysia, Caria, Lydia). Grace be anto you (R. V. "grace to you") and peace—an apostolic and epistolary benediction or salutation. This Book may be regarded, in fact, not merely as a series of Epistles to the seven churches alone, but as an Epistle to the universal church including these. From him which is . . . was . . . and is to come. This divine title is, in the Greek, as immutable as the idea which it expresses, standing in the nomitive after the preposition, and not submitting to the usual grammatical rule of inflection. The words are a noble reminder of Him who is "the same yesterday, to-day and forever," and whose everlasting arms are round about His faithful ones. Which is to come. - This is the key-note of the Book, sounding through it from the first to last. From the seven Spirits . . before his throne-that is, "the sevenfold Spirit who is single, indeed, as to His nature, but sevenfold in His gracious energies."

2. From Jesus Christ . . . faithful wilnesstestifying what He heard from the Father, confirming His testimony by miracles and by a sinless life, and scaling it by His death. First-begotten (R. V., "first-born") of the dead-"first-fruits of them that slept;" the First to rise, in the sense of not dying any more. Prince (R. V., "ruler") of the kings of the earth-King of kings, Lord of lords; reaching His high dignity not by the tempter's way, but by God's. Unto him that hath loved us (R. V., "that loveth us")-a love not exhausted by any past act of sacrifice; a love present and never ceasing. Washed us (R. V., "loosed us") from our sins in (R. V., "by") his own blood-purchased our redemption and freed us from the crushing burden of our sins, by His passion and death.

6. And hath made us kings-R. V., "and he made us to be a kingdom;" that the saints "shall reign upon the earth" is a prominent teaching in this Book (5: 10; 20; 4, 6; 22; 5). Priests unto God and his Father-R. V., "to be priests unto his God and Father;" kings over men, priests unto God. Hence no temple is needed, for all the redeemed are priests and constitute a temple. To him be glory and dominion (R. V., "the glory and the dominion") forever and ever .- Trench calls attention to "the prominence which the doxological element assumes in the highest worship of the church. We can make our requests known unto God; and that is well, for it is prayer; but to give glory to God, quite apart from anything to be directly gotten by ourselves in return, this is better, for it is adoration; but it is rarer also, no less

7. Behold he cometh with clouds (R. V., 'the clouds")—a frequent description of the manner of our Lord's second advent, and impressing the terrifying aspects of that coming rather than the joyful. Says Trench: "The clouds are the symbols of wrath, fit accompaniments of judgment (Psa. 97: 2)." Every eye shall see him .- From the drama of judgment there will be no absentee. Willing or unwilling, the gaze of universal humanity will be riveted upon the great white throne and upon Him that shall sit thereon. They also which pierced him.-His real crucifiers. and all who since have crucified Him by their sins. All kindreds of the earth shall wail because of him-R. V., "all tribes of the earth shall mourn over him;" a vivid description of the lamentation of those nations which have rejected God, when summoned to judgment. Even so, Amen-not the apostles', but God's attestation to the truth of the prediction just uttered.

8. I am Alpha and Omega (R. V., "the Alpha and the Omega")-the first and last letters of the Greek alphabet, and therefore including all, and excluding every other. He is the whole alphabet of existence and power, none before Him, none to come after Him. The beginning and the ending-omitted in R. V.; probably inserted here from chap. 21: 6, where the words belong to the text. Saith the Lord-R. V., "saith the Lord God." The Almighty-not simply, the great I AM, but likewise the All Powerful.

9. Who also am - omitted in R. V. Brother -a warmer, closer term than apostle. Tribulation, kingdom, patience of Jesus Christ (R. V., "which are in Jesus").—See Acts 14: 22. The order of the words is significant: "Tribulation," which is the lot of Christ's followers in the world, prepares the way for the "kingdom"-"if we suffer, we shall also reign with Him;" but the "kingdom," not being at once attainable, "patience," or endurance, is needed. The isle called Patmos -one of the Sporades, southwest of Ephesus, now called Patino, about twenty-five miles in circumference. For the word of God . . testimony of Jesus Christ .- Early Christian writers state that John was banished to Patmos by Domitian on account of his faith, and released by Nerva; and with this the text agrees. But some modern writer suppose that he went to Patmos voluntarily to preach, or was directed there by a spiritual impulse, in order to receive the Apocalypse.

10. I was in the Spirit - referring not to the habitual condition of believers who are "led by the Spirit," who "walk in the Spirit," but to an exceptional, ecstatic condition. St. John was in a state of trance, his natural faculties being suspended in their use, and a connection with the world of spiritual realities established (See 2 Cor. 12: 2-4) On the Lord's Day-already hallowed by Christians in place of the Jewish Sabbath. Heard behind me a great voice.-Not suddenly does the vision burst upon him; a trumpet-like voice precedes it (Psa. 29: 3-9; 68: 33; Num. 10:

11. I am Alpha and Omega, the first and the last-omitted in R. V. What thou seest-the revelations about to be made. Unto the seven churches.-There were other and equally as flourishing churches in proconsular Asia as those here specified, but the "mystical number of completeness" indicates that not merely the seven, but the universal church militant in all time, were addressed; further, in these seven were to be found those errors which need most often to be rebuked, and those virtues which need most often to be encouraged. Unto Ephesus—the capital Ionia and the metropolis of Asia, famous for its wealth and culture, and the celebrated Temple of Diana; the scene of St. Paul's labors for three years, and also of St. John's, after the destruction of Jerusalem. Smurna -also an Ionian city, rich and beautiful, and disputing with Ephesus the primacy. It was destroyed by an earthquake in A. D. 177, but was afterwards rebuilt. No mention of a church there is found in either the Acts or Epistles, but one was doubtless founded there at an early date. Polycarp was Bishop of Smyrna, and suffered martyrdom there. The present population is about 150,000, and the city is an important missionary centre. Pergamus (R. V., "Pergamum")-a celebrated city in Mysia, called by Pliny "by far the most illustrious city of Asia;" famous for its worship of Æsculpius, its vast library, and its splendid shrines dedicated to Zeus, Athene and Apollo. One of Alexander's successors made Pergamum his capital. Thyatria-a Macedonian colony, between Pergamum and Sardis, not especially distinguished. The church probably took its rise from Lydia, "whose heart the Lord opened" to attend to the teachings of Paul. Sardis-the ancient capital of Lydia, the kingdom of Cræsus; situated on the side of Mount Tmolus, and on the river Pactolus. Philadelphia-built by Attalus Philadelphus, B. C. 158-138; a Lydian city, about thirty miles southeast from Sardis; frequently visited by earthquakes. It still exists, and contains about twenty-five churches. Laodicea-a Phrygian city, on the river Lyens, and near Colosse; celebrated for its wools. 12. Turned to see the voice. - Here the Voice

is personified. Having turned .- R. V., "being turned." Seven gold candlesticks - Not the seven-branched candelabrum, like that of the Temple, but seven separate candlesticks, giving the idea that while the Jewish church was one-the church of a single people-the Christian church, though one in the unity of the Spirit, is many. Golden-the rarest, costliest metal, and from its use in the Temple, the most sacred in its associations.

13. In the midst . . . candlesticks-surrounded by them, indicating His perpetual preseuce with the churches. One like unto the (R. V., "a") son of man-a human shape; but, unmistakably the Son of Man, although the Greek does not so state it. Still, the article is frequently omitted before such phrases as "Son of God" and "Spirit of ably in our history at that period, I had God," and its omission in this case does not necessarily exclude the rendering of the Authorized Version. Clothed with a garmentthe priestly or royal robe. Girl about the paps. -R. V., "girt about at the breasts." The position of the girdle indicated the character or occupation of the wearer. For toiling or running it was put around the loins; for quieter, calmer movements, as in the case of the priests, the place was higher up, about the breasts.

V., "white as white wool")—symbolizing purity and glory, not age. Eyes as a flame fire-denoting not simply penetration, ability to look through and through the bearts of men, but rather, indignant, consuming wrath. As in the classical writers, so also in the Scriptures, fire is a symbol of anger, and especially the symbol of the divine anger against sin. See chap. 19; 11, 12, where the same words occur, in the description of Christ "as a man of war coming forth in His anger to make war upon His enemies."

15. Peet like fine (R. V., "burnisbed") brass.-Old Testament imagery (see Ezek. 1: 7; Dan. 10: 6), and symbolizing here, probably, Christ's irresistible power to trample down all opposers. Uncovered feet, as herewas a priestly custom. No mention is made of any covering for the feet of the priests in the instructions given by Moses. As if they burned in a furnace.-R. V., "as if it had been refined in a furnace." Voice as the sound (R. V., "voice") of many waters—an image drawn from Ezekiel (1: 24) rather than Daniel, whose delineation John has thus far quite closely followed. This powerful voice is significant of the overwhelming rebukes which Christ's enemies may expect

16. In his right hand seven stars-a wreath or garland of stars. A "star" is the symbol of lordship or authority. Those who turn many to righteousness are to "shine as the stars." Hence, as we might expect (see verse 20), the "stars" are the "angels," or bishops, of the seven churches. They are held in His hand, and none shall be able "to pluck them out of His hand" (John 10: 28). Out of his mouth went (R. V., "proceeded") a sharp two-edged sword. -The Thracian sword, as the word indicates, was a formidable weapon. It is here said to proceed from the mouth because Christ's weapon was His Word. With this He overcomes the world and fights against His enemies. By the sword of the mouth His servants are to conquer. See Isa. 49: 2: "He hath made my mouth like a sharp sword:" see, also, Eph. 6: 17; Heb. 4: 12. His countenance as the sun shineth in his strength-meridian, dazzling splender. No higher symbol was possible than this of the unclouded sun. His followers, too, according to His promise, shall be "like Him," and "shall shine forth as the sun" in the kingdom of their Father.

27. Fell at his feet dead (R. V., "as one dead")-not in homage; the glory was too effulgent, too intolerable, the contact of the human with the divine was too overpowering, and mortal endurance reached its limit. Laid his right hand upon me-restoring strength and life. Fear not .- See Isa. 6: 7: Dan. 10: 12; Matt. 17: 7 Iam the first and the last-referring to eternal existence. The same words are three times used in Isasah, and applied to Jehovah.

18. I am he that liveth-R. V., "am the Living One:" the Life. Was dead-became dead; humbled Myself to taste of death. am alive forevermore.-Death was brief. I laid down My life, that I might take it again. Henceforth and forevermore I am the Living One, perpetually existent, and the source of life to all. Amen-a solemn seal to the affirmation. Have the keys of hell and of death (R. V., "Hades") .- To have the keys is to have power or control, the right to enter or to close, to admit or to exclude. Death and Hades are here conceived of as a place of durance, or a dungeon-house with bolts and bars. Hades is simply the domain of the dead, in its widest extent. Christ has entered it, and burst its bonds. Emerging as Conquerer, to Him as the Resurrection and the Life has been committed the guardian-

Snow Hill District, 1861-1865. REV. ADAM WALLACE, D. D.

No. 65.

In the preceding 64 letters published in the Peninsula Methodist, since the month of February 1885, I have given somewhat consecutivel,y and in detail, the incidents of my itinerant life beginning at Snow Hill Circuit, June 1847. Up to the session of the Philadelphia Conference of 1861, and the event referred to in my last communication-my appointment so unexpectedly as presiding elder, the youngest probtraveled nine circuits in the following order: Snow Hill, Laurel, Annamessex, Princess Anne, Cambridge, Lewes, Northampton, Georgetown, Salisbury, and Princess Anne the second time. These were so situate, that I became familiar with all the other charges, by interchange and travel, and if, as the Bishop re-14. Head . . . hair . . . white like wool (R. | me, a general knowledge of the ground | four years, turned out to be no insignifi- | enough. marked in explanation about appointing

fice, I had it.

No appointment for my thirteen years of service however, had been received with such reluctance as the last. I used to lie awake of night thinking over the names of older and stronger men who might have been entrusted with this responsible work. The time was critical. The war was opening upon us. Recruits were flocking from our territory to enroll themselves under the flag of secession. Rebellion in spirit was about as ripe in some sections of Delaware and Maryland, as when the first gun was discharged at Fort Sumpter, and over all our Virginia work the cry was "to arms!" in resistance to the authority of the National government.

I must apologize for repeating a remark made to me when remonstrating against the position, on account of my youth and unfitness, and I do it solely as a hint to the younger ministers of the present day: "Brother," it was said to me, "your course as a junior and preacher in charge has been watched, and your record is tolerably well known. You have done the work assigned you without complaining, and with all your might. You never bored an elder or bishop about your appointments, but magnified the least of them with cheerful acceptance, and now when a man is needed for an unwelcome emergency-it may be for self immolation for the sake of the Church, it is no small honor that you have been selected. Those who know you confidently, believe that you will do your best, as you always have done, therefore go forward and play the

To all this without affectation I could honestly say "amen," and whatever of darkness and uncertainty hung over the future, as an obedient son in the gospel, I met the demand-

"Mine not to reason why; Mine but to do or die.

Looking over the list of charges, I found twenty on the District, all but one well supplied with devoted pastors, mostly younger men in the work than myself, yet I had a few brethren of age and long experience to whom I could resort for counsel in the perplexities which environed us at the time, The Elders on the upper Districts were Drs. Bartine, Hodgson Thompson, and Quigley, and Rev. Joseph Mason. There were but two changes during the quadrennium-Castle, in place of Dr. Hodgand W. L. Gray who took the Reading District at the expiration of Dr. Thomp-

Of older ministers I had Revs. James A. Massey, James Hargis, John Edwards, Abram Freed, V. Smith, and H. Sanderson. About of my own grade, we included John Hough, J. B. Merritt, J. W. Pierson, T. W. Maclary. John Dyson, Wm. Rink, G. A. Phœbus and | friend, warned me, that it would not "go A. M. Wiggins. Still younger, but in down" if I kept on praying for "old charge, W. F. Talbot, T. L. Poulson, C. | Lincoln" and his administration. W. Ayres, W. T. Quinn and E. G. Ir- But," I replied, "it is my duty and win. Following these, were T. S. Hodson, Wm. Trickett, T. L. Tompkinson, | confusion, to do so steadily." J. M. Turner, J. O. Sypherd, W. H. Formosa, Jas. H. McLaughlin, D. D. Hudson, C. F. Sheppard, W. W. Redman, Thos. F. Plummer, C. H. McDermond, and J. S. J. McConnell, the latter traveling his first circuit, and so young, that they kept him under the Elder for two years. Twelve out of this list have finished their course.

The first Quarterly Meeting on my plan was Salisbury, and whatever trepidation I felt in assuming the novel position assigned me, Rev. Vaughan Smith met me so cordially, and prayed for me so effectively, that memorable Sunday morning at Rockawalking, I was enabled to go on my way rejoicing.

From the start, I thought it a good plan to go in for lively love feasts, and the fact that I was permitted to attend and enjoy one of these occasions every Sunday morning, with the exception of a few weeks about Conference time, for

was a desirable prerequisite for the of- cant item in the sum total of my official success. I shall try and not forget, in the course of my narrative, to make due mention of these gladsome and reviving seasons, whether held in old country churches of historic renown, or in the towns and villages, where despite a little more stiffness and formality, we yet kept up the old fashioned fervor of an occasional shout.

> Soon after Conference, hearing of some trouble down in the neighborhood of Asbury, on Annamessex Circuit, I hastened to that point and never left the ground until the breach was healed by a compromise which saved to us an important church and large congregation. The difficulty I think, lay between Rev. H. Sanderson and the leading members, among whom, first and foremost stood Capt. Hance Lawson. An emisary of disturbance had been going about among the people while the preachers were absent, and the first thing we knew, Asbury was about to throw off its allegiance to the Philadelphia Conference. Bro. Sanderson stood firm as a rock at his post of duty, and matters had reached a crisis. I held a consultation with the brethren, which, however, settled nothing. Then, as an old friend, I obtained an invitation to stay over Sabbath and preach. While preaching I referred to the rebellion then breaking out, and put the question to a crowded impulsive congregation, whether it was seemly for them to discard the flag of their country or the church of their fathers' and mothers'? This touched their sensibilities. They put themselves on the side of loyalty, and making Asbury a station, I left Bro. McDermond the junior preacher with them as their pastor. As a peace measure, Bro. Sanderson consented to this arrangement, and at great labor took care of the balance of the work. Before his time to leave, every single opponent he had at the start, came round to his side of the question and became his friend Bro. McDermond did his work admirably, and old Asbury, and those brave fellows, the Lawsons, remained stendfast amid the storm.

I suppose there is hardly a member of that prominent station to-day, except Capt. Hance, and he has probably forgotten all about it, who knows how near it came to a total disruption with constituted authorities in 1861, all through the machinations of a troubler in Israel whom I need not here name.

Another important charge on the District, when the time came round for my visit, exhibited unusual restlessness over the simple fact that the Elder and some of his preachers "prayed for the president." The president just then was Abraham Lincoln, a name upon which maledictions were heaped in private and public. The preacher, who was a bosom

yours, in the teeth of all this clamor and

Said he, "I will not do it, except to ask the Lord to convert him and take him to heaven as quickly as possible."

This turned the laugh against me at the dinner table, but as soon as I had a chance, I took that beloved brother aside and informed him that his remark had in it the elements of treason, was contrary to the Discipline, offensive to the spirit of the Methodist Episcopal Church, and I would not tolerate it in any preacher on the District.

"What can you do?" inquired the now serious brother.

"I can, and will, God helping me," said I, "arraign every disloyal man of you, and try to find others to fill your places."

That settled the case with him. He took a different view of the matter, and through thick and thin stood by us, and is with us yet. But this letter is long

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Peninsula Methodist Sent Free.

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

We are glad to learn by a note from Rev. J. E. Kidney, Kent Island, Md., that his health is not so seriously impaired as was stated in an item published in our paper last week. He writes, "While I am somewhat broken down in health and worn down with hard work, I think after a little rest from my revival labors, I will be able to go on with my work. Excepting two weeks, I have preached three times every Sunday, and almost nightly in revival meetings since the middle of September."

The paragraph in last week's paper reporting a revival at Centreville, should have located it at Kent's Island.

Chaplain McCabe offered in the general Missionary Committee a resolution which was carried by a rising vote, that our Missionary motto for 1887 shall be "A Million for Missions, from collectious only."

In this year's total, there are \$21,577, 89 credited to sundry sources other than Conference collections, and \$133, 958,21 received from legacies; so that to reach a million next year, "from collecwe must make an advance in '86-'7, \$20,850,21 greater than we made in '85-6. While there are, no doubt, abundance of means and a growing appreciation of the work, it is well needed to secure the desired result. To march to the music of our enthusiastic leader, and toe the line, as he lays it down, it will be necessary for all who have done well, to do well again, and for any body, or for any thing, except to botter. As liberal giving, as was exercised last year, will leave us nearly \$164. 600 short of the million. Wilmington Conference' advance of \$2,142,99 in '86 will have to be repeated in '87 with at least \$300 in addition, making an increase in this collection of some \$4,500 in the two years. As it can be done, and ought to be done, let us resolve, it shall be done.

A Sore Affliction.-We are pained to learn of the great sorrow that has come to the home of our brother, Rev. Joseph S. Lame, of the Philadelphia Conference, and his excellent wife, in the death of their only son, in the 24th year of his age. He was a graduate of Pierce Business College, and was a candidate for Congress on the Prohibition ticket in the recent election. Converted in childhood, he maintained a consistent Christian walk throughout his brief career. A few days before his death, he

Charles Francis Adams, grand-son of John Adams second President of the United States, and son of John Quincy Adams the sixth President, died in Boston, Mass., Sunday last, in the 80th vear of his age. He served five years in the Legislature of his native state; was candidate for the Vice-Presidency on the "Free Soil" ticket with Martin VanBuren for President in 1848; in 1858 he was elected to Congress; in 1861 was appointed Minister to England by President Lincoln; and in '71-2, was a member of the High Joint Commission to settle the respective claims of Great Britian and the United States growing out of the civil war. Mr. Adams leaves four sons and one daughter.

American Shakers, who number about ,000, are worried over their own wealth. which is valued at about \$12,000,000. The Elders begin to feel like monopolists, and that the possession of so much property is contrary to the gospel scheme, which they desire to follow. This is a distress for which remedy ought to be easy .- Nashville Christian Advocate.

This question of the proper disposition of large wealth, distresses more people than the "American Shakers." An eminent example is that of the late A. T. Stewart, who, after spending his life of three-quarters of a century in accumulating his millions, finds himself utterly incapable of any satisfactory disposition of his estate; and, apparently in sheer desperation, commits it to a friend, to do with it what he could not do himself. Moral first, there is a limit to innocent accumulation. "Let your moderation be known unto all men."

Second; After providing with wise liberality for "his own, and specially for those of his own house," let the rich man recognize his obligations to the great God, who "giveth power to get wealth," and make to himself "friends of the mammon of unrighteousness," by distributing the rest of his substance to relieve his needy brethren, who are shivering in nakedness grovelling in ignorance, or degraded and miserable in the slavery of sin. "Ye have tions only," the church will have to give the poor with you always, and when-\$160,407,63 more than was given in the soever ye will, ye may do them collections this year. This means that good." What a harvest of material, mental and moral results, might our men of large wealth gather, by liberal sowing, in the founding and maintenance of schools, churches, and the various elecmosynary institutions, that civilization, to have a just apprehension of what is enlightened by the Gospel, devises, for the melioration of suffering humanity! One million for missions from more than a million people, and two hundred millions in one man's hand, doing so little swell the immense aggregate!

Well would it be for both giver and recipient, if this wise seed-sowing were not deferred to the end of life. Far better to scatter seeds of kindness as generously as we are able, all along life's pathway, so that we may have the joy, not only of the sowing, but also of the early reaping.

Ex-President Arthur.

This distinguished citizen died at his home in New York city, Thursday morning, the 18th inst.

Chester Alan Arthur, 21st President of the United States, born in Franklin Co., Vt., Oct. 5, 1830, was the eldest son of Rev. Dr. William Arthur, a Baptist clergyman, specially eminent for his historical and antiquarian researches. Graduating with high honors from Union College, N. Y., in his 19th year, he at once began the study of law, and in told his parents that the end was near, four years was admitted to the bar. His

others who have no hope." Our be- cessful management of a case, in which reaved brother and sister will have the a decision was secured, by which the inwarm sympathy and earnest prayers of famous Fugitive Slave Law was declared many friends, who remember their ser- inoperative in the free states. Soon afvices on the Peninsula in other years. ter he gained a suit in New York city, To such as live for Christ, "to die is by which the right of colored people to ride in the street cars was finally decided.

He identified himself with the Republican party from its start, and during the war of the Rebellion, was a most efficient officer in the Union Service. Though but thirty-one at its beginning, he was equal to the large demands made upon him; and under his supervision nearly 700,000 New York soldiers were sent to the front better furnished than those of any other state. In these large trusts, General Arthur's honor was above suspicion. From 1863 to 1877, Mr. Arthur devoted himself to his law practice. From 1871 to 1878, he was Collector of the port of New York. In 1880, he was nominated for the office of Vice-President of the United States on the Republican ticket, with James A. Garfield for President; after serving six months as President of the Senate, he was called to assume the duties of the Chief Magistra by of the Nation, in consequence of the untimely death of the lamented Garfield, Sept. 19, 1881, by the hand of an assassin. At the end of his term, he retired to private life. In the national Republican Convention in 1884, he received on the first ballot within fifty-six and a half as many votes for the Presidential nomination, as Mr. Blaine.

In 1859, Mr. Arthur married Miss Ellen Herndon, daughter of the gallant Lieutenant, who went down with the steamer "South America," remaining at his post to the last. She died in 1880, leaving a son and daughter, who survive their parents. Mr. Arthur was an attendant of the Protestant Episcopal Church-

His funeral, Monday the 22nd, was impressive, in the absence of all display. President Cleveland and his Cabinet, Ex-President Hayes, and other dignitaries in the civil and military service of the Nation, with a vast concourse of private citizens attended his obsequies. His remains were buried in Rural Cemetery, Albany, N. Y.

Rev. Dr. Fitzgerald, of the Nashville Christian Advocate, disputes the accuracy, of what Brother Cornelius reports, in the Baltimore Methodist, as his criticism on the conduct of the Church South towards the "Colored Methodist Church of America;" and, after the manner of the men of this world, strikes back. He says. "The M. E. Church South acts in good faith to the colored people, and does not collect money in their name, and divert it to uses for which it could never be raised, except under a color of plea in their behalf." Evidently our good brother of the Nashville, must have written this fling at the Methodist Episcopal Church more in the heat of temper, than in the light of calm judgment. The imputation is not deserved, and is unworthy the intelligence of the distinguished gentleman, who edits the Southern Official, in Tennesce. The facts are, that moneys collected in the name of, and for the benefit of Freedmen, were applied exclusively to them, from the origin of the Freedmen's Aid Society, until a change of policy was adopted by the General Conference, six years ago. Since then, without changing the name of the Society, its scope has been extended, to include the work of the M E. Church among the whites of the South; and all the moneys since raised, have been collected and administered in perfectly good faith; with full knowledge on the part of the contributors and beneficiaries, that Freedmen's Aid collections were for the benefit of both classes of our people. The Methodist Episcopal Church has no need to make collections upon false pretenses; and our brother, Dr. Fitzgerald, must have been sadly off his balance, when he suf-

slip from his pen. We shall confidently look for him speedily to make the amende honorable. "We be brethren"

Faith Triumphant.

In "John Conscience," a late publication from our Book Concern, noticed in another column, occurs a beautiful incident, illustrative of the power of faith in a youthful Christian. Mr. Conscience, a wealthy manufacturer, has an only daughter, the loveliness of whose early womanhood is enhanced by her earnest and practical piety. In his unspeakable loneliness, by reason of the death of his wife, the father finds in this daughter, the angel of his home. But to his consternation and extreme anxiety, he soon discovers unmistakable indications of her rapidly failing health. Everything that wealth, as the servant of love, can secure for alleviation or remedy, is placed at the service of the precious invalid. The judgment of the best physicians advises a sojourn in Italy, or the South of France. The dying girl shrinks from the fatigue of the long journey, and prevails upon her father to allow her to remain at home. "The climate of heaven will suit me better, father, than any clime of earth. My doctor says, Italy, or the south of France; but the Great Physician tells me, that heaven is far better; and I don't fear the journey, father. It is a long way to Italy, but it does not seem far to heaven. My greatest pain will be to part with you; but it will not be long. I would rather go to heaven, than to Italy. There is one love in my soul that fills it-the love of God; but that love takes in all the precious gifts which God has given me; and what have I on earth so precious as my father!"

A fierce tempest is impending; she desires to gaze upon the scene of awful grandeur; "I can look out calmly on the storm, and I would like to watch it. I feel quite safe in the protection of His power. The lightning cannot touch me without His bidding. If not a sparrow fall without my Father, will He let me fall, think you?"

"But the sparrows do fall, my child, and if the forked lightning touched you! what then?"

"I'm not afraid; if God call me home by the quick touch of the lightning, or the slow hand of consumption, it will be all right. I hardly think I have a choice as to which way, to enter my eternal home. All my concern is to have Jesus with me. If He be with me, the path through the valley homewards, whether longer or shorter, will be safe for me."

"I think," said a friend, "you have no more fear of dying than of walking into the next room."

"Why should I fear? Death has no sting for me, the grave no victory; and, without sting or triumph, death casts done my people, and after you have my Father's House. When I pass that shadow, I shall cling all the closer to Jesus; I shall see the last enemy under my feet."

Our friends will be glad to know that Chaplain McCabe is on his feet again, and planning, and singing, and lecturing for large achievments for God and Methodism. He delighted a large audience in Elkton, Md., last Monday evening, with his most thrilling lecture on the "Bright side of Life in Libby Prison." He was the guest of F. A. Ellis, Esq.

Touching Extracts.

A few extracts from the address of Mrs. Jas. Carey Thomas, President of the W. C. T. U., of Maryland, at the recent Annual Convention of the Union in Baltimore, will, we think, interest the readers of The Methodist, and lead some of them into a better understanding of the purposes of this organization.

As I have looked into your faces, during the convention, dear sisters of the Maryland Union, I have thought of

fices you are making day by day in you own homework. I have felt that I have been surrounded by a band of heroes one of whose leaders it is an honor to be Wo are, all of us, very busy women, and would not be here to-day, if it were not that there is work to be done, and we feel that we are called of the Lord to do it. We heard the bitter cry of other women, and of hundreds of little children who are suffering for no sin of their own, but because some one whom they love has been burned into a demon. "We could be happy if it were not for the drink," they moan. "Such a good husband, so loving and tender, if it were not for the drink," is the cry of the wives. "Our father was such a good father until the drink came," sob the little children. "My boy was the joy of my heart, until he took to drink," says the broken-hearted mother. We have heard this with infinite variations of heart breaking sorrow, so long, so often, that we are at last convinced that the drink must be gotten out of the way, and we have set ourselves to do it.

We are here to lay our plans for a year of hard, earnest work in this direction, and we propose to work as many years as it may take to accomplish our object. We know that we are working for the good of the State and for the good of the liquor-seller when we turn our attention to the abolishment of the saloon, and everybody knows that the hour when the liquor saloons of Mary. land shall be closed forever will be the hour of deliverance for the tempted ones and their victims. We can therefore work with an easy conscience and address ourselves to finding out the best methods to ensure success. What ought to be done, is to have the constitution of our State amended, prohibiting the manufacture and sale of intoxicating drinks in Maryland. Then the State would be right, even though her territory might be invaded by freebooters from without -the State would be doing what she could to protect her children. Surely a free commonwealth in this Christian country ought to be able to take as noble a stand as the Island of Madasgasear, so recently rescued from heathen darkness.

About a year ago, the queen Ranava-

lona, issued a decree prohibiting, in the most summary manner, the manufacture and sale of rum. She made the penalty for each offence, two pounds and ten oxen, and if one of her subjects were found drunk with rum, he should be fined twenty-eight shillings and seven oxen. The French liquor dealers waited upon the Queen, and urged that they must be compensated for their loss, she listened to them with dignity and then said. "Go home, and consult among yourselves, consider the wrong you have compensated them for the injury and ruin inflicted upon them, come back and we will talk of compensation." Are you not proud of this woman who has been able to work such a deliverance for her people? We cannot reach the end quite so directly as Queen Ranavalona, but we must work for Constitutional Prohibition in every way in our power, and if it should seem best to petition the Legislature for it, let me beg of you to see to it that an overwhelming expression on the subject goes before them. In order to make our work in Maryland effective it is absolutely necessary that we shall have the state thoroughly organized by counties, with a president in each county who shall see that her county has a local union in every township if possible, these unions, shall be auxiliary to the county union and county conventions can be held where the work of the county can be considered and more efficient plans can possibly be made by state officers." The address closed with an appeal in behalf of the White Cross movement, and the but all was well. "We sorrow not as first distinction was achieved by his suction was

Conference Rews.

On Kent Island fifty-eight have been reseived on probation, sixty have professed conversion. The Sunday-school of Stevensville M. E. church are making preparation for a Christmas entertainment. The congregations are large and attentive.

An interesting revival is in progress at Blackiston's church, on Millington charge, R. K. Stephenson, pastor. There have been twenty-six conversions to date, and the interest is increasing.

HUBLOCK.-The meeting at Washington M. E. church is progressing finely. Six conversions to date, and other penitents, whom we hope to see saved this week, for next week we go to Cabin Creek. Pray for us.

G. F. H.

NEWABK, DEL.—The meeting at Wesley, on this charge, closed last Monday night. There was no great excitement, but a steady interest from the first, and one that followed the pentients to their homes, as is evinced by the fact that 6 were converted at home, after seeking Christ at the altar. We have 22 accessions as the result of the meeting, and the church is very much quickened and encouraged. The church has been at a low ebb for several years, and a meeting was called in the early spring to consider the question of closing it up, the majority voting against it. Several substantial families have been added to the church, and altogether, the outlook is hopeful.

C. W. PRETTYMAN, pastor.

At the recent convention of the Woman's Christian Temperance Union of Maryland, Mrs. Ada C. Jewell, wife of the Rev. I. Jewell of Rising Sun, Cecil Co., was elected superintendent of organization for the Eastern Shore. Places in that section desiring to organize Unions, are invited to confer with Mrs. Jewell.

A revival of considerable interest is in progress at St. George's, on Frankford charge, S. N. Pilchard, pastor. Twenty-two have professed conversion to date.

HURLOCKS .- The good work is still going on; 18 conversions at Washington, 12 during the past week. The brethren at Cabin Creek, are very generous indeed. Last year they came in last in the revival efforts, and this year they are last again of the three churches. Notwithstanding this, they tell their pastor to go on with the good work at Washington, until it is finished Cabin Creek is the church which we purchased of the Baptists, and it is in excellent spiritual condition. The Monday night class has been well attended all through the summer. Last night I was with them, and a glorious time we had. They have a perpetual revival.

Last Sunday moaning Rev. F. E. Williams, son of Rev. T. S. Williams, of North East, Md., now in charge of the Chesapeake City public school, supplied the pulpit of the Elkton M. E. church, preaching to the gratification of a large congregation. We are glad to learn that our young brother is making a very favorable impression in his school

A revival is in progress at Secretary Creek East New Market charge, P. H. Rawlins, pastor. One conversion last Sunday night, and another last Tuesday. This church is not quite finished. Rev. L. C. Andrew is al in spirit, every one rejoicing that Bethesda assisting the pastor, and is working hard to had been resurrected, and was entering on a complete this enterprise.

Letter from Virginia.

Bishop Mallalieu's and Presiding Elder Wilson's visit to my charge last week, has given new inspiration to this important work. The Bishop preached with great unction and power, to the many that were delighted with his sermons at four of my five churches, and delivered a telling exhortation after Brother Wilson's sermon. Everywhere the people were delighted with him, and his visit here will be a lasting benediction to this section of the country. It is due to Bro. Wilson to say that he preached three sermons as interludes between the Bishop's, with such ability, that he was taken by some for the Bishop; and one went so far as to say, with such preachers, that it was no wonder that the old church was making such advance-

The Pittsville church not being fully completed, we held opening services, and secured some subscriptions to assist in completing the church. The new church at Hallwood was filled to overflowing on Wednesday at the dedication, and we were successful in raising \$182, and dedicated free from debt. Little Ebenezer, at Modestown, my beginning place when assigned to this work, was is no misappropriation of funds, no defeat

packed with delighted hearers on Wednesday of any purpose in the donor. night. Thursday morning, notwithstanding the storm, some thirty convened in the new Bishop Mallalieu church at Parksley, which is enclosed and ready for the plasterers, and after one of the best sermons preached by the Bishop, the corner-stone was laid with imposing ceremonies, over \$150 were subscribed by this little company, to assist in paying for this church. Services were held at Crowson in the afternoon, and at Onancock, (Bro. Grice's charge) at night. All this was accomplished from Tuesday p. m., to Thursday night. The brethren not only gave their services free of charge, but the Bishop contributed on his round, \$38, and Bro. Wilson, \$36, to help pay for these churches. I could write pages of interesting incidents during their visit, but must not monopalise too much of your valuable space.

A. D. DAVIS. Parkeley, Va.

Bethesda Resurrected.

The large tract of land in Cecil County, Md., granted by Lord Baltimore, to Augustine Hermen, in 1662, and named by him Bohemia Manor, in memory of his native country, includes points of great historic interest in American Methodism. Here George Whitefield made many converts by his marvelously eloquent preaching of the glorious gospel; here Francis Asbury and his associate, Richard Wright, bestowed their earliest labors, as Methodist missionaries on the Peninsula, and formed two of the earliest Methodist societies in Maryland; and here this infant cause won some of its earliest and most signal triumphs, in the conversion of the Herseys, the Thompsons, the Bouchells, the Sluyters, the Bayards, and the Bassetts. Lednum says, the first society on the Eastern Shore, was formed at Hersey's in 1772; and for this society, was built some ten years later, a log chapel, which was called Bethesda. Within this humble temple Benjamin Abbott, Freeborn Garrettson, and their heroic fellow evangelists sounded the gospel trumpet, and rejoiced over marvelous displays of saving grace. In 1837, a second building succeeded the first, and served as a place of worship for the people, until within a few years. Owing to changes in the arrangement of the appointments and the small number of attendants at this point, Bethesda has been without preaching for several years; and this historic Manor chapel seemed to have become a thing of the past.

But during his pastorate of Chesapeake City charge, Rev. T. A. H. O'Brien has been led to undertake its resuscitation. With the hearty co-operation of his people in this truly missionary work, and some aid on the part of friends upon the Manor, a neat frame chapel has been built and furnished at a cost of less than \$900. Some parts of the old oak frame, that have done service the past lifty years, have been used in the new

Sabbath last, one of the loveliest days of this lovely autumn, was the time for dedication; and when the preacher began the services at 10.30 a. m., the little chapel was filled to overflowing. After an excellent sermon by Rev. J. P. Otis, from the text, "Then Samuel took a stone and set it between Mispah and Shen, and called the name of it, Ebenezer, saying, hitherto bath the Lord helped us." 1 Sam. 7-12, the pastor asked the people for a contribution of \$150, to pay the balance yet remaining of the cost of this enterprise. In about twenty minutes \$171.56 were given, in sums from a child's gift of seven cents up to gifts of \$10. The concluding part of the service was doxologicnew lease of life for God and Methodism. With Bros. O'Brien and Otis, Rev. J. T. VanEurkalow, of Bethel charge, and the editor of the PENINSULA METHODIST were present, and participated in the exercises. Rev. Dr. Caldwell was unable to fill his engagement to preach, on account of the feeble state of his health, and Bro. Otis admirably preached in his stead

Conference Reports.

EDITOR PENINSULA METHODIST:-In behalf of the church, (Dis. Par. 87, Sec. 6) the statistical secretaries, and for the sake of correctness. I urge that collections ordered to be taken by the Annual Conferences, be reported in even dollars." As to the law, I think it reasonable, not demanding that any pastor shall supply from his own purse enough to make a fractional part of a dollar an even dollar. My experience is, that where there are several fractions, it is a simple process to add them together, and distribute the dollars thus obtained, among the collections that may be found short; then if a fraction yet remains, take a memorandum of it, and hold it over until an opportunity offers to put it to another collection. My judgment is that in this there

The law, I presume, did not happen to formulate itself, nor did it happen to appear where and as it does. I rather judge it to be the result of a clear, business conception of the fitness of things. I hope the law will stand, and that we will "not mend," but "keep the law." A Methodist preacher is to mind every point, great and small, in the Methodist Discipline. (Par. 119.)

Now, as to that large, essential and often perplexed clerical force, upon whom the church places such responsibility, viz: the Statistical Secretaries. To report fractional parts of dollars, is to demand that these secretaries shall do what, in many cases, is impossible. A number of the columns in the blanks prepared and furnished by the church, have no space for odd cents. Take for instance, form No. 1 of our General Statistics. If a given charge should pay one hundred and twenty dollars (say) and a fraction, for Conference Claimants, there is no space for the fraction. So of several other columns on the same form. These blanks rarely come under the eye of our pastors, and they consequently do not know the Statistical Secretary is shut up to just exactly so much space, and no more. Certainly these forms were prepared with an eye upon the law above referred to. As to the desire for a correct showing in our tabular work, it is, only needful to examine the totals and recapitulations, to see how easy a thing it is for a typo to make a fraction of a dollar mean so many dollars.

The Christian Advocate in a late issue, calls the reporting in "even dollars," a specimen of bad book-keeping. But I submit that a determination to disobey the law of the church, is certainly a worse form of bookkeeping, inasmuch as we are enjoined to 'keep' and not "mend" the Discipline. I I plead for the law, for the secretaries, and for everything that will insure correctness in our statistics.

LOYALTY

Letter From Princess Anne. Md.

DEAR BROTHER THOMAS: - The last week has been a time of blessing and of power to this District. On Monday Nov. 15th. Bishop Mallaheu reached Salisbury, and preached grandly to a full house at night The spirit of God was manifest, and many rose for prayer. Bro. Davis reports the Bishop's visit to the Virginia work, from the 16th to the 18th inst. In all these services, salvation, direct and immediate, was the theme, and more than 60 persons rose for prayers.

Friday, 19th. Took the early train for Princess Anne, and a team from there to Deal's Island, where the Bishop preached again, and a number of others rose for prayers. It was the plan to go from here to Holland's Island, but unfortunately the low tide prevented the boat from coming over, and also prevented us from securing one the Island, so there was nothing for us to do but to drive back to Princess Anne, where Saturday was spent as a day of rest, Bishop nearly sick with cold.

Sabbath 21th, was a great day in Princess Anne. 25 years ago, Bishop Scott preached here; since that time no Methodist Bishop has visited the place. Much depended upon this service. Our people few in number and of moderate means, have been for two years struggling to sustain themselves as a separate charge, and at the same time to improve their church building, which has cost them \$2500. \$600 was the amount of indebteduess. The Presbyterians, a rich, strong church, Rev. H. V. Voorbees, pastor, wishing to honor our chief pastor, and to aid a struggling society to clear its house of worship, closed their own church, and with their minister worshipped with us all day, generously aiding in our struggle for freedom from debt. The results of the day were financially, \$504 raised. A crowded church, and grand inspiring discourses from the Bishop. He visited the colored people and preached for them in the afternoon. The evening sermon was the third for the day, the tenth for the week, including three addresses, the thirteenth since Monday night.

While all were attended with blessing, the last was with especial power. A week with this man of God has been a great blesing to us all. Nearly a hundred persons have asked the prayers of the church, and believers have been built up and strengthened in the faith. We have found the Bishop the same devoted Christian, kindly brother, and keen observer, here, that he was at Conference, and an earnest able minister of the new Testament, whose every sermon was attended by the power of the Holy Ghost. Then too, there is inspiration in the quantity, as well as in the quality of the work he does, and all the time glad of the chance. Thank God for men at the head, like Paul, whose legitimate successors they are, who count neither life nor health dear unto them, so that they may finish their course with letter to the Catholic clergy, on the subject

joy. The Bishop said, "Brother, I don't think that much preaching hurts ministers," and he lives up to his profession. Within four months I learned by direct inquiry, this Bishop has traveled 10.000 miles, bold six Conferences, and preached and made addresses on an average of more than one per day, and been with his family one day in the time. Surely our Methodist tree is not dying at the top.

I almost forgot to state that besides meeting his own traveling expenses, the Bishop left with us more than \$40, to aid the Virginia churches, and made a good contribution to the colored enterprise here. Thirteen pubdiscourses in seven days at his own expense, and paying \$50 for the privilege of doing so. Is there not inspiration in such a record. May God bless Bishop Mallaliou, "our brother;" and may his precious life and health be long spared to inspire the church with the example of tremendous endeavor for God and Methodism. Don't bring back the colors to the line Bishop, we will bring the line up to the colors. Forward the whole District!

Your brother, John A. B. Wilson.

PERSONAL.

AFTER THIRTY-FOUR AND AHALF YEARS. -Last Sabbath evening the editor of this paper, had the pleasure of preaching in the M. E. Church, Chesapeake City, Md., for the first tim, e since the spring of 1852, at the close of his term of service, as junior preacher with Rov. T. A. Fernley, on Elkton circuit, including with Elkton, Bethel, Chesapeake City, and Bohemia Manor. The building, much enlarged since then, was well-filled; but so few of the friends of other days remained, that the speaker felt almost as a stranger in a a strange land. It was a great joy, however, to greet these few, and to find among them, some witnesses to the keeping power of saving grace since their happy conversion in the winter revival of

J. D. Slayback, Esq., of New York City, contributes \$1,000 a year to help Dr. McCabe to put Wm. Butler, D. D., into the campaign for raising a million for missions.

A great grandson of William Carey, the pioneer India missionary, has been appointed by the English Baptist Missionary Society, to the charge of the mission station at Howrah, near Calcutta. He is the third William Carey now living, who has devoted himself to India missions.

Rev. Dr. Wilson, who left St. George's Kingston, Canada, owing to a trouble arising from his connection with the Salvation Army, is now getting a stipend of \$5,000 a year as first assistant to Rev. Dr. Rainsford, New York City. His salary at Kingston was \$1200 a year.

Bishop Mallalieu was cordially welcomed to the Gennesce Conference in his first opiscopal visit to that body. The ease with which he presided, his close attention to business, his uniform courtesy and fraternal bearing in his intercourse with the ministers, the edifying character of his preaching and addresses, won for him a large place in the hearts of the ministers and people. -Ex.

Bishop Warren believes that some method could be devised, by which grapes can be preserved for food, and be greatly more renumerative ultimately, than by making them into intemperate wines. A fortune awaits the discoverer.—Ex.

Mr. Mornay Williams, a son of the late Rev. Dr. W. R. Williams, at his recent wedding, furnished ice cream and strawberries to the five hundred patients of Bellevue Hospital, and the 900 patients in the Charity Hospital, instead of giving a fashionable reception to his personal friends. This was scriptural. The Master said: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." To obey this command was a beautiful way to begin married life.

ITEMS.

An exchange says: "Rev. Thomas Spurgeon, son of the great preacher, seems to be a chip of the old block. A new tabernacle, capable of seating two thousand persons, has just been dedicated for him in Auckland "

Some ministers and laymen of the East Ohio Conference, have planned a trip to Egypt, the Holy Land and Greece. They will leave New York in February and return in June. Total cost of everything in first class style, \$850. If you want to go, write to Rev. W. H. Rider, Wellsville, Ohio.

Bishop Elder, of Cincinnati, successor to Archbishop Purcell, has published a long & Shipley Sts., Wilmington, Del.

of the Purcell debt of over \$4,000,000. He takes the ground that the debt was a personal one, and the diocese is in no way responsible for it, although it has heretofore been admitted that most of the money borrowed by the archbishop, went into church property and enterprises. Moreover, the courts have already declared the church responsible for the debt. Bishop Elder's letter is making a great stir, and is likely to lend to much hard feeling. The creditors have appealed to the pope, and it is thought he will regard the appeal and suggest, if not order, the payment of their claims .-

One of the colored young men studying at Oberlin is supported by Philip Armour, of Chicago. One day while traveling, he noticed the young man who was a sleeping car porter, using every spare minute to spell out words in a First Reader. Mr. Armour became interested in him at once, and offered him \$25 if he would read six lines in a book before the train passed a certain station. The boy succeeded, won the prize, and was sent to college besides.

The Michigan Conference unanimously adopted resolutions, condemning the use of tobacco by ministers, and declaring that nobody who "fails to conquer the habit," is fit to be a presiding elder, or to go to General Conference.

The Pacific Christian Advocate, in giving an account of the recent session of the California Conference, M. E. Church, says: 'We preach regularly in English, German, Swedish, Danish, Norwegian, Japanese and Chinese."

The Baptist preachers of Boston have refused to cooperate with other Christians in the Jones and Small meetings. It is to be hoped that the Sams may get hold of them, and convert them from the error of their

The man who writes an immoral but immortal book may be tracked into eternity by a procession of lost souls from every generation, every one to be witness against him at the judgment, to show him and the universe the immeasurable dreadfulness of his in-

The Sam Jones Tabernacle at Cartersville, a gift of the evangelist to his native town, has been dedicated. The building, which is said to be a very fine one, is intended for union Christian meetings, irrespective of de-

The Christian Advocate, commenting on the objection of the Northern that the "time-limit," if a protection, "protects the itinerancy against itself," sees in this only an argument for the retention of the "time-limit." But does it protect the itinerancy? To affirm this in a dozen different ways, does not prove it. If it is so, then fifty percentum of our protection was lost when the limit was extended. The fact is, the real unit of limit is one year, and this has not been, and will not be, changed. As for the times of reappointment, these should be determined by the needs of the work, under the providence of God, and not by the almanac .- Zion's Herald

Marriages.

ROBERSON-SATERFIELD.-At the M. E. parsonage, Galena, Md., Nov. 10th, 1886, by the Rev. T. L. Tomkinson, Westleigh Roberson, of Cecil Co. Md., and Mary I. Saterfield, of Kent Co., Md.

BAKER-TYNDALL.-On Nov. 1886, at the bride's home, by Rev. W. F. Corkran, assisted by Rev. Wm. J. Tyndall, S. J. Baker, principal of public school at Phillips' Hill, Del., to Lizzie Tyndall of Georgetown, Del.

WANTED .- A partner with \$600; one to lecture preferred, with Dora's Panorama of Scenes in the life of Joseph and his Brethren, and Baggage through the Holy Land. Address, Joseph, P. O. Box 591, Asbury Park, New Jersey.

HOR SALE. Two large Chandethe other with 12 lamps; also dauble Brackets for
pulpit, and two dozen Wall Brackets, all in complete
order. Will be sold very cheap for want of uso.
Apply to the undersigned.
Pastor M. E. Church, St. Michaels, Talbot Co, Md,
86-49

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th

to say the word, and the belligerents will cease their strife. Belligerent is a long word, but the boys who are reading Casar may tell the others that it is made up of two Latin words, one of which means war, and the other waging or carrying on, so that when two children are quarreling and saying cross words, which may presently cause blows, they are properly called belligerents. Mother is a happy woman if she can trust her big boy to be her right-hand man to settle all that goes wrong, and set a good example.

Nobody equals a big brother in taking the children's part when they are attacked, whether it is by a savage dog, an occasional bull in the meadow, or the bad boys from the next street. How safe they feel when brother Tom advances boldly to the rescue, and how proud they are of him, with reason, too! for is he not strong and brave and quick to act, knowing just what to do and just how to do it? I never yet heard of a cowardly big brother; did you?-Harper's Young People.

Faith in Action.

A poor little street girl was taken sick one Christmas, and carried to a hospital.

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

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

"I'm havin' real good times hereever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along-some of it, any how. Did you know 'bout Jesus bein' born?"

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

"You did? I thought you looked as if you didn't, and I was goin' to tell you." "Why, how did I look?" asked the nurse, forgetting her own orders in her

curiosity. "O, just like most o' folks-kind o' glum. I shouldn't think you'd ever look glum if yon know'd 'bout Jesus being' born."

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

An exchange tells us that,

Mrs. Samuel Warren of Maquoketa, in prohibition Iowa, stepped into a saloon where her husband was drinking, grabbed a glass of beer from his hand, and captured enough of the beverage to convict the saloon keeper, who paid \$50 and costs."

of literary picture-gallery of the grand and heroic contests in which the parents of many a boy and girl of to-day took part.

The Serial Stories include "Juan and Juanita," an admirably written story of Mexican life, by Frances Courtenay Baylor, author of "On Both Sides;" also, "Jenny, s Boarding-House," by James Otis, a story of life in a great city.

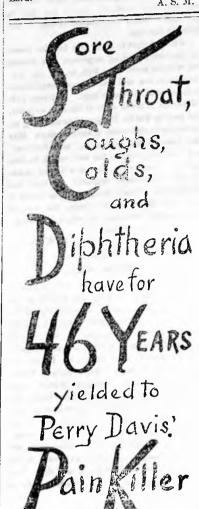
Obituaries.

"Blessed are the dead who die in the

Mrs. Annie P. Daily, daughter of Rev. James R. Dill and Margaret A. Dill, passed from earth to a reward in heaven, Oct. 23, 1886. Hers was an early release from the having lived but 26 years, three of which she had earnestly devoted is wife and mother to her husband and little boy whom she leaves behind. Through her life she was an example of what a bright cheerful Christian could be and do. Christian devoted when he had do. example of what a bright cheerful Christian could be and do. Converted when only ten years old, she was ever after a living illustration of the advantage of an early consecration to Jesus. During all the weary hours of her last illness she patiently and calmly awaited the will of her Father in heaven, ever testifying to those who attended her bedside, her readiness "to depart and to be with Christ." Toward the close of her hard and continued struggle with disease, she

The Big Brother.

There are many things which nobody at home can do half so well as the big brother. For one thing, he can keep the peace. If there is a dispute between two of the little ones, or a general row in the nursery, the big brother has only the same of the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the little ones, or a general row in the nursery, the big brother has only the same of the same of the carried who die in the little ones, or a general row in the nursery, the big brother has only the same of the carried who die in the little ones. Or a general row in the nursery, the big brother has only the same of the carried who die in the little ones. Or a general row in the nursery, the big brother has only the same of the carried who die in the little ones. Or a general row in the nursery, the big brother has only the presence and comfort of her father, who without a mocomic ting and reduced the little and reduced the little and the littl



When promptly given Dickinson College,

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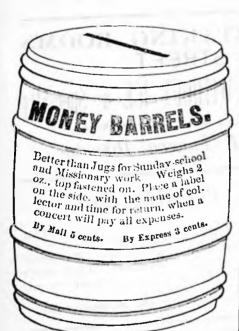
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Dupont, 6.00 8.2710.53 Wilmington, 6.35 8.4611 18 French St. 91.00 °6.00 *1.85 *7,25

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Leare Springfied 7,40 9 49 a m 5,85 6 20 p m
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Commencing June 18, 1886, leave Union Station as follows:

DAILY.

4.45 A M - Fast Mail for Shenandoah Valley and Southern and Southwestern polits. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicatown. Blue Ridge, Hagerstown, and except Sunday, Chamborsburg, Waynesboro, and points on B & C V R B.

V R B. DAILY EXCOPT SUNDAY.

8,05 A M-Accommodation for Hanover, Frederick Emmittaburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and Intermediate stations.

Emmittsburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and Intermediate stations.

9.10 A. M.—Pen Mar Express.
10.00 A M.—Accommodation for Union Bridge, Hanover, Getiysburg, and points on H. J., H. & G. R. R. (through car)

2.25 P M.—Accom. for Glyndon, (Reisterstown.)

5.30 P M.—Southern Express for points on Shenandoah Valley, Noriolk an: Western, East Tennessee, Virginia an: Georgia Railroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicatowa, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Marrimsburg.

4.06 P M.—Express for Arlington, Mt. Hope, Pikesvilic, Owings: Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapseo, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west; also Hanover, Gettysburg and stations on H. J., R. & G. R. R., (through cars.) Emmittsburg.

8.20 P M.—Accommobation for Glyndon.

5.20 P M.—Accommobation for Glyndon.

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Daily—Fast Mail 3.40 P M.

Daily escept Sunday—Glyndon Accom. 1.25 A M. Union Bridge Accom. 645 A. M., Express from BACVR R., F. R. R., H. J. H. & G. R. R. Glyndon Accom. 5.55 P. M. Mail 6.40 P.M.—A R. R. Glyndon Accom. 5.55 P. M. Mail 6.40 P.M.—B. M. H. ODD, General Manager.

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