# 3 <br> Heninsula illethodist. <br> REV. T. SNOWDEETHOMAS, A. $x_{1}$ 


J. Murixit froma

THE PEARL OF DAYS.

## O pearl of days! I love to wak

So sweet, so soleming dost ter night; The bands that hold the Sabbareal To go to seek the mereg willing feet,
A nameless
A nameless peace tben fills the air
A peace that comes with Sahb
Our
A peace that comes with Sahbath inorn
Our mother-tongue becomes a pray
On which to On which to heaven becomes a prayer
While earth hearts are bor While earth hroven our hearts are borne
And looks as if she has short release And looks as if she dreanit of peace. I think the skies have brighter blue,
I think the birds have Sabbuth The children ards all gladder sath songs And a grave joy is with the thro The God they toel, on this grand day
Holy, the six-days' labor done,
Fach day a gem by duty wrough
And thus the week them all in one
With prayer for grace and songough That bless and shield the next six e days.

## Bishop Taylor at Stanley Pool

On the arrival of my Missionary party for South Central Africa for 1886, at Mayumba, in the steamship Nubia, the night of May 17, I went aboard, and was introduced to them, twenty-two adults, and four children. Three of these I stationed that night at Mamba, and sent
them ashore, as our shin weirhed anchor them ashore, as ourshin weighed anchor and went on her way. Soon after mid-
night I stationed three more at Kabinda, and sent three of the married men, their wives, and the four children, to Angola, leaving for my new venture, to the
Upper Congo, eight of the brethren besides Bro. Elkins and wife.

We cast anchor off Banana Point, Friday 1. M., the 21st. On Saturday A. m., the Congo State Chief of Banana welcome. Uuder instructions from Kimg Leopold and the "Central Government" in Brussels, the Chief gave us permission to store our things on their storeship, and
was ready to do everything in his power for ouraccommodation, but could not tell when the Government could send us on to Matadi, for the reason that the Heron, their principal stairs. The Nubia remain-
Gaboon for repain ed till Monday, and by the kind invition of Captain Davis, we remaned aboard till she was ready to proced on in-
voyage, to Angola. Meantime on quiry, it was ascertaned that hotel for an get boarde expense of forty four dollars per day, and some Congo Missionaries stopping there secmed analens to atives to us go to the hote. that werc
marshy shore, or on the deck of the Government storeship, wor luggage and the prison. As all ourip, as we had much work to do aboard in opening much wosk boxes and re-packing into man- and at was loads of sixty potare heathy than on the shore, we chose to abide on friends at Through the kindness of our with a great home we were food, we did our own cooking in the ships a plenty of work to keep us in what is regarded, a very sickly region.
After a few days I went up Belgique, Government's Boma, to see the Adminforty miles to Boma, thence forty miles istrator General, and thence information
suffering. It is contrary $w$ the Bible If is contrary to common sense. den. $E$.

## Less Drinking.

Curinus to know whether the liquor traffic is increasing or decreasing, Alex ander Wallace, of Pittaburgh, has gon th the trouble of examining the record of the Internal Revenue Department which it appears.

1. That the censumption of distilled spirita for the year ending June 30th 1885. was $10,360,709$ gallons, or over 13 per cent. less than for the year 1884 , and not quite 29,000 gallons more than for the year 1881.
2. That the cousumption of malt li quors for the last year was only $182.25 \frac{1}{2}$ barrels more than for the prior year whereas from 1880 to 1884 inclusive the average year
3. That in 1085, as compared with 884, there was a decrease of 3,215 retail and of 388 wholearale liquor dealers. and of 1,048 retail and 40 wholesale malt-liquor
4. That the consumption for the year ending June 30 th, 188.5 , averaged 11 gallons of beer and 5 quarts of whisky to every man, woman and child. or 5 gallons of beer and 95 quarts of whisky
to every family in the United States.-

## Pittsburgh Commercial Gazetle.

## Lincoln as Postmaster

In the spring of this year, 1833, he wa appointed Pustmaster of New Salem, and held the office for three years. It emoluments were slender and its duties light, but there was in all probability no citizen of the village who could have made zo much of it as he. The mails were so scanty that he was said to carry
them iu his hat, and he is also reported to have read every newspaper that ar rived; it is altogether likely that this formed the leading inducement to his taking the office. His incumbency lusted until New Salem ceased to be populou enough for a post-station and the mai went by to Petersburg. Dr. Holland relate a sequel to this official experience the man. Several years later, when he was a practicing lawyer, an agent of the Poot-ofice Department called upon him and asked for a balance due from the New Salem office, some seventeen dollars. Lincoln aroze, and opening a little
trunk which lay in a corner of the room trunk which lay in a corner of the room,
took from it a cotton rag in which was tied up the exact sum required. never use any man's money but my own, he quietly remarked. When we
consider the pinching poverty in which consider the pinching poverty in which
these years had been pasied, we may appreciate the self-denial which had kept him fron makiug even a tempor ary use of this little sum of goverument
monev.-Nicolay and Hay: Deeenber Certury

Two little girls came home from Sun dayschool sayitg: "Mamma, our teach er said to us to-day. that we must come to Jesus if we wauted to be saved; but how can I come to Him, when I cannot
"Did you not ask me to get you drink of water last night?" replied the mother.

Yes, mamma.
Did you see me when you asked me?"
No ; but I knew that you would hear me, and get it for me."
"Well, that is just the way to come to Jesus. We cannot see Him, but we know that He is near and hears every word we say, and that He will get what we nsed."

A pastor can scold a congregation, until both be and his people become hopelees and of a prie
woante.

想uuth's : 2 Peartment.
Thinking Ourselves Over
"What is self-examination?" atked little Alice. "Mr. Clifford said sorve thing about it in his sermon this moraing, and he told us all to spend a little while every Sabbath practising it. Prac tising what, mamma?"'
"Self-examination is thinking ourselves "er," answered Mrs. Langton. "You know how apt we are to forget ourselves -what we did and thought yesterday and the day before and the day before that. Now, it is by ralling to mind our past conduct that we can truly zee it as is and improve upon it.
"How must I do. ruamma"
"ice; "tell me how to begin."
"You may first think over yont conhad reasoa to find fault with you during the week? If so, what for? Have you disobeyed them or been sullen toward hem? Have you made them glad by your kindneso and your faithful and eady compliance with their wishes?
"Then think of your duties to your rothers and sisters and little friends. Ask yourself how many you have made unhappy. Have you spoken cross words to them". Have you been angry or illWhat hard thoughts have you cherished in your heart toward them?
"O mamma, it would take we a great while to think all that over, and I'nu afruid it would not always please me. What next must I think of, namma?"

Faithfuthees in your business.
Business?' said Alice smiling. "Papa has busin
business."
," said Mrs. Langton; "any ork which you have to do is your bus eas. Your studies at school are your diligent and faithful. Have you been so? Do you never play in school? Do you boroughly learn your lessons? Do you mind what the teacher says? Carefully hink over whether your conduct is is hould be.
lice. "T a Bibe about business." зaid lothful ine Bible tella us to be 'not erving the busines, fervent in spirit, mind God in it, down't it? What more there to think over mamma'
"Secret: faults," answered Mrs. Lang. ton. "Have you cherished any wrong feelings in your heart? Have you had sorry to have exposed-any envy of thers, any pride? Have you harbored unkindness? Haye you been selfish? Have you forgotten God? Have you ne glected to praise Him, to pray to Him? Go over all this ground thoroughly and confess your faults, and ask the Saviour love only what is lovely.'
"But Aunt Jane says there's no need " children thinking," said Alice
"Without thinking," said Mrs. Langwn, "there can be no improvement Thoughtleasness is the besetting fault of youth. It is this which makes young them to their own defects."
Alice sat still for some time looking out of the window; then she came, and putting her arms around her mother's
neck, gently said, "Dear mother, I will try to be one of God's good children." Farly Dew.

A man was swearing angrily, at the corner of the strect, when a little girl came along. She stopped a moment, looked up at him and said: "Please, sir, don't call God names, because $\mathbf{H e}$ is my
Father, and it hurts me to hear you."
The man pretty soon said: "Thank you, miss. My mother taught me, that again $\rightarrow$ never!" and he walked quickly agway with his head down
"It will not hurt you, boys and giris
to learn a little accurate geograpily, by to learn a little accurate geograpily, by looking up these phaces here yourschool
with the story; and if master. instead of your story-teller, I should stinp here to advise you always to look on the map, for every town, river,
lake, ununtain, or other geographical thing. mentioned in any book or paper you read. I would advise you tos, if I the figures given in books and news papers, to if the writers have made any uistakes: and it is a good plan, too to go at once to the dictionary when you meet a wod you do not quite conpre hend, or the encyclopedia, or hiotory or whatever else is handy, whenever you read about anything, and would like to know more about it."—The Big Brother.
A little girl who believed that Jesus him, felt so happy that she said to her wother, "It seemis as if there was a sub shining in ny heart." so there "The Methodist who does not pay his assesament, genernlly tinds a way to pay hin
Lodge dues. He would be dropped by the Lodge, it he did not."
and ho must feel like kicking Methodist. such meanness.

## 

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## Announcement. YOUTH'S COMPANION.

## The Companion has now reached a week. circulation of nearly 400,000 conico, wnd circulation of nearly 400,000 copies, and its Editors and Proprietors fally realizo the great responsibility which this unequalled uticceat imposes upon them. The high position <br> the fact, that it exemplifles and exalto to that is best in life, without sacrififing the all terext sad vitality of that storierificing and the in- it publishes; and while it sooky to it publishes; and while it sooks to entortain, its pages are dignificd and enriched its pages are dignifiod and enriched by the contributions of the most illugtrious living authors <br>  <br> ite literary restources will be enanged, though the coming year. The nurg the coming year. The numberged during tions offered, will quite equal thooe of pruc-

 PEREY MASON \& COMPANY.

## Ohe Sunday \$chool



 Sesue Christ texT: Thithe wruce of our lord
 eye; ;heard,' what appetated appeated to the trath of this propbbecy. 1 fru diepture to the
 whom. by reason tibute of caeration io on ance of the disciossreses made mate and vigigi g. Then $\rightarrow$ R. $v$.and and spiferangelic.
$-a$ warning to refraind ".".tre thou do it
the phrate marks the angel's ationhorrence of the thonght of his being worshiped, bowever ation to Jesus: Fall down and worsh (Matt.
wn thy frllow-uerevint (R. V.. 'a in fllow. V. iority in rank or dignity over the noortal of thath. He classes himeif with all who serve that binds"" worshiping beares below of wh bright sons of light aloo towards as by the tept their first extate. Worship Giged. -To heart, is idolatry. The Fatner is morsiniper in heaven, the latub ie worshiped; but oo the Highest, wonld yericit an act of adoraion to himaself
10. He saith untome-evidently in this case according to verses 12 and 13 , the Lord him-
self is He that "saith." Seal self is He that "saitb." Seal not the sayyings
of thiu book.-K. V., "real not np the words was given to Isaiah and Iraciel (Isa. 8:16: 1ann. 12. 4, 9). Tbey were bidden their prophecies. the idea iengy that of a renote fulthment. Hit the sayings of this ment, and they were therefore to be left oper -partly that all wigbr see prophecy transla migbt derive comfo
be time when the
sonld be folfilled
"He that is unrighteous, let him do
-narighteonkness still." The idea seewn to be of character was so short that the eentence of judgment, which should forever fix the condition of the sonl, might as well now
prononnced. This stntance would not arbitrary: it would simply affix the beal ternity to the cbarakter each individual. Thus the incorrigibly on righteone" man-unrighteous, especialy, in
his relations with his fellows-will carry that same characteristic with him into the bereafter of men this side the grave, for there is no fixed and unchangeable condition in tinis
world." He which is fithy, het him br filthy still.-R. V.. "he that is filthy. let him be
made tilthy still." The harvert of corruption is corruption. Filthiness of the flesh or spirit, uncleanness, impuritg, ferpetuate
themselves in character. 'The suying has a solewn irony in it: the thme is so. The lesson there is hardly rowed in its depth is, 'Change while there is time." He that is rightcous", let him do righteousnest still. La be boly holy still.- k . to be pure. The blessed character, precisefy like the reprohate, is governed by progress.
law of lixity in kind and
"In these four are included all classes of godly and ungodly: those who sin against society, and those who sin against themselves; those who act honorabl But what does who keep themselves pure. the verse mean? Does ardly gufficient to allow is so short that it is hardly sufficise as to be
of men reforming themselves, so as of men reforming themselves, ready for their Lord, and would be ready for
lesson is, let those who walvahim remember that now in the ever tion? Is it not the deden are building up terrible truth, that men are and habits of their destiny by the actions and bit; sow a their lives? "Sow ar, sow character, reap habit, reap a character; sown but surely. may the a destiny." So slowly, but surely. mass out of our hands.
12. Behold 1 come quickly-coming, in the
whose destruction hadaism and payabisn propheciecially, in the filfilment of the epeak here in his own. The angel does no
 ing to the desere ither good or bad, accord prery man. $-R$. $v$ of the individual.
cording us his work shall to ( P y man. ludeg as his work is"). -The "work" "ac outer self, the activities of a man's inner and han bis words and deeds motives no les ce to heads.
is near when it is to be dete idual the period will be boly, or sininl That thonght conld there to all eternity inpress on the mind the more adapted aring inmediate attention thertance of of the son!!"
13. I am Alpha (R. V., "the Alpha") and
Onnegr: (R. V., "the Omepa') as explained in a previous lesson, shese words at the beginning and end of the Greek alphabet, imply that He who nsed them is the Feginning and the Ending, the Anthor and Finisher, the First Canke and Source of all whom and the Completion of them all, "for whom all things were made, and by whow all things consist.'

Elessed are fluy that do his commanal Sinaitic and Alexandrine manuscripts, the text of which is strikingly similar to that of the 4 athorived Version, but which is ren-
dered. "Blessed are they that wash their Hay have right to the trec of life $i$ R. may have the right to come to the partake of the blessings of immortality. Th "tree of life." from which our first parente gain in the reason of their sin, appear whose sins are cleansed are entitled to enjoy its health-giring leaves and immortal frnits. May enter through the gates (K. V.. "by the the Hearenly Jerusalem, whose twelve gates of pearl (described in Chap. 21) swing oper in glad welcome to the righteour.
ide, aloof from. the holy city. Doge (R. V. "the dogs"). - The image has a peculiar significance to any one who has seen the fierce,
howling, greedy, fighting packs of dog* that oam around some of Enstern cities-Con stantinople, for instance; doglike men are degraded. vile, course men, useless wo their
fellows, with no aims above the gratification fellows, with no aims above the gratification magic, or profess to be in league with evi pirits. Whorchacigers (R. V', "foraicators") All wbo are sensnally impure are inclnded We in place of the creator. Whesoever (R , "every one that") loorth and mateth a lie the deceitful and false.
The doctrine of the passage is that broad and evermore true one-none are shut ont from heaven bare those whoare undto enter spirit is of hell, whose bearts are base, who and hardened under aill the infuences of this world of mercy.
16. I Jesus.-Tie must be no mistake as or the Sender, In the churches-R. V.,
the chnrches." I an the root and offispring of Dacid-that is, I am by virtue of My Godhead and Creatorship, the Author, or Progenitor, of David; and in respect of My manhood, his Descendant. According to lsabaly taken, this assertion identifies the Speaker with the Messiah of ancient promise. The finent emblem, signifying that He was the promise and harbinger of that glorious day that wast begiuning to dawn upon the world He is the Source of all light-the Star whose and the day is at hand

The Spirit-by His convictions, and pleadings, and appeals to the sinner's con science. her ministry and sacraments, and wirit and the Churcb echo and repeat that pirit and the Cospel invitation, "Corne unto Sone commentators, however, interpret this "Come" and the others, as adaration, "Behold, I come quickly." Let him that heareth say, Come.-T wo "to obey"" The Bible almost always "It him who heeds meaning is, lderefinselr come, join with the the call, and Chers to Spirit ond the Church, in inving oliens tory come.', Lat him hat dins, dees natare thirsts-bas longiogs, and strong, for sometbing, is hardy knows what. This restless, feverish appetite can never be satisfied except by coming to Christ.
Whaser will (R. V., "he that will").-
on, or gentle pleading of Charch or convic feeling of auy kind, if only a man be pirit reel fo Carist, let hiw come and drink "Think, be waye, of the ration.
" rom the Think, he says, of the real anthors stand
oint. and of the grand objects which lis within his range and onre. The river of the
water of life is fiowing herore the joys of the redeeming
their voic of have come down it against these there have trinmph. Ove lost, the stnoke of their torment arising for fire and bringtone opening therseth with ingalf forevermore the filthy, the abominable, whoremongers, idolaters; and, not least we bave the grand iseue of the great mora conflict of earth-victory for Zion. and mag the world to Jesn
18. For I testify-tbat is, "I John." If
any man shan add unto these things (R $v$ " "anto them")-interpolate teachinus of his own; presnmptnousiy attempt to complete party or sect, by additions of his own. God shall add unto hiin, etc. -The "plagnes," judgments, which have been vividly de
scribed in preceding chapters of this Book scribed in oreceding
are here threatened

If any man shall take auny-matilate or expange, any part, or invalidate its divine nthority. Snch an one shall have his nam shall be denied the privilege of the city, an Life. Take auncy his part out of the book of life

- R. V., "take of life." Aud fron the things-omitted in
"Enthusiaste, pretenders to new revela tions, bigoted sectaries, and imposing and skeptics on the other, have cause to tremble at the solemn warning. Critics who re constantly proposing codjectural alteraand adding to it, oftes on frivolous prounds are in no small danger,
20 Surcly (R. V., "Yea") I come quickig--omitted in R . atterance of the prophet either for himselr only, or for the whole church. "In this heart can desire-the deliverance from th
creature from the bondage of corruption banishment
the restoration of all things; the establish ment of the kingdom of righteousness; the
beholding by Jesas in fulpees of the travail beholding by Jesas in fuldess of the trava
of His soul; the bestowment upon Him in or His soul; the bestowment upon $\mathbf{H}$.
completeness of the promised rewards. 21. The grace of our (R. V., "of the") Lor
Canks be woith youk all (R. V., "he with the sauks be with your all (R. V., "he with the curse in connection with the law; the New
Testament ends with a blessing in naion with the Jord Jesus."


## Worship of Christ

All true religious thought centres in Christ. Christian worship is the worship of Christ. He, and he alone, satisfies
the demands of our religious nature An adequate religion must offer us theory of the universe, and tell us whence we are and whither we are bound, or will drop to the level of sentimentality It must teach morality, or it will de generate into degrading superstition.
must stir the conditions and take hold of must stir the conditions and take hold on
the heart, or it will be a barren philosophy, leaving its possessor, as one has said, "in a paradise of science which has a tree of knowledge without a tree of elements are harmoniously united. He has declared God unto us; he has taugh us by precept and example how to live he enlists our affections, for we love him because he first loved us.
We crave some tangible manifestation f God. Idolatry is abortive effort to reulize a picturable conception of the Infinite. Christ is the image of the in visible God. He is, at the same time, the ideal man, so that the incarnat us what God is, and what man ought to be. But Christian worehip is more than the natural homage that the creature pay the Creator. It is the adoring, gratefu recognition of God's love. We are guilty and need forgiveness. Our song is addressed to Him, "who loved us and washed us from our sins in heod and need re
blood." We are depraved, and
greneration; and we say with Peter
Blessed be God "who according to hi abuadnat mercy, hath begotten us again to a lively hope by the rewurrection of Jerus Christ from the dead." Incarnation expiation and regeneration are the thre great truthe of Christianity, and these ruthe centre in Christ. Our faith, hope and love centre in him. We are redeem ed by him. We are complete in himp
The song of the elders is our song. The rorship which John witnessed in apoc alyptic vision represents the idea that truggles for expression in all acts of Christian devotion, and is the experience of the unhindered outflow of a glorified spiritual nature in loving and adorin ecognition of God's ineffable graceDr. Patton in S. S. Timee

John's Gospel and John's Apocalypee have the same purpose, to show the written to show that Jesus is the Christ the Revelation is dominated with th sentiment, "Thou art worthy," worthy to open the book and unloose the seal hereof, and worthy to receive all glory and honor, from all the inhabitante of Heaven, who fall down before him as h its on the divine throne with the Fath

There is no honor which God him elf receives, which these two books do not give to Jesus Christ. If we refuse to ecognize Jesus as one with God in es sence and character, we moust immedi ately give up first the authority of thes two most important books. It is not a exts, for these two books are saturated with the thorght, that Jesus is God; they are built upon this idea, and their pur pose is to teach us that the same hono which we pay to God, we must pay to Christ. The worship of one is the worship of the other. The worship of Heave may well be begun here. Truly Christ worthy of all our honor and worship. He is the manifestation of God, first in the flesh, and then on the throne. He is the mercy and the love and the goodness of God toward us, toward all the saints of Heaven, so that not we on earth only but the redeemed above ever offer to him their ascriptions of praise. We can igher than his. Our idea of the wort iness of God, we get from Christ. Christ to us the expression of God. So it hapfull of theok of the Revelation him, whose name is above every name whose name every knee bows, whether
Heaven or in the earth, or under the arth. The true Christian soul love Jesus with a depth of love and a fervor of affection, which nothing else can call forth. It is such love that fits us for the service of Heaven.-Independent

## General Wm. Booth.

The Salvation Army, despite all the neers and jeers heaped upon its head, is the best organization the century has witnessed to break up every low combiSatan on his own ground, to rescue debased drunkards, abandoned characters, and misguided infidels from his vice-like grasp.
This fact is recognized in England, whe the standing of General Booth and his evangelistic family-his wonderfully gifted wife, at whose feet the nobil ty often sit to learn gospel truth, and his intrepid sons and daughters, all irobued with the spirit of self-sacrifice shining out in the character and work of their parents, enjoy a degree of popular respect, hardly second to the royal
family itself, by tens of thousands of the family itself, by tens of thousands of the Church has been trying to take the whole movement under its fostering wing.
Booth is a name which has become a Shibboleth as powerful as that of John Bright or Gladstone, but Wm. Booth as we believe, disdains worldly pomp or applause He is a man of God, with
the inflexibility of John Knox, the tir less zeal of John Wealey, and a genit lays of Inatius Loyola

## Converted among the Methodists, an

 circuit prencher on their itinerant'pla or a time, he was thrust out for a gre mission. The results of bis work fo which no other system can begin to con pare with. Hence in all candor, an with all our church affinities intact, w honor the cause, and its founder an epresentative, while we bid him we come to Asbury Park, and a heart God speed" in the effort to girdle th lobe with the soness of salvation.-D Wallace, in Oceun Grove Record.
## A Good Testimony.

The aged and honored father of member of our Conference wrote th following words as expressive of his ex perience in an album belonging to on of his daughters. Truly the righteou re able to leave a heritage to the children, the value of which cannot b estimated by silver or gold. "I hav enjoyed the spring of life. I have en dured the toils of its summer. I hav culled the fruits of its autumn. And am now passing through the rigors of it winter. I am neither forsaken of God or abandoned by man. I see at no great distance the dawn of a new day the coming of a new spring that is eter al. It advances toward me. I run to embrace it. Welcome, welcome, eternal Spring, sublime." $-E x$

## A Mistake.

Some Christians shrink from the high

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"To the House of David.
The glorious prophecy of gospel blessings in Zachariah 13-1, so familiar to all lovers of the word, is not unfrequently quoted so incorrectly as to seriously mar its real meaning. In no lesss enunent a
periouical than the Chrixtion Witness, periouical than the Christian Witnews,
Boston, Mass., we find the passage quot ed, as it is often carelessly repented, "In that day there shall be a fountain opened in the house of David * * * for sin and for uncleamness; as if the glorious
fountuin issued from a merely human fountuin issued from a merely humaw
source. Whereas the prophet's grand andouncenent is, that this fountain of Divine cleansing, the provision of His infinite love and mercy, will send forth its streams of salvation "to the house of David, and to the inhabitants of Jerusalem, for sin and for ucleanness;" not
locating its source, but proclaiming its locating its source, but proclaiming its
bencficent outfow of sin-polluted men.

## Communion, Only a Question

 Mr. Spurgeon, in a conversation re-cently with Jr. Warland, of the eently with or. Wayland, of the Na-
tional Buptist, now on a visit to Enyland,
said: "If I lived in Anmerica, I should said: "If lived in Anmerica, I should This utterly disproves the nemesange whish
Rev. J)r. Ball, a Freewill Buptist, Rev. Nr. Baill, a reewill Bappest,
claimed hore the Baptiste of this
country, in which Mr. S. was said deeply to deplore vur prictice. Read our Ei glish letter of this week. (The follow ing is the parayraph referred to.)
We have altended the Baptist ( We have attended the Baptist Church twice, also the prayer-meetings;
like the pastor and his preaching like the pastor and his preaching very
much. Rev. I. E. Shepluard is an able, carnest, young man, very desirous of people, but like all the rest in England, able without reard to whether they have obeyed Christ's command or not.

We take the above our zealous and sprightly neighbor across the Bay, The Ballimore Baptist. This "middle wall of partition, between the followers of our common Lord, which our excellent Baptist brethren this side the Atlautic, maintain with as unyielding pertinacity, in this day of light and liberty, as if the mists aud darkness of sectarian bigorry had not been at all dissipated by the diffusion of Gospel light, seemsto to be the frequent occusion of deprecatory, or

apolegetic comment upon their part; as / conscience of his brother, and to treat | if in some measure returning "to plague | him who receives it wot, as though he |
| :--- | :--- | :--- |
| the inventors." Like Banquo's ghost | were at direct issue with the legislator | the inventors." Like Banquo's ghost t will not down.

As is stated above, the English Baptists in the administration of the Lord's Supper cordially invite "all Christians" to participate with them in the sacred sin of dividing the body of Christ, and rending his seamless robe. The immortal tinker, John Bunyan of Bedfordshire, and Robert Hall, the gifted and eloquent Baptist preacher, published vigorous protests against this unseemly practice, a practice which the latter says is "replete with most alarming conse-
quences, destroys at once the unity of the quences, destroys at once the unity of the church, and pronounces a sentence of
excommunication on the whole Cbristian excommunicution on the whole Cbristian
world." "No Church," he says, has a right to extablizh terms of comn." Doubtless the prevalence in England of Christian Hall sectarian communion, as Robert Hall characterizes free and strict com-
munion respectively, at the present day is largely due to the unanswerable arguments and able advocacy, of these
large hearted and large minded defenders of the common right of all believers to their Lord's table.
It is therefore with no little surprise that we learn from the Baltimore Baptist, that the great Baptist Light of London accords to his unimmersed brethren the he happens to be in England; and that if he were in America he would be a "strict communionist," excluding all his brethren who had not been immersed.
We strongly suspect this must be a misrepresentation of Mr. Spurgeon's vi
A man of such high character, wide usefulness, and such ability, such hardly make such a declaration; unless indeed he considered the matter so trivexpediency.
But as our Baltimore brother en dorses it, we would be pleased to have
him, give us a little more lisht, for the benefit of that portion of the one flock which is outside the Baptist fold. How many degrees of longitude must the unimmersed Amorican disciple move to
ward the East, to be made welcome t the Lord's table, when served by Bap tist ministers? Or how far westward can changing his principles? Shall they meet in mid ocean, and there by their works show their
Our brother's English correspondent
says, "all Christians are invited to the Lord's table, without regard to whether they have obeyed Christ's command or not." Of course he means whether they
have been immersed or not. This is af ter the manner of all "strict" or close communionists, charging ufon their when the head and heart of their offeoding is only their disobeying the "command" brethren of the Baptist faith. What Christ commands, all his disciples are bound by love and duty faithfully to perform; what the Baptist or P'edo-Bapeist brethren understand him to enjoin ise eyually either binding on them respect-
ively, but not bindiug on the other. Just here is the root of Baptist intolerance. We quote again from Robert Hall, the great Baptist free communionist, yet at the same time, so strict a Baptist as to reclare, "their peculiar tenets have my unqualified approval," Mr. Hall says,
"the radical fallacy of the whole proceeding consists in confounding an interpretation of the law, however just, with the law itself; in affirming of the first, whatever is true of the last; and of subverting, under that pretext, the right of private judgment.
The interpretation of a rule, is to him who adopts it, equally binding with the rule itself. because every one must act on his own responsibility; but he has no
authority whatever to bind it on the
were at direct issue with the legislator.
It is this presumptuous claim to infullibility, this assumption of the prerogative of Christ, this disposition to identify ourselves with him, and to place our conchusions on a footugg with his mandates that is the secret spring of all that intolerance, which has so long bewitched the world with her sorceries, from the eleva-
tion of papal Rome, where she thunders and lightens from the Vatican, down to Baptist Societies, where 'she whispers feebly from the dust."
We trust our brethren of the "Baptist faith and order" will be more careful to discriminate between Christ's command and its fallible human interpretation.

Advertising Nuisances.-In a
ligious weekly, claiming a circulation not less than 60.000 copies, appeared $r$ cently an editorial note, denouncing with deserved severity, a prominent daily, for publishing the indecent de-Query-how many of the million or more readers of that weekly, hunted up the paper named, to read the offensive article for themselves, who would otherwise have known nothing about it the only possible defense against con the only possible defense against con tarmnation. It is deplorable that so
many of our large, and otherwise admirably conducted secular dailies allow their pages to be so befouled with sickening details of vice and crime, under the plea of giving a faithful record of the day's doings; but it does not help the case, for the religious press to call the
attention of its readers to such unseemly publications, and thus advertise what is so reprehensible. Better suppress, than scatter these Satanic brands.

We acknowledge receipt of The Montann Christian Advocate, Melena, Montana, issued twice a month "in the inter est of Religion and Temperance," at $\$ 1$
per annum. Every one interested in the progress of these great questions of human weal, in this far off portion of our territory, will do well to suoscribe for

The Interstate Readers, Primary, Intermediate, and Grammar School; the two former 30 cts. each per year, or 81 cts. in clubs of ten or more ; the or 75 cts. a year in clubs of ten or more. Published, 30 Franklin St., Boston. I. Miller Thomas, Wilning-

Snow Hill District-1861-1865.

The purchase I made of the Somerzet Union, referred to in my letter of last ness, the consequences of which I did not, and could not at the moment perthe perplexing things I tried to save during my long, lonely rides from one Quarterly meeting to another giving any time or personal attention to the office, with so many other pressing responsibilities on my hands, appeared
to be out of the question, and the apparent folly of paying out all the money had in the world for a little County newspaper with its old handpress, well worn type, and insignificant list of sub scribers, was frequently brought to my replicd, this was our only loyal sheet on the lower Peuinsula, and there wasn't Union man in all that region to run it, buy it, so that it would have gone fike all the other papers over to the se cession side
secured it.
When the transfer was made, I secur ed the young man, Wesley Fontaine, who had been trained up in the office and made him foreman. One of my brightest junior preachers, T. S. Hodson
and subsequently became its proprietor,
until he rose to the larger dignity of his until he rofe to the larger dignity man of his County Then, if I am not mis taken, Mr. Fontaine, once our office boy, and pressman, became the owner and editor of a sheet which, during my con nection with it, passed through some perilous times.
Of course, Hodson and I kept the banner flying, and the eritorisl columns hot for local growlers, who would have raided us, and "cleaned us out" several times, but for the protection afforded by the "powers that be," and the milatary
ordered to guard our flag. I could only drop in about the middle of each week to see the paper put to press, and as
Bro. $H$ was stationed at some distance he could not give the office much atten
"S
"Still, we made things "hum." when we found abuses to criticise, and flagrant
wrongs to correct. I believe my name stands on the old Princess Anne docket till, in a "settled" series of cases, where indictments were found against me (after the military were withdraws) for in eighing against the honorable Orphan's Court, and in fact breaking it up, by the arrest and imprisonment of the bench of judges in Fort McHenry, for what the Somerset Union boldly charged as unjust nd illegal,
When the
When the emancipation proclamation ook effect, this Court deliberately proceeded in the work of "binding out" all the likely young negroes, men and women, boys and girls, to a worse servitude than they had ever known, and leaving many of the poor old "mammies" and Uncles," and babies to starve and die We wrote up the outrage with a sharp
pointed pen, and blood at boiling heat, appealing in the name of humanity and mercy for protection. The papers containing our articles, somehow fell into philanthropic hands about Baltimore, and actually reached the private office of the president (Lincoln) himself: We were creating until we saw an account in the proceedings of Congress, of the omersel Cnion being read at the request of some member, by the Clerk of the
House, detailing the Orphan's Court abuses at Princess Anne. The result
was as I have intimated. The Court was broken up, and the judges placed under arrest. I had the privilege, however, of using all the influence I posses-
sed in getting them released as soon as possible.
Occurrences of this character brought our modest little paper into prominent notice at the time, and increased our I spent in the dingy printing office, without sleep, getting its affairs into business shape, and learning all alone, the tremendous art of "sticking type." One job of Worked or hours over the difficul able, for publication in the puper time morning, when, as I attempted to place whole "table" fell into hopeless "pie" and in sheer despair I made a lounge out of two old chain and slept off this
The paper became a useful factor in our Church work as well as in keeping good purpose, subsequently, when row dies took a notion to burn down all the colored churches out of spite, and we, or he martial law of that period, compell d the rebuilding of every edifice destroyed with funds collected by a "cor poral's guard" from the so called secesh round within a radius of three mile around every burned Church. I shal ro
To return: The year 1861, became crowded with military evolutions. A recapitulation of the principal movements, so far as my recollection can ar range them chronologically at this lapse of time, will show what we had to think
and read about, as well as attend to
ecclesiastical affinirs that eventful year. The attack on Fort Sumpter opened onstilitics. When Anderson and his brave garrison were driven by shot and shell from the defence of their Country' flag in April, the North grew wild in patriotic rage. As if the fubled Drag on's teeth had been sown brondcast, a hundred thousand armed men leaped into the breach, and started to the de ence of the Capitol. Washington quick y became a fortified canıp, and the $P_{0}$ omac bristled with batteries. To reach here, Baltimore fire eaters, not its re pectable citizens, but the rough element madly opposed the passage of troops, whed and shot down U.S. volunteere proceeding at the call of the Nation to the defence of its flag. The approaches were all threatened, and every railroad bridge would have been destroyed but for the nerve and pluck of Gov. Holli day Hicks. I was often a guest at his Cambridge residence in those days, and sympathized in the tribulations whic surrounded him. The West took fire, and Harper's Ferry, threatened by Virginia rebels was destroyed with all its military stores, to keep arms and amuwition from falling into their hands. So with the extensive navy yard and ship ping at Norfolk. One of the preachers I subsequently employed, W. H. Wiley, as Volunteer Chaplain of a West Vir ginia regiment, when his command hes itated to cross a long covered bridge guarded at the opposite end by guerilla cannon, siezed a musket, and led the ad vance, until in the parlance of the time the "rebs skedaddled." But Bull Run came on with its disasters during the days of June and July, and over our en tire District, we could not fail to notice the grim srtisfaction with which nearly two-thirds of every community hailed each reverse to the Union arns. I took a hasty run to Washington about this time. crossing the Potomac, and going far enough inland to see the Confederate flag on "Munson's Hill."

Blockading became active, and a number of Southern forts had to be storned like Henry and Donelson, in the West, giving some advantages to the side of the Government. But the Confederates were known to have both extraordinary bravery, and the best military minds for strategy. Their seat of Government was planted at Richmond, and that became the objective point for attack during the ensuing three years. Just across the Chesapeake from us, occurred somesharp engagements. and the affair in Hampton Roads. where the iron clad "Virginia," began to spread devastation, untill her Ineer was ended by the little turreted Monitor, produced a wide spread sensaHow often have I reached country churches of a Sabbath morning, to find excited crowds discussing the news of the tidings in relation to pending engagements, instead of being in devotional

## (tomference fituos

Newark, MD.:-Mirs Washington of Conn., spoke on the subject of temperance
at Bowen's Chapel at Bowen's Chapel, on last Tuesday even-
ing. Her address was very entertain-
ing as well as imple ing as well as impressive. At entertain-
she organized a Temperan she organized a Temperance Union at this place with twenty members, while many
more intend to join more intend to join soon. When she asked from this time resolve to be total abstainers from this time on during their life to stand,

## Hurlock

down here in the snow are still at work our last revival effort at caing upon to have a good time. Cabin Creek; expect lent revivals at this. Hace two excel and now we hope for another. We wants, say for the benefit of those whom it may concern, that we can bear testimony to the perance lecturer, does Woshington, the temrevival; but we be does not interfere with a benefit, rather believe ber lectures to be a this with the than a hindrance. We say brethren have knowledge that some of the during their meetings. She is doing a good

We are glad to learn that our brother, Rev. John D. Rigg, pastor of our church in Sudlersville, Md., who has been quite ill of malarial fever, is convalescent, and it is
hoped will soon be able to resume the duties of his charge.
Next Sabbath. the the 19th inst., the editor of this paper, will (D. V.,) spend with
Rev. G. S. Conaway, pastor of Blackbird Rev. G. S.
charge, Del.

Last Sabbrath Rev. E. H. Nelson, of Newport, Del., supplied for Rev. T. S. Willliams, preaching morning and night in the North
East M. E. church.

The M. E. church at Carey's woods, near Shortley, will be dedicated on Sunday, the
26th inst. Rev. J W. Gray is the minister 26 th inst.
in charge.

Rev. Peter Lowbor, a superanuated preachRev. Peter Lowbor, a superanuated preach-
er of the African Methodist Episcopal Church, died
last.

The revival service at Salem M. F. church, still continues with good results, owing to
the untiring efforts of the Rer. W J. O'Neill the untiring eforts of the Re
and members of the church.
Rev. Louis E. Barrett, of Tome M. E. church, Port Deposit, Md., took several mem-
bers into church fellowship on prohation bers into church fellowship on probation
His protracted meeting still continues with good succens.

## Mrs. Lucy Washington

 State organizer for theMaryland, deliyered very Maryland, delivered very interesting addresses in Stockton and Snow Fin M. E. church-
es, Sunday and Monday nights respectively, to good congregations' notwithstauding the unfavorable weather, and succeeded in organ-
izing a "union" in both places. In Snow Hill, iucluding honorary, there are 60 mem-
bers. Mrs. R. W. Todd was elected presibers. Mrs. R. W. Todd was elected presi-
dent, with Mrs. Capt. Timmons, Mrs. Hack, and Mrs. L. Hastings, vice-presidents; Mrs. A. J. Townsend was elected county
vice-president; Mrs. V. S. Townsend, recording secretary, and Miss P. Cottiugham,
corresponding secretary. This union starts out under favorable auspices.
In the matter of Prohibition vote, at the late congressional election, Snow Mill was
the banner election district of the banner county, of the banner rural con
district in the State of Marytand.
The regular quarterly meeting of the Woman's Foreign Missionary Society, was held in St. Paul's church, Tuesday atternoon, Dec. Asual interest. A very comprehensive report of the Phra Pa in October, was read beld in Pittsburg, Pa, in
by Miss Shaw, of Asbury church. Mrs. Stevens gave an interesting account of the Maltimore Branch meeting, also the Execative Mecting in Providence, R. I, the same month, and T. T. excellent paper prepared by Mrs. Tomkinson, of Galena, Md. Amo quarter money paid to the treasurer
ending in C. C. Browne, Rec

## A Cloudy Sunday b

Seott church, at Seventh and Spruce streets, has carried a wortgage debt for the past teen years of twenty-six thether with the
The amount of interest, together The amount of interest,
amount incu and adopted to divide plan shares payablares of the dollars; the install payable iu twenty months, in monese Two-thirds or menty-fire cents per month. was taken during tho past whole amount The first week these shares has been made. time when it was prope present month, the ment on the principal, there was found to be dollars in hand. The bayment, nearly a thousand dollars in hand. The balance, together with and the announcement made last Snnday, sand dollars of the mortgaged debt with inThe men who fras cancelled.
chare men who from the beginnin to God and Methe, and who in their allegiance have never wavered, amid the darkest hours with smiles of delight sang "Pray and from whom all blessing flow." "Praise God
in in other churches who have responded so cheerfully and liberally in raising this moncy, timely ever be gratefully remembered for their timely help. There is no intention to stop,
bat with a persise bot with a persistent purpose to pay the last A good beginning has been already made to reach a thousand dollars the coming year,
and with the promise of frieuds, who at the beginning of the year will give substantial be done.

Letter From Felton, Del.
Dear Brother:-Two very pleasant gath-
erings have lately broken the routine of paserings have lately broken the routine of pas-
toral work. On Thanksgiving Day we dined toral work. On Thanksgiving Day we dined
with brother Jacob Friedel and wife. We found it was a family reunion, and one we
shall not soon forget. There were husband shall not soon forget. There were husband
and wife, five sons, two daughters, one son-in-law, four daughters-in-law, thirteen grandsons, and seven grand-daughters, and even
then all the family were not present. And then aln the family were not present. And
yet brother F. 1s really a young man, only
sixty, and his good wife only fifty-five. But sixty, and his good wife only fifty-five. But
the best part is, the whole family are Christians, with only one exception; and I trust he soon will be. For years Brother Friedel
and his wife have been pillars in the church, and his wife have been pillars in the church,
and have kept the family altar brightly burnand have kept the family altar brightly burn-
ing; and to-day all their sons, except one, are in the church-two of them Sunday
School Superiatendents, two are trustees, one is class leader, and all of their children-in-
law are, without exception, Christians. The grand-children are all young, under fifteen years; but they are starting right. Ten of
them had already been baptized, and I bapthem had already been baptized, and I bap-
tized the other ten before that Thanksgiving dinner. And a dinner it was; for 38 of us
tried our best to devour it, but still there was abundance for many more
The other event was the
The other event was the marriage of one of our most respected young ladies, Miss Laura
Creadick, to Mr. David Cooper, also of Kent County. The ceremony was performed by the writer, at the residence of the bride's
father, brother W. T. Creadick, Thursday at six P. M. A happy gathering of friends of
both bride and groom were present, and the call to refreshments proved to be an invitiation to a table laden with all the good
that one could well wish or imagine.
The next day a return fenst was given by the parents of the groom, and a more cordial
welcome to the new daughter could not have been devised than the family gathering of the new brothers and sisters and cousins and
uncles and aunts that lent a belning hand at that grand old fashioned dinner. The young couple were blessed with perfection in the
weather line -snow, moonlight, frosty. May the new life prove as happy as its bright be ginning.

Million for Missions. As soon as Chaplain McCabe wats trans ferred from the Church Extension Rooms, to
the Assistant Secretaryship of the Missionary the Assistant Secretaryship or the
Society of the M. E. Church, the ery rang out through all the laud, "a million for missions;" and, 31st, 1885 , was one of general depression and bardship. the receipts reached the magnificent sum or $\$$ vance the previous year of $\$ 05,702,50$, It vance the previous
fell short of the million $\$ 173,171,64$, but the advance, despite the hard year through which he battled, the cry, "a million for mis-
Chaplain, and the cry, sions" was reuewed, and again rang out through all the land; and, Oct. 31st, South counting $\$ 10.000$ contributed iy mounced India Conference, the treasurer ande over the $\$ 1,002,120,47, \$ 175.300 .11$
And now it is proposed to raise a round million by the churches alone. Heretofore, legacies and "sundries" have been counted, and last year these anounted to $\$ 155.556 .10$.
 vance $\$ 163.427,63$. Buthon, they must ad when we think of eighteen hasy the thas
sand members, nud a nambering nearly two millions:

## The apportionment to our .

$\$ 21.500$. But we find to our Conference is sessments to our various charges, that we
lack $\$ 825$ to put our Conference this apportionment, and line." Of this, $\$ 46$ must be adilded do our
District assessm District assessment. The whole, however
is less than forty-two cents grobing somethind we can pay that by ald
G. W. Burke.

Guide to Holiness, Palmer and Hughes 62 and 64 Bible House, N. Y. W notice a great improvement in every re
spect, in this well known Rev. George Hughes has devoted bince itorial talents to its pages. Its selections as well as original articles are of a high order of merit ; and in their perusal, w are sure every honest inquirer will find helpful guidance in following "peace
with all men, and holines, without which no man shall see the Lord." Of couree, as an advocate of the "second blessing" theory, the Guide emphasize the teaching, that notwithstauding its regeneration by the Holy Spirit, the
nature of the child of God still retains its original bent to siming, and ouly gets rid of this, by a special work of the Spirit, subsequent to the new birth. This harmonizes with the Ninth Article of and which declares that "this infection of nature doth remain, yea, in them that are regenerated;" but no suclabsurdity
we are glad to say is found in this article, as modified by Mr. Wesley for the use of the Methodist Episcopul Church, and incorporated in her book of Discipline. Such teaching well accords with the doctrine of baptismal regeneration for it is no doubt, unhappily true as a
matter of fact, that in most cases of such regencration, "the infection of nature" does remain ; as also, we fear, in too to say, that when the Holy Spirit actually does the work, regenerating the soul giving spiritual life and shedding abroad
in the heart the love of God, making the subject a new creature, that at the same time he leaves the old "infection of the nature" still remaining, sounds to us very like a contratiction, and cer-
tainly disparages that creative work, in which, we are taught, "old things are passed away ; behold, all things are beme new.
The National Temperance Almanac and Teetotaler's Year Book for 1887, appears in good season. It is an invaluable manual on Temperance, giving facts,
figures and arguments, with very full information as to the various organizations that are fighting for the overthrow of the liquor traffic-"the common eneshould be a copy in every family in the land. Compiled by the veteran Reformer, J. N. Stearns, Price 10 cents siugle
copies. J. Miller Thomas, Wilmington, Del.

The Mother's Magazine and Family Circle, a monthly of 32 pages published very helpful in the work of home training. J. Miller Thomas, Wilmington, Del.
Our Youth, John H. Vincent, L.L. D., Editor. 16 pages weekly; 52 numbers a year: subseription price, only Miller Phillips \& Funt, N. I.
Thomas, Wilmington, Del.

We can heartily recommend this magazine of our church for young people, to the favorable attention of all our readthe favoras it is "bright"-"clean"-"Christian;" well furnished with useful and entertaining matter.

The Pearl, an illustrated monthly; 25 cts. a year; Home Life publishing $\begin{array}{lll}\text { Co., 130-136 Charleson St., N. Y'. J. } & \text { and go } \\ \text { Herald. }\end{array}$

## Yearly Meeting of Friends. AL the Baltimore Fearly Meeting of Friend, Monmment and Eataw streets, Dr.

 J. Carey Thomas presiding, the pastoral erected in Londoun county, Va. The educational committec regorted, assisting the edration of a number of ehildren, The PeaceAssociation of Friends in Anerica was reported as actively engaged in its work. The rustees of the Miles White beneficial fund
exponded $\$ 3,934$ for charitable and educa ional work. A proposal of the yearly meet ug of Indinna, for a conference of all the mond, Ind., in Ottoher, 1887, was agreed to Questions of general interest to the society
will be considered. There are 75,000 Friends in this country, and 20,612 in Indiaun. The acrease there the past year was 1,800 . Th
foreign missions in Palestine, Indis Mexico were reported Palestine, work in Japan, and by Mr. Allen on other

## 1 TEMS

The Southern Christian Adrocates are renumber of conversions in the Missouri Cond Cerence alone exceeds $4,00 \theta$, and it is preo 50,000 souls.
Mrs. Nellie
Sundsy year. She mas the 7th inst., in her 98 th uember of the W. C. T. U., in the United States. She had also been a member of the chureh for many years.
Dr. Francis P. I'helps, the oldest and most prominent citizen of Cambridge, died on
Thurslay last, aged 87 years. He had been Thursilay last, aged 87 years. He had be
in political life nearly fifty years. He was nember of the Constitutional Convention $185 \pi$; a member of the State Senate, for te
years; and served five terms in the House Delegates. He was the author of the meassions of the legislature. He leaves one son, Dr. Frank P. Phelps, and a daughter, th
wife of Col. Jaunes WalluceNo other ex-President of recent time stepped so gracefully and quietly from the Executive oflice to private citizenship, as ex-
l'resident Itayes has done. There is nothing of the President about him; he left that 11 at Washinugton. He is thoroughly a man atl the people's afliurs. Social, religious, educational and reformatory enterprises, thy and zeal. He is just now presiding over the meeting of the National Prison Associa-
inn in Atlanta, an organization having a large and profound mission in the reformation of pisony as well as prisoners. Mr.
Hayes's address indicates clearly that a student in social studies, not merely an The Japanese have so bigh an appreciafon of Christian norals, that when they se, cure foreign teachers for their high school
they try to get Christian teachers. $\quad \mathrm{Ex}$.
The faults of professors are not proof
against the religion they profess. Do woildly men act thus? Thousands of tradesmen cheat, but do they therefore refuse to buy and sell? Many drugs are multerated; will they therefore take no medicine?

## The Prayer Meeting.

When were you at a prayer meeting ast? Perhaps months, it may be a year, you not been? Perhaps you say, "Cor dull, too prosy; they don't interest me." Are you not the very person to it is. Now apply the remedy by your personal presence and active service. Go and assist in making the meeting
it should be-a lively, earnest, spiritual, it should be-a lively, earnest, spore
interesting, profitable meeting. You are the very person for this work, and with you, it may be, lies the responsibility largely of making the prayer meeting what it should be. By all means go to the meeting at the first opportunity. The pastor and the brethren and sisters will
be glad to see you, and possibly your very presence will so revive and quicken their zeal that a new tone will be given to the rueeting, and its prosiness will have vanished. Try it and see, as Bunyan says, "whereunto it will lead." We sny to all who read these lines, be sure and go to the prayer meeting.-Zion's

Roman Catholicism is not popular in China. The Iondon Standurd says that within a yeur their number has falled from $2,000,000$ to 400,000 . The French hostilities had much to do with this rehostilitit
sult.


## The New Short Line to the An-

 The completion of arrangements by which the trains of the Schuylkill Division of thePenusylvania Railroad connect with those of Pennsylvania Railrond connect with those of
he Lehigh Valley, affords the shortest and most desirable route to the very important
points in the greatest mining section of ennsy van N New Boston, and is one of the most sab-
stantially built roads in the country. The
coad-bed is in the bast cond the standard equipipunent ot the enennsglvanis
Railroad, verg fast time is made over the enire line. The route itself is very interesting. kil Valley, with its many picturesque
Vlimpses of thriving towns and fertile fields, and as it approaches and finally climbs the
mountains of Schuylkill county, there is mountains of Schuylkill county, there is
outspread a view of the mining industries of the State which cannot be snrppassed any-
where. From Pottsville to Delano, the point of connection with the Mahanoy Division of
the Lehigh Valley, the road ascends the meuntains at aalley, the rade of one ascends the
mandred and mixty-eight feet to the mile. This is the very
of the very hent of the domain of King Coal. Coal breakers appear on kevery
hand, surrounded by mountains of coal dust and refuse from the mines, aud by the
cabins of the minors, grouped about in cabins of the minors, grouped about in
picturesque urliness. The machinery puffs ncensing puffs, the cars crawl up and
down the inclines on their endless journey, deliver
monds to the
ley beneath
It furnishes a picture of censeless industry,
and gives an excollent idea of the magnitude of the nnthracite supply, and the manner of New Boston, Mahnnoy City, Ashland,
Girardville, Shenandoah, and Mtt. Carmel are the principal centres of this section. They are towns where work is supreme. Coal is
king, and he rules his subjects with the one king, and he rules his subjects with the one
purpose of maintaining his natural suprepurcy.
The
The completion of the new line brings
them into closer connection than ever with the outside world. It is bow a day's ride
trom Philadelpha to go down and retara, from Philadelphia to go down and retura, and to the business man this is a matter of
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Methadisce of Lucknow, that though Baptict he bus a preed to send the Pre Biding Elder of Clay Centre District kiang Eling of Che to put enather evangelist ine that fim over end above what the Missionary Society dues for that work. This will yield abrut $14(1$ rupees (about 856 ), and will guktain a man.
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