

# eningula



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

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FOR CHRIST AND HIS CHURCH. WILMINGTON, DELAWARE, SATURDAY, DECEMBER 18, 1886.

ONE DOLLAR A YEAR

## THE PEARL OF DAYS.

O pearl of days! I love to wake, And see thy dawning scatter night;
So sweet, so solemn dost thou break
The bands that hold the Sabbath light,
With chime of bells and willing feet, To go to seek the mercy seat.

A nameless peace then fills the air, A peace that comes with Sabbath morn; Our mother-tongue becomes a prayer On which to heaven our hearts are borne; While earth from care has short release, And looks as if she dreamt of peace.

I think the skies have brighter blue, I think the birds have Sabbath songs; The children are all gladder, too; And a grave joy is with the throngs Who strive to feel, on this grand day, The God they love's not far away.

Holy, the six-days' labor done, Each day a gem by duty wrought, The Sabbath clasps them all in one, And thus the week to God is brought, With prayer for grace and songs of praise, That bless and shield the next six days. -L. E. Barr.

#### 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 ship weighed anchor and went on her way. Soon after midnight 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 P. M., the 21st. On Saturday A. M., the Congo State Chief of Banana came aboard, and gave us a greeting of welcome. Under instructions from King 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 our accommodation, but could not tell when the Government could send us on to Matadi, for the reason that the Heron, their principal steamer, was in dock at Gaboon for repairs. The Nubia remained till Monday, and by the kind invition | Heron came alongside and took us and of Captain Davis, we remained aboard all our stuff to Matadi,-eighty miles till she was ready to proceed on her up the River voyage, to Angola. Meantime on inquiry, it was ascertained that we could get board and lodging at the hotel for an aggregate expense of forty four dollars per day, and some Congo Missionaries stopping there seemed anxious to have us go to the hotel. The alternatives to that were to pitch our tents on the marshy shore, or on the deck of the Government storeship, which was also the prison. As all our luggage and provisions were on the ship, as we had much work to do aboard in opening heavy boxes and re-packing into manloads of sixty pounds each, and as it was cleaner and more heathy than on the shore, we chose to abide on the ship. Through the kindness of our friends at home we were well supplied with a great variety of good food, we did our own cooking in the ship's galley, and having plenty of work to keep us in health, we got on well, in what is regarded, a very sickly region.

After a few days I went up in the Government's little steamer, Belgique, forty miles to Boma, to see the Administrator General, and thence forty miles further to Tundinvia, to get information on the possibility of engaging carriers for the Upper Congo. The Administrator recommended Kimpoko, on the S. E. curve of Stanley Pool, as the best available place for our receiving and supply station; but saw no possibility go up. of our obtaining carriers. The Baptist Missionaries at Tundinva were very kind but saw no hope of our getting carriers -they had sent up a caravan three months before, and heard nothing of them since their departure; and their mailagent from the Pool had been so long over-due, that they presumed that he was drowned" (waylaid and murdered, as I learned afterward). "Certainly no possibility of my getting any carriers short of Lukunga-118 miles up."

So with all this interesting news I returned to my people at Banana, having been absent about ten days. On my way down, a fellow-passenger greeted me very cordially, saying, "I was in Brussels after you left there, and heard of you and your Missions, and read your pamphlet containing a statement of your principles and methods, and of your success in Angola. I heartily endorse your plan of founding Missions, and you will surely make a success on the the Upper Congo and Kassai. My name is Coquilhat,"-extending his hand. As I grasped his hand, I replied; "Oh, yes, Capt. Coquilhat, I have the pleasure of knowing about your work and success on the Congo, from Mr. Stanley's recent books. I gathered much information and encouragement from this most efficient young officer of the State; remarking to him that I expected to found Missions in the countries of the Upper Kassai and Sankoora, but would need a receiving station at Stanley Pool, and asked him to name the best place, not at all infringing on the territory of either of the other Missions having stations there. He said at once: "Kimpoko." It had been a government station, and he had been chief of it, and gave me full information of the place, ruling chiefs, and people. The station had been withdrawn, and we could occupy the site. A month and a day after our arrival

at Banana, the Government steamer

We arrived Thursday P. M., the 24th of June. The chief at Matadi received us kindly, assigned us a corner in the Government warehouse for our cargo, and took me half a mile back to "Capt. Coquilhat's camp," where we pitched our tents. An old Congo missionary told me in London that I would be detained at Matadi at least six months, "vainly trying to get carriers;" and later information was all to the same effect. To make sure of the advance of two or three going as their "Capita" (captain), and of us to engage carriers at Lukunga, I Bro. Shoreland was sure he would be was induced to hire by the month ten after us in a few days, and probably Kabindas from the Coast, and had brought them with us. So I arranged that on the following Monday morning, I and Bros. Teter and Burr would start with ten Kabindas.

On Sabbath morning, Rev. J. Clark, of the "Livingstone Inland Mission" (now the "American Baptist Union"), took breakfast with us, and said he thought he would be able soon to send us a few carriers. His station nine miles over the mountains from Matadi, is called "Palabala."

ran away. I am of them wished kindly received and entertained by Rev. can have no controversy with me. I Ga.

Residence.

to run away. He replied that he and his | J. Clark and wife, and waited there till badly that the Kabindas were afraid to

"Well, go and have a palaver with your men, and see how many more want to run away, or if any are willing to fulfill their contract with us."

So after breakfast, when we were packed for our march, I called Sam and said, "What do your men want to doto run away, or to carry our loads?"

"The men are afraid, sir."

"And are you afraid, too?" "Yes, sir."

"Well, we don't want any cowards in our party, so the sooner you all cut for home the better;" and they were away from our camp in five minutes. We had fed them a week,-fattened them. indeed,-paid them half a month's wages in advance, and paid five dollars each for their steamboat fare from Banana; but we found that the cheapest and best thing for us was to get rid of them.

I heard afterwards that they reported on the Coast that we starved them, beat them nearly to death, and threatened to kill them, and they escaped by flight.

After they had departed, I went straightway to the station, and the Chief said: "A lot of our carriers have just arrived, and I can let you have thirteen of them. I have also a 'hauser' soldier going up to join Capt. Coquilhat, who will go as your guide;" so at noon that day we started. Having gone four miles, to the River Mpozo, we met a caravan just coming up the bank from the ferry, and a black boy, in English costume, handed me a letter from Rev. J. Clark, saying that "the bearer, Nkanda, can interpret for you; and with him I have sent a Capita and

twenty-six carriers for you;" so I thanked God and took courage: I sent this new party on to Matadi, accompanied by some of our men who came with us as far as Mpozo, to get

their cargoes. My dear fellows were so anxious to go to the Upper Congo, that more that once they walked over the top of the first range of mountains and looked over the hills with longing eyes, and returned sadly to their camp. I was most anxious to have them all go in with me, and should have tried to take them with our new recruit of carriers; but a chief from Congo-di-Lemba, who had been in our camp three days, assurred us that he could raise fifty carriers for us in his town, three days inland: and Bro. Shoreland, to whom I intrusted the remaining expedition, was then with said chief on his way to get the fifty men. The Chief himself was overtake us at Lukunga-half way to Stanley Pool; so I was comforted by the hope that my people would all get up country, before they could pine away and die; for if I were going to prescribe an easy and sure method of killing a lot of Missionaries to South Central Africa, I would say, "Provide well for their living, and detain them two or three months in suspense near the Coast-a against death by the way.

men saw a lot of Kaffirs, just down from | 3 P. M., Tuesday, when the caravan of the Upper Congo, and they looked so | twentysix from Matadijoined us and then went on seven miles to N'Seke, and encamped. The details of the journey would entirely exceed the newspaper space available. Suffice it to say that on July 6, at noon, we reached Lukunga, having rested through the intervening Sabbath, on the east bank of the Quilu River.

I pitched my tent at the Government station, at Lukunga, and the brethren yielded to the "caed melta faltha," of a whole-hearted Irish Missionary-Rev. McKitrick. I was seeking information from the Government chief and others, with a view of establishing a transport agency, at or near Lukunga; but Bro. McKitrick assurred me that he could, without any trouble, get all the men we should need, and had already engaged thirty-one carriers to take us right on to the Pool. So on the P. M. of the 7th, we crossed the Lukunga River, and pushed on our way toward Stanley Pool, arriving Friday A. M., the 16th of July, and were kindly entertained by Rev. Gerish, of the Livingstone Inland Mis-

I at once reported to the Government chief, and asked his advice, as to the best available place for our receiving station. He said Kimpoko. A government station had been built there, he said for political reasons which no longer existed and hence the station had been withdrawn, and the native people there were begging him to send some white people to live there. He said he was busily engaged in preparing to send the steamer Stanley up to the Falls. "When I get her off, I will take you in the steamer Henry Reid to Kimpoko, and commend you to the people."

Saturday, the 17th, we walked four miles to Kinshasa to pay our respects to the justly celebrated Missionary explorer. Rev. George Grenfel, who entertained us most kindly, and gave us much valuable information. I asked him to name the best place for our receiving station, and he said Kimpoko.

While we were at detained at Leopoldville, Rev; McKitrick came, en route to Equator Station; so I wrote John A. Newth, a noble young Missionary from London, to remain in Lukunga till further orders, as our transport agent. CONCLUDED NEXT WEEK.

#### Remarkable Conversions.

The following remarkable incident is given us as having occured in a Western mining town under the ministrations of Rev. Mr. Uzzell, a Methodist minister. He was met on the street, during the progress of a revival in his church, by a rough but talented unbeliever, who ask- | Fall 1777. Thursday, the 18th of Deed him, "Do you believe all you said in your sermon last night about God's power in saving sinners?" "Certainly I do." was the reply. "Well, now, I will make you a proposition. Myself and ten of my companions will go to your church tonight: and when you call for sinners to come forward, we will go and kneel at what you call your mourner's bench, and if we are converted we will acknowledge it. If not, I am to have the privsure shot for all who are not proof lilege of expressing my sentiments about you and your preaching then and there Monday, P. M., the 28th of June I to the people." The proposition was ac-Sunday night, two of our Kabindas and Bros. Teter and Burr, and our four-cepted, the minister only saying, "I wish Sunday night, wish grow polar bears in Florida or oranges you to remember this one thing: You in Alaska.—Evening Capitol, Atlanta, ran away. I asked Sam, the head-man kindly received and entertained by Rev.

have preached nothing but what my Master commands me to preach, and He is the responsible party. Your controversy is with Jesus Christ not with me." They came according to agreement, and after the sermon on the general invitation they came forward, eleven of them, and knelt, with the others. When the services were to be closed the minister said: "Now if any present has any thing for or against the religion of Jesus Christ, let him speak his mind freely and without any hesitation." Not one of them rose, but remained kneeling till all were dismissed. Ten of them were converted, and one of them is now preaching the Gospel.-Interior.

#### Union of Northern and Southern Presbyterians.

The action of the Synod of Missiouri of the Southern Presbyterian Church in favor of union with the Northern Presbyterians has been followed by similar action in the Synods of Arkansas and Alabama. The Synod of Arkansas has passed a resolution, with only one dissenting voice, as follows:

"Resolved, That in view of the recent action of the two Synods of Missouri, looking to a unification of the two great divisions of the Presbyterian Church in this country, on terms alike honorable to both, this Synod hails with delight such action, as being in its judgment conducive to the best interests of the Presbyterian Church and therein to the advancement of the kingdom of Christ throughout our entire country; and we express the desire that such action shall be speedily taken by the two Assemblies as will bring about this result." The Synod of Alabama unanimously adopted resolutions expressing the belief that "the time has come when measures should be taken by the General Assemblies of the two great Churches herein concerned to harmonize and combine all their strength, resources and means on some plan of co-operative union so as to avoid all friction and waste the in various fields and departments of Church work and so as to make them as efficient as possible in advancing the cause of our common Lord and Master in the extension of the Presbyterian Church in this land and throughout the world." The Synod favors the formation of three or more provincial assemblies to meet annually and be under the supervision and control of a triennial general assembly representing the whole Church .- Independent.

#### The First National Thanks-giving.

The immediate occasion of the first thanksgiving was the surrender of General Burgoyne to General Gates, in the cember was designated, and in compliance with the order of Congress, the army at Valley Forge duly observed the day-the army that had tracked its way in blood. It was ordered by the Continental Congress.

If the parents of this country would so train their children as that the laws of God would take in their lives the forms of love, justice, mercy, truth, and goodness, such a moral climate would soon follow as would make it as difficult to grow bar-rooms among us as it is to grow polar bears in Florida or oranges

#### Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder. - Scripture.

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

The liquor-dealers, assembled in national council, set for themselves a hard task. They "strongly condemn intemperance, and appeal to every member of the trade to make proof of this declaration by his daily life and by the conduct of his business." It would be hard to fill the public mind with confidence in such protestations: it leaks at the spigot and wastes at the bung. They declared their unalterable opposition to prohibition, affirming that it destroys a business that employs an immense capital and supports a vast number of honest workmen. This surrenders the threadbare plea, "Prohibition does not prohibit," and sets up another even more untenable. The capital invested in the manufacture of alcoholic liquors in this country employs 36,000 men. The same amount invested in the average of every other business employs 135,000. Their case is desperate. The facts fight them.-Nashville Christian Advocate.

The secretary of an Ohio distilling company, as reported in the Cincinnati Times-Star, bemoaning that the consumption of liquor had decreased forty per cent. said: "Look at Georgia, with its 134 counties; 113 have prohibited the sale of liquors, and another county will fall into line in a short time. In South Carolina forty-two counties are 'dry,' as we call them; in Alabama, just one-half of the counties in Mississippiare 'dry.' There are six 'dry' parishes in Louisiana, and even Texas, which is held up as an example of all that is tough, has twenty 'dry' counties where whisky cannot be had for love nor money.

A forcible illustration of the workings of the whiskey ring is afforded by the fact that Milwaukee brewers have recently paid \$12,000 for sixty-seven dramshop licenses, to be used in Chicago. Three brewing firms in Chicago have lately paid \$9,500, to procure licenses for city saloon-keepers.

We should like to see some apologist for liquor selling attempt to offset the following reasons with the same number on the other side of the question. They deprive men of their reason for the time being. They destroy men of the greatest intellectual strength. They foster and encourage every species of immorality. They bar the progress of civilization and religion. They destroy the peace and happiness of millions of families. They reduce many virtuous wives and children to beggary. They cause many thousands of murders. They render abortive the strongest resolutions. They prevent all reformation of character. The millions of property expended in them is lost. They cause the majority of the cases of insanity. They destroy both body and soul. They burden sober people with millions of paupers. They cause immense expenditure to prevent crime. They cause soher people immense sums in charity. They burden the country with enormous taxes. Because moderate drinkers want the temptation removed. Drunkards want the opportunity removed. Sober people want the nuisance removed. The tax payers want the nuisance removed. The prohibition would save thousands now falling. The sale exposes our persons to insult. The sale exposes our families to destruction. The sale upholds the idle and vicious at the expense of the industrious and virtuous. The sale subjects the sober to great oppressions. It takes the sober man's earnings to support the drunkard. It subjects numberless wives to untold cocale.

sufferings. It is contrary to the Bible It is contrary to common sense. We have a right to rid ourselves of this burden.-Ez.

#### Less Drinking.

Curious to know whether the liquor raffic is increasing or decreasing, Alexander Wallace, of Pittsburgh, has gone to the trouble of examining the records of the Internal Revenue Department, and from them has obtained facts from which it appears,

1. That the consumption of distilled spirits for the year ending June 30th 885, 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 consumption of malt liquors for the last year was only 182.254 barrels more than for the prior year whereas from 1880 to 1884 inclusive the average yearly increase had been 1,412,-889 barrels.

3. That in 1685, as compared with 1884, there was a decrease of 3,215 retail and of 388 wholesale liquor dealers. and of 1,048 retail and 40 wholesale malt-liquor dealers, and 38 breweries operated.

4. That the consumption for the year ending June 30th, 1885, averaged 11 gallons of beer and 5 quarts of whisky to every man, woman and child, or 55 gallons of beer and 25 quarts of whisky to every family in the United States. Pittsburgh Commercial Gazette.

#### Lincoln as Postmaster.

In the spring of this year, 1833, he was appointed Postmaster of New Salem, and held the office for three years. Its emfifty-two, in Arkanas eighteen, while oluments were slender and its duties light, but there was in all probability no citizen of the village who could have made so much of it as he. The mails were so scanty that he was said to carry them in his hat, and he is also reported to have read every newspaper that arrived; it is altogether likely that this formed the leading inducement to his enough for a post-station and the mail should be.' went by to Petersburg. Dr. Holland relates a sequel to this official experience the man. Several years later, when he Post-office Department called upon him, is there to think over, mamma?" and asked for a balance due from the New Salem office, some seventeen dollars. Lincoln arose, and opening a little trunk which lay in a corner of the room, took from it a cotton rag in which was tied up the exact sum required. "I others, any pride? Have you harbored never use any man's money but my unkindness? Have you been selfish? own." he quietly remarked. When we | Have you forgotten God? Have you neconsider the pinching poverty in which these years had been passed, we may appreciate the self-denial which had kept him from making even a temporary use of this little sum of government money .- Nicolay and Hay: December CENTURY.

> Two little girls came home from Sunday-school saying: "Mamma, our teacher said to us to-day, that we must come to Jesus if we wanted to be saved; but how can I come to Him, when I cannot see Him?"

> "Did you not ask me to get you a 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 us what we need."

A pastor can scold a congregation, until both he and his people become hopeless and sour. A wise pastor never assumes the role of a priestly dictator. - Western Christian Ad-

## youth's Department.

#### Thinking Ourselves Over.

"What is self-examination?" asked little Alice. "Mr. Clifford said something about it in his sermon this morning, and he told us all to spend a little while every Sabbath practising it. Practising what, mamma?'

"Self-examination is thinking ourselves over," 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 calling to mind our past conduct that we can truly see it as it is and improve upon it."

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You may first think over your conduct toward your parents. Have they had reason to find fault with you during the week? If so, what for? Have you disobeyed them or been sullen toward them? Have you made them glad by your kindness and your faithful and ready compliance with their wishes?

"Then think of your duties to your brothers 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 illnatured? Have you deceived them? What hard thoughts have you cherished in your heart toward them?'

"O mamma, it would take me a great while to think all that over, and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business." "Business?' said Alice smiling. "Papa

has business; little girls haven't any business.'

"O yes," said Mrs. Langton; "any work which you have to do is your busness. Your studies at school are your employment, in which you ought to be diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what the teacher says? Carefully taking the office. His incumbency lasted | think over whether your conduct is in until New Salem ceased to be populous all respects what a Christian child's

"I know a verse about business," said Alice. "The Bible tells us to be 'not which illustrates the quaint honesty of slothful in business, fervent in spirit, serving the Lord.' That means we must was a practicing lawyer, an agent of the mind God in it, doesn't it? What more

> "Secrets faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed—any envy of glected to praise Him, to pray to Him? Go over all this ground thoroughly and confess your faults, and ask the Saviour to make your heart clean and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish and vain, and blinds 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 street, when a little girl came along. She stopped a moment, looked up at him and said: "Please, sir, don't call God names, because He is my Father, and it hurts me to hear you."

The man pretty soon said: "Thank you, miss. My mother taught me, that He was my Father too. I will not swear again-never!" and he walked quickly away with his head down.

"It will not hurt you, boys and giris to learn a little accurate geography, by looking up these places before going on with the story; and if I were your schoolmaster, instead of your story-teller, I should stop here to advise you always to look on the map for every town, river, lake, mountain, or other geographical thing, mentioned in any book or paper you read. I would advise you too, if I were your school-master, to add up all the figures given in books and newspapers, to see if the writers have made any mistakes; and it is a good plan, too, to go at once to the dictionary when you meet a word you do not quite comprehend, or the encyclopædia, or history, 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 loved her, and who was trying to love him, felt so happy that she said to her mother, "It seems as if there was a sun shining in my heart." So there wasthe blessed Sun of Righteousness.

"The Methodist who does not pay his asessment, generally finds a way to pay his Lodge dues. He would be dropped by the Lodge, if he did not."-Pacific Methodist. And he must feel like kicking thmself for

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| Quarterly  | Conterence<br>meuts.             |   |
|--|----------------------------------|---|
| WILMINGTON   Mt. Pleasant, Chester. Claymont, Brandy wine, Elkton, Cherry Hill, North East,            | ments.  DISTRICT— FOUR           | c 19 20<br>18 19<br>24 26<br>26 27<br>2 3<br>2 3<br>8 9             |
| Elk Neck,<br>Christiana,<br>Newark,<br>Hockessin,<br>Rising Sun,<br>Zion,<br>Union,                    | 66<br>64<br>66<br>66<br>61<br>61 | 9 10<br>16 17<br>16 17<br>15 16<br>22 23<br>23 24<br>27 30<br>25 30 |
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| Marie Ann       | Dec           | 18   | 19 |
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| Church Hill,    | 6.6           |      | 24 |
| Queenstown,     | 6.1           | 29   | 30 |
| Kent Island,    | "             | 29   | 30 |
| Wye,            | 4.4           |      | 31 |
| Hillsboro,      | Feb           |      | 6  |
| Greensboro,     | 6.4           | 6    | 7  |
| Greensboro,     | 4.            |      | 13 |
| King's Creek,   | 66            |      | 13 |
| Easton,         | 4.6           |      | 20 |
| Trappe,         | 44            |      |    |
| Oxford,         | 64            | 20   | 21 |
| Talbot,         | 66            |      | 27 |
| Bayside,        | 44            |      | 27 |
| St. Michaels,   | 6.6           | 26   | 27 |
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| Townseud,       | 4.6           | 6    | 7  |
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| DOVER DISTRICT- | -MOURTH_QUART | ER.  |    |
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EASTON DESTRICT—POURTH QUARTER.

| DOVER DISTRICT-IN | TRTH OUAR |                   |
|-------------------|-----------|-------------------|
| Felton.           | Dec       | 19 18             |
| Frederica,        | **        | 19 20             |
| Miltord,          | 4.6       | 26 20             |
| Houston,          | 66        | 26 2              |
| Harrington,       | 6.        | 26 2              |
| Lincoln,          | Jan       | 2                 |
| Ellendale,        | **        |                   |
| Milton,           | 4.        | 2                 |
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| Georgetown,       | 6 1       | 16 17             |
| Crapo,            | 6.6       | 23 2              |
| Church Creek,     | 6.6       | 23 2              |
| Beckwith's,       | 6 .       | 30 2              |
| Cambridge,        | 4.        | 30 28             |
| Vienna,           | Feb       | 6                 |
| Hurlock,          | - 4.      | 6                 |
| East New Market,  | 4.4       | 6                 |
| Federalsburg,     | 4.4       | 13 19             |
| Preston,          | 4 1.      | 13 14             |
| Potter's Landing, | 6.6       | 20 18             |
| Burrsville,       | 64        | 20 19             |
| Denton,           | 6.6       | 20 2              |
| Farmington,       | A 10      | 27 2              |
| Greenwood,        | £ 1.      | 27 26             |
| Bridgeville.      | 6.6       | 27 2              |
| Galestown.        | Mar       |                   |
| Cannon s,         | 14        | 6 5               |
| Seaford,          | 44        | 0 7               |

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

SALISBURY DISTRICT—FOURTH QUARTER.

Charge Date Hour for Hour for Sabbath Quarterly
Service Conf.

Show Hill, Doc 17 19 10 F 7 Snow Hill, Dec Girdl-tree, 18 19 2 7 10 Stockton, M W W Th Th F S Chincoteague, 20 21 22 26 Pocomoke City " 10 2 7 10 10 3 Pocomoke Ct. Princess Anne, " 23 26 23 26 Mt. Vernon, Tyaskin, Powellville, 26 31 Newark, Berlin, S 10 S 2 Bishopville, Roxanna, Frankford, 2 7 10 M 9 F 7 S 9 Selbyville, 7 9 15 16 Gumboro, 10 3 7 7 Parsonsburg Salisbury, Fruitland, 14 16 Quantico, "Cape Charles City 10 S 10 S 7 Delmar, Riverton, Sharptown, Onancock, Accomac 3 7 10 3 7 11 12 Shortley, 19 10 26 27 Fairmount, 10 3 Westover, 26 27 Laurel, Bethel,

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

J. A. R. WILSON, P. E.

# PENINSULA METHODIST, DECEMBER 18, 1886. The Sunday School.

## The Great Invitation.

LESSON FOR SUNDAY, DECEMBER 19th, 1886. Revelation 22: 8-21.

[Adapted from Zion's Herald.] EY REV. W. O. HOLLOWAY, C. S. N.

GOLDEN TEXT: "The grace of our Lord Jesus Christ be with you all. Amen." (Rev. 22: 21).

8. I John saw these things, and heard them. -R. V., "I John am he that heard and saw these things:" "saw" what appealed to the eye; "heard" what appealed to the ear. He sets his apostolic seal and signiture to the truth of this prophecy. I fell down to worship a spontaneous tribute of adoration to one whom, by reason of the grandeur and significance of the disclosures made. St. John regarded as superhuman and superangelic.

9. Then .- R. V., . and " See thou do it not -a warning to refrain. "The abruptness of the phrase marks the angel's abhorrence of the thought of his being worshiped, however indirectly. Contrast the fallen angel's temptation to Jesus: Fall down and worship me! (Matt. 4: 9)." For-omitted in R. V. J am thy fellow-servant (R. V., "a fellow-servant with thee").-The angel assumed no superiority in rank or dignity over the mortal of earth. He classes himself with all who serve. Thy brethren the prophets. - The blessed "tie that binds" worshiping hearts below of whatever grade is felt also towards us by the bright sons of light above—the angels who kept their first estate. Worship God .- To worship any other, whether in act or in heart, is idolatry. The Father is worshiped in heaven, the Lamb is worshiped; but no archangel, though he stand in the presence of the Highest, would permit an act of adoration to himself.

10. He saith unto me-evidently in this case according to verses 12 and 13, the Lord himself is He that "saith." Scal not the sayings of this book.-R. V., "seal not up the words of this book." A very different command was given to Isaiah and Daniel (Isa. 8: 16; Dan. 12. 4, 9). They were bidden to seal their prophecies, the idea being that of a remote fulfillment. But the sayings of this book were on the eve of immediate fulfillment, and they were therefore to be left open -partly that all might see prophecy translated into history, and partly that the church might derive comfort and assurance in the midst of persecutions. The time is at handthe time when the earliest of the prophecies

11. He that is unjust, let him be unjust still. -R. V., "He that is unrighteous, let him do unrighteoneness still." The idea seems to be that the opportunity for any radical change of character was so short that the sentence of judgment, which should forever fix the condition of the soul, might as well now be pronounced. This sentence would not be arbitrary; it would simply affix the seal of eternity to the character formed in time by each individual. Thus the incorrigibly "unrighteous" man-unrighteous, especially, in his relations with his fellows-will carry that same characteristic with him into the hereafter. "It cannot, refer to the condition of men this side the grave, for there is no fixed and unchangeable condition in this world." He which is filthy, let him be filthy still .- R. V., "he that is filthy, let him be made filthy still." The harvest of corruption is corruption. Filthiness of the flesh or spirit, uncleanness, impurity, perpetuate themselves in character. "The saying has a solemn irony in it: the time is so short, that there is hardly room for change. The lesson conveyed in its depth is, 'Change while there is time." He that is rightcows, let him be righteous still. - R. V., "He that is righteous, let him do righteousness still." Let him be holy still.-R. V., "let him be made holy still." To be "holy" is to be free from sin, to be pure. The blessed character, precisely like the reprohate, is governed by the same law of fixity in kind and progress.

"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 honorably, and those who keep themselves pure. But what does the verse mean? Does it mean that the time is so short that it is hardly sufficient to allow of men reforming themselves, so as to be ready for their Lord, and that, therefore, the lesson is, let those who would be ready for him remember that now is the day of salvation? Is it not the declaration of the ever terrible truth, that men are building up their destiny by the actions and habits of their lives? "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." So slowly, but surely, may the power of being masters of our fate pass out of our hands."

12. Behold I come quickly-coming, in the steady progress of My spiritual kingdom; Whosoever will (R. V., "he that will").—

rupt systems, like Judaism and paganism, whose destruction had been predicted; coming, especially, in the fulfillment of the prophecies of this book. The augel does not speak here in his own person, but uses the words of Jesus himself. My reward is with mc.-The "reward" is the recompense to be bestowed, and is either good or bad, according to the deserts of the individual. To give every man .- R. V., "to render to each man." According as his work shall be (R. V., "according as his work is"),-The "work" includes all the activities of a man's inner and outer self, his thoughts and motives no less than his words and deeds.

"In reference to each individual the period is near when it is to be determined whether he will be holy, or sinful, to all eternity. What thought could there be more adapted to impress on the mind the importance of giving immediate attention to the concerns of the soul!"

13. I am Alpha (R. V., "the Alpha") and Ornega (R. V., "the Omega").-These words (as explained in a previous lesson), standing at the beginning and end of the Greek alphabet, imply that He who used them is the Beginning and the Ending, the Author and Finisher, the First Cause and Source of all things and the Completion of them all, "for whom all things were made, and by whom all things consist."

14 Blessed are they that do his commandments.—The R. V. adopte the reading of the Sinaitic and Alexandrine manuscripts, the text of which is strikingly similar to that of the Authorized Version, but which is rendered, "Blessed are they that wash their robes." May have right to the tree of life (R. V., "may have the right to come to the tree of life")-may have the privilege to partake of the blessings of immortality. The "tree of life." from which our first parents were barred by reason of their sin, appears again in the restored Paradise; and those whose sins are cleansed are entitled to enjoy its health-giving leaves and immortal fruits. May enter through the gates (R. V., "by the gates") into the city-the "four-square" city, the Heavenly Jerusalem, whose twelve gates of pearl (described in Chap. 21) swing open in glad welcome to the righteous.

15. For without (R. V. omits "for")-outside, aloof from, the holy city. Dogs (R. V., 'the dogs'l).—The image has a peculiar significance to any one who has seen the fierce, howling, greedy, fighting packs of dogs that roam around some of Eastern cities-Constantinople, for instance; doglike men are degraded, vile, course men, useless to their fellows, with no aims above the gratification of appetite. Sorcerers-those who practice magic, or profess to be in league with evil spirits. Whoremongers (R. V., "fornicators") All who are sensually impure are included. Idolaters - worshiping either image or creature in place of the Creator. Whosoever (R. V., "every one that") loveth and maketh a lie -the deceitful and false.

"The doctrine of the passage is that broad and evermore true one-none are shut out from heaven save those who are unfit to enter none are sent down to hell save those whose spirit is of hell, whose hearts are base, who have made themselves only the more selfish and hardened under all the influences of this world of mercy."

16. I Jesus.—The must be no mistake as to the Sender. In the churches-R. V., "for the churches." I am the root and of spring of David-that is, I am by virtue of My Godhead and Creatorship, the Author, or Progenitor, of David; and in respect of My mannood, his Descendant. According to Isaiah 11: 1, from which this expression is probably taken, this assertion identifies the Speaker with the Messiah of ancient promise. The bright and morning star-a beautiful and pertinent emblem, signifying that He was the promise and harbinger of that glorious day that was beginning to dawn upon the world. He is the Source of all light-the Star whose rising betokens that "the night is far spent and the day is at hand."

17. The Spirit-by His convictions, and pleadings, and appeals to the sinner's con science. The bride-the Church, speaking through her ministry and sacraments, and worship and testimonies, Say, Come. - The Spirit and the Church echo and repeat that sweet work of Gospel invitation, "Come unto Me." Some commentators, however, interpret this "Come" and the others, as addressto Christ, in response to His declaration, "Behold, I come quickly." Let him that heareth say, Come. - The word "hear" in the Bible almost always means "to obey." The meaning is, therefore, "Let him who heeds the call, and has himself come, join with the Spirit and the Church, in inviting others to come.', Let him that is athirst come. - Every nature thirsts-has longings, desires, deep and strong, for something, it hardly knows what. This restless, feverish appetite can never be satisfied except by coming to Christ.

Even though there be no thirst, or conviction, or gentle pleading of Church or Spirit, or feeling of any kind, if only a man be willing to come to Christ, let him come and drink freely from the wells of salvation.

"Think, he says, of the real author s standpoint, and of the grand objects which lie within his range and ours. The river of the water of life is flowing before the eye; the joys of the redeemed have come down in their voices of praise and trimmph. Over against these there have been visions of the lost, the smoke of their torment arising forever and ever; the lake that burneth with fire and brimstone opening its horrid jaws to ingulf forevermore the filthy, the abominable, wkoremongers, idolaters; and, not least, we have the grand issue of the great moral conflict of earth-victory for Zion, and magnificent success to the Gospel in subduing the world to Jesus."

18. For I testify-that is, "I John." any man shall add unto these things (R. V. "unto them")-interpolate teachings of his own; presumptuously attempt to complete the sense, or to serve the interests of any party or sect, by additions of his own. God shall add unto him, etc. -The "plagues," or judgments, which have been vividly described in preceding chapters of this Book, are here threatened

19. If any man shall take away-mutilate, or expunge, any part, or invalidate its divine authority. Such an one shall have his name erased from the register of the holy city, and shall be denied the privilege of the Tree of Life. Take away his part out of the book of life -R. V., "take away his part form the tree of life." And from the things-omitted in

"Enthusiasts, pretenders to new revelations, bigoted sectaries, and imposing Churchmen on the one hand, with infidels and skeptics on the other, have cause to tremble at the solemn warning. Critics who are constantly proposing codjectural alterations, or expunging from the text of Scripture and adding to it, often on frivolous grounds, are in no small danger,"

20 Surely (R. V., "Yea") I come quicklya final admonition to watchfulness. Even so -omitted in R. V. Come, Lord Jesus-the utterance of the prophet either for himself only, or for the whole church. "In this prayer; is summed up all that the Christian heart can desire—the deliverance from the power of Satan, the deliverance of the creature from the bondage of corruption; the banishment of sin and sorrow from the individual and from the world: the restoration of all things; the establishment of the kingdom of righteousness; the beholding by Jesus in fulness of the travail of His soul; the bestowment upon Him in completeness of the promised rewards."

21. The grace of our (R. V., "of the") Lord Jesus be with you all (R. V., "he with the saints").-The Old Testament ended with a curse in connection with the law; the New Testament ends with a blessing in union with the Lord 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 a theory of the universe, and tell us whence we are and whither we are bound, or it will drop to the level of sentimentality. It must teach morality, or it will degenerate into degrading superstition. It must stir the conditions and take hold of 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 life." In the worship of Christ these elements are harmoniously united. He has declared God unto us; he has taught 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 of God. Idolatry is abortive effort to realize a picturable conception of the Infinite. Christ is the image of the invisible God. He is, at the same time, the ideal man, so that the incarnation serves the double purpose of showing us what God is, and what man ought to be. But Christian worship is more than the natural homage that the creature pays the Creator. It is the adoring, grateful recognition of God's love. We are guilty and need forgiveness. Our song is addressed to Him, "who loved us and blood." We are deprayed, and need re- applause. He is a man of God, with work,—reforming himself.

generation; and we say with Peter, the inflexibility of John Knox, the tir Blessed be God "who according to his less zeal of John Wesley, and a genit abundant mercy, bath begotten us again for organization unequaled since th to a lively hope by the resurrection of days of Inatius Loyola. Jesus Christ from the dead." Incarnation, expiation and regeneration are the three great truths of Christianity, and these truths centre in Christ. Our faith, hope and love centre in him. We are redeemed by him. We are complete in him. The song of the elders is our song. 'The worship which John witnessed in apocalyptic vision represents the idea that struggles for expression in all acts of Christian devotion, and is the experience of the unhindered outflow of a glorified spiritual nature in loving and adoring recognition of God's ineffable grace-Dr. Patton in S. S. Times.

John's Gospel and John's Apocalypse have the same purpose, to show the worthiness of Christ. The Gospel was written to show that Jesus is the Christ: the Revelation is dominated with the sentiment, "Thou art worthy," worthy to open the book and unloose the seals thereof, and worthy to receive all glory and honor, from all the inhabitants of Heaven, who fall down before him as he sits on the divine throne with the Father. There is no honor which God himself receives, which these two books do not give to Jesus Christ. If we refuse to recognize Jesus as one with God in essence and character, we must immediately give up first the authority of these two most important books. It is not a matter of the interpretation of a few prooftexts, for these two books are saturated with the thought, that Jesus is God; they are built upon this idea, and their purpose is to teach us that the same honor which we pay to God, we must pay to Christ. The worship of one is the worship of the other. The worship of Heaven may well be begun here. Truly Christ is 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 conceive no impersonation of worthiness higher than his. Our idea of the worthiness of God, we get from Christ. Christ is to us the expression of God. So it happens, that the Book of the Revelation is full of the most exalted ascriptions to him, whose name is above every name, at whose name every knee bows, whether in Heaven or in the earth, or under the earth. The true Christian soul loves 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 oors and igers heaped upon its head. is the best organization the century has witnessed to break up every low combination of vice and sin, and tackle Satan on his own ground, to rescue debased drunkards, abandoned characters, and misguided infidels from his vice-like grasp.

This fact is recognized in England, where the standing of General Booth and his evangelistic family-his wonderfully gifted wife, at whose feet the nobilty often sit to learn gospel truth, and his intrepid sons and daughters, all imbued 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 people, and where the Established Church has been trying to take the whole movement under its fostering

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

Converted among the Methodists, an a circuit preacher on their itinerant pla for a time, he was thrust out for a gres mission. The results of his work fo the last twenty years, make a showin which no other system can begin to con pare with. Hence in all candor, and with all our church affinities intact, we honor the cause, and its founder and representative, while we bid him wel come to Asbury Park, and a heart "God speed" in the effort to girdle this globe with the songs of salvation.-Dr Wallace, in Ocean Grove Record.

#### A Good Testimony.

The aged and honored father of ! member of our Conference wrote the following words as expressive of his experience in an album belonging to one of his daughters. Truly the righteous are able to leave a heritage to their children, the value of which cannot be estimated by silver or gold. "I have enjoyed the spring of life. I have endured the toils of its summer. I have culled the fruits of its autumn. And am now passing through the rigors of its winter. I am neither forsaken of God, nor abandoned by man. I see at no great distance the dawn of a new day, the coming of a new spring that is eternal. It advances toward me. I run to embrace it. Welcome, welcome, eternal Spring, sublime."-Ex.

#### A Mistake.

Some Christians shrink from the highest plains of the religious life as involving greater hardship and more severe spiritual conflicts than living on a lower plane. Such persons are gravely mistaken. As a saintly man once observed; 'It is easier for a Christian to walk habitually near to God than to be irregular in our walk with him. Easier, indeed, because the faithful soul not only escapes the shame, guilt and weakness which accompany unfaithfulness, but it draws such ineffable sweetness, such abounding grace, such supernal strength from Christ's boundless love that the sternest duties are transformed into dedelights. Then there is such oneness of will between Christ and the disciple that the latter sees no hardship in any duty. Love makes all things easy. Most of the difficulties of the spiritual life grow out of one's resistance to self-crucifixion. but when once crucified with Christ the Christian life is a perennial foretaste of the life of heaven.—Zion's Herald.

One illustration used by Mr. Moody, to show that the law, after it has created the consciousness of sin, cannot cleanse the sinner, is pronounced by a writer in the English Independent as very effective. He had promised his boy a ride in his carriage, but the little fellow, after having been suitably dressed, had soiled his clothes frightfully. "When Mr. Moody arrived," says the narrator, "he found his son 'not fit to be seen,' and, although the little fellow clapped his hands in delight in expectation of his ride, his father said: 'Why, my boy, I can't take you in that state; vou're so dirty!' 'Oh, no, I's not, father; I's not. Mamma has washed me, and put on all my nice, clean things; and you p'omised to take me.' Mr. Moody told us, that he 'just hitched up his horse,' took the little fellow into the house, and held him up before a looking-glass. 'That stopped his mouth,' and he didn't say he was clean any more. 'But,' said the speaker, "I'll tell yon what I didn't do-I didn't take the looking-glass to wash his face with." -Church Union.

W. H. H. Murray ("Adirondack") is in the lecture field again, but he says he has "quit trying to reform the world." It is to be hoped he is engaged in a more personal

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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 less emment a periodical than the Christian Witness, Boston, Mass., we find the passage quoted, as it is often carelessly repeated, "In that day there shall be a fountain opened in the house of David \* \* \* for sin and for uncleanness; as if the glorious fountain issued from a merely human source. Whereas the prophet's grand announcement 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 uncleanness;" not locating its source, but proclaiming its beneficent outflow of sin-polluted men.

## Communion, Only a Question of Longitude.

Mr. Spurgeon, in a conversation recently with Dr. Wayland, of the National Baptist, now on a visit to England, said: "If I lived in America, I should, no doubt, be a strict communionist. This utterly disproves the message which Rev. Dr. Ball, a Freewill Baptist, claimed he bore the Baptists of this country, in which Mr. S. was said deeply to deplore our practice. Read our English letter of this week. (The following is the paragraph referred to.)
We have attended the Baptist Church

twice, also the prayer-meetings; and like the pastor and his preaching very much. Rev. I. E. Shephard is an able, carnest, young man, very desirous of doing all he can for his Master and his people, but like all the rest in England, all Christians are invited to the Lord's table, without regard to whether they have obeyed Christ's command or not.

We take the above, from our zealous and sprightly neighbor across the Bay, The Baltimore Baptist. This "middle wall of partition, between the followers of our common Lord, which our excellent Baptist brethren this side the Atlantic, maintain with as unyielding pertinacity, in this day of light and liberty, as if the mists and darkness of sectarian bigotry had not been at all dissipated by the inventors." Like Banquo's ghost it 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 memorial; thus avoiding the schismatic 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 "replete with most alarming consequences, destroys at once the unity of the church, and pronounces a sentence of excommunication on the whole Christian world." "No Church," he says, has a right to establish terms of communion which are not terms of salvation." Doubtless the prevalence in England of Christian over sectarian communion, as Robert Hall characterizes free and strict communion 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 privilege of Communion, only because 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 views. A man of such high character, such wide usefulness, and such ability, could hardly make such a declaration; unless indeed he considered the matter so trivial as to be one of mere convenience or expediency.

But as our Baltimore brother endorses it, we would be pleased to have him, give us a little more light, for the benefit of that portion of the one flock which is outside the Baptist fold. How many degrees of longitude must the unimmersed American disciple move toward the East, to be made welcome to the Lord's table, when served by Baptist ministers? Or how far westward can Mr. Spurgeon venture to come without changing his principles? Shall they meet in mid ocean, and there by their works show their faith in "the Communion of

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 after the manner of all "strict" or close communionists, charging upon their brethren the sin of disobeying Christ, when the head and heart of their offending is only their disobeying the "command" of their excellent, but not infallible brethren of the Baptist faith. What Christ commands, all his disciples are bound by love and duty faithfully to perform; what the Baptist or Pedo-Baptist brethren understand him to enjoin is equally either binding on them respectively, but not binding 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 declare, "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 who had been trained up in the office, rule itself, because every one must act and made him foreman. One of my

The second secon

apolegetic comment upon their part; as conscience of his brother, and to treat if in some measure returning "to plague him who receives it not, as though he were at direct issue with the legislator. It is this presumptuous claim to infallibility, this assumption of the prerogative of Christ, this disposition to identify ourselves with him, and to place our conclusions on a footing with his mandates, that is the secret spring of all that intolerance, which has so long bewitched the world with her sorceries, from the elevation 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 religious weekly, claiming a circulation of not less than 60.000 copies, appeared recently an editorial note, denouncing with deserved severity, a prominent daily, for publishing the indecent details of a most disgusting scandal. 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. Some things are so vile, that oblivion is the only possible defense against contarmnation. 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 Mon tana Christian Advocate, Helena, Montana, issued twice a month "in the interest of Religion and Temperance," at \$1 | of the president (Lincoln) himself. We 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 subscribe for this paper.

The Interstate Readers, Primary Intermediate, and Grammar School; the two former 30 cts. each per year, or 20 cts. in clubs of ten or more; the last \$1 a year, or 75 cts. a year in clubs of ten or more. Published, 30 Franklin St., Boston. J. Miller Thomas, Wilmington, Del.

Snow Hill District-1861-1865. No. 68.

BY REV. A. WALLACE, D. D.

The purchase I made of the Somerset Union, referred to in my letter of last week, was an adventurous piece of business, the consequences of which I did not, and could not at the moment percieve. What to do with it, was one of the perplexing things I tried to save during my long, lonely rides from one Quarterly meeting to another. As to 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 I had in the world for a little County newspaper with its old handpress, well worn type, and insignificant list of subscribers, was frequently brought to my notice by considerate friends. But, I replied, this was our only loyal sheet on the lower Peninsula, and there wasn't a Union man in all that region to run it, or buy it, so that it would have gone like all the other papers over to the secession side if I had not stepped in and secured it.

When the transfer was made, I secured the young man, Wesley Fontaine, and subsequently became its proprietor, until he rose to the larger dignity of his present standing as a representative man of his County Then, if I am not mistaken, Mr. Fontaine, once our office boy, and pressman, became the owner and editor of a sheet which, during my connection with it, passed through some perilous times.

Of course, Hodson and I kept the banner flying, and the editorial 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 military 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-

"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 still, in a "settled" series of cases, where indictments were found against me (after the military were withdrawn) for inveighing 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 and illegal, not to say inhuman practices of neglect.

When the emancipation proclamation took 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 were not aware of the sensation they were creating until we saw an account in the proceedings of Congress, of the Somerset Union 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 possessed 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 list of subscribers. Many a night have 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 night I worked for hours over the difficult job of setting up the new Railroad time table, for publication in the paper next morning, when, as I attempted to place the nonpareil matter in the forms, the whole "table" fell into hopeless "pie," and in sheer despair I made a lounge out of two old chairs and slept off this calamity.

The paper became a useful factor in our Church work, as well as in keeping the political head level. It served me a good purpose, subsequently, when rowdies took a notion to burn down all the colored churches out of spite, and we, or the martial law of that period, compelled the rebuilding of every edifice destroyed with funds collected by a "corporal's guard" from the so called secesh inhabitants within a radius of three miles around every burned Church. I shall come to these events hereafter.

To return: The year 1861, became crowded with military evolutions, A recapitulation of the principal movements, so far as my recollection can arrange them chronologically at this lapse the diffusion of Gospel light, seems to be on his own responsibility; but he has no the frequent occasion of deprecatory, or authority whatever to bind it on the look the position of managing editor, and read about, as well as attend to in I proceed.

ecclesiastical affairs that eventful year. The attack on Fort Sumpter opened hostilities. When Anderson and his brave garrison were driven by shot and shell from the defence of their Country's flag in April, the North grew wild in patriotic rage. As if the fabled Dragon's teeth had been sown broadcast, a hundred thousand armed men leaped into the breach, and started to the defence of the Capitol. Washington quickly became a fortified camp, and the Potomac bristled with batteries. To reach there, Baltimore fire eaters, not its respectable citizens, but the rough element madly opposed the passage of troops. mobbed and shot down U.S. volunteers. 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. Holliday Hicks. I was often a guest at his Cambridge residence in those days, and sympathized in the tribulations which 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 amunition from falling into their hands. So with the extensive navy yard and shipping at Norfolk. One of the preachers I subsequently employed, W. H. Wiley, as Volunteer Chaplain of a West Virginia 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 advance, 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 entire District, we could not fail to notice the grim srtisfaction with which nearly two-thirds of every community hailed each reverse to the Union arms. 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 stormed 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 some sharp engagements, and the affair in Hampton Roads, where the iron clad "Virginia," began to spread devastation, untill her career was ended by the little turreted Monitor, produced a wide spread sensa-

How often have I reached country churches of a Sabbath morning, to find excited crowds discussing the news of the day or evening previous, or anxious for tidings in relation to pending engage ments, instead of being in devotional mood to worship God, and hear the gospel.

There were some good people of neutral and peace loving proclivities, who prayed very earnestly, and to their credit stood firm for the Church; and our women-those not "southern" in their predilections, kept the altar fires burning. Union people were undemonstrative to a great extent, while the others, especially secession "ladies," of whom we had a nest in every town and village, were the most bitter, unrelenting, outspoken, sarcastic and exasperating foes of the Union. Their contempt for "Old Abe and his minions" was undisguised, and their industry, in providing aid and comfort for the Confederacy was tireless. I happen to know how some of their plans were frustrated, and blockade expeditions nipped in the bud.

In fact, many a little event of those days, unnoticed on the pages of history, entered into the warp and woof of my own experience, and it will take some time to set them in presentable order as

## Gonference Hews.

NEWARK, MD.:-Mrs Washington of Conn., spoke on the subject of temperance at Bowen's Chapel, on last Tuesday evening. Her address was very entertaining as well as impressive. At the close she organized a Temperance Union at this place with twenty members, while many more intend to join soon. When she asked all who would resolve to be total abstainers from this time on during their life to stand, near two-thirds of all present arose.

HURLOCK, MD .- We are still at work down here in the snow, just entering upon our last revival effort at Cabin Creek; expect to have a good time. Have had two excellent revivals at this place in as many years, and now we hope for another. We want to say for the benefit of those whom it may concern, that we can bear testimony to the fact that sister L. H. Washington, the temperance lecturer, does not interfere with a revival; but we believe her lectures to be a benefit, rather than a hindrance. We say this with the knowledge that some of the brethren have hesitated to accepts her efforts 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 charge, Del.

Last Sabbath 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

Rev. Peter Lowbor, a superanuated preacher of the African Methodist Episcopal Church, died at his home near Frederica, on Monday,

The revival service at Salem M. E. church, still continues with good results, owing to the untiring efforts of the Rev. W. J. O'Neill and members of the church.

Rev. Louis E. Barrett, of Tome M. E. church, Port Deposit, Md., took several members into church fellowship on probation His protracted meeting still continues with good success.

Mrs. Lucy Washington, of Connecticut, State organizer for the W. C. T. U., of Maryland, delivered very interesting addresses in Stockton and Snow Hill M. E. churches, Sunday and Monday nights respectively, to good congregations' notwithstanding the unfavorable weather, and succeeded in organizing a "union" in both places. In Snow Hill, including honorary, there are 60 members. Mrs. R. W. Todd was elected president, with Mrs. Capt. Timmons, Mrs. C. 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. Cottingham, corresponding secretary. This out under favorable auspices.

In the matter of Prohibition vote, at the late congressional election, Snow Hill was the banner election district of the banner county, of the banner rural congressional district in the State of Maryland.

The regular quarterly meeting of the Woman's Foreign Missionary Society, was held in St. Paul's church, Tuesday afternoon, Dec. 14th. The meeting was one of unusual interest. A very comprehensive report of the Philadelphia Branch meeting, held in Pittsburg, Pa., in October, was read by Miss Shaw, of Asbury church. Mrs. Stevens gave an interesting account of the Baltimore Branch meeting, held in Easton, Md., also the Executive Meeting in Providence, R. I, the same month, and read an excellent paper prepared by Mrs. T. L. Tomkinson, of Galena, Md. Amount of money paid to the treasurer for the quarter ending in December, \$87.53.

C. C. BROWNE, Rec. Sec'y.

## A Cloudy Sunday but a Happy Church.

Scott church, at Seventh and Spruce streets, has carried a mortgage debt for the past fifother expenses of the church, has been quite This will count on the million this year. Miller Thomas, Wilmington, Del.

was proposed and adopted to divide the amount into shares of five dollars; these shares payable in twenty months, in monthly installments of twenty-five cents per month. Two-thirds or more of the whole amount was taken during the past twelve months, and payment on these shares has been made. The first week of the present month, the time when it was proposed to make a payment on the principal, there was found to be, with the June payment, nearly a thousand dollars in hand. The balance, together with the interest due, was made up last Sunday, and the announcement made that a thousand dollars of the mortgaged debt with interest to the date was cancelled.

The men who from the beginning of this church enterprise, and who in their allegiance to God and Methodism in the darkest hours have never wavered, amid tears of joy and with smiles of delight sang "Praise God from whom all blessing flow." The friends in other churches who have responded so cheerfully and liberally in raising this money, will ever be gratefully remembered for their timely help. There is no intention to stop, but with a persistent purpose to pay the last dollar of this debt, they intend to go ahead. A good beginning has been already made to reach a thousand dollars the coming year, and with the promise of friends, who at the beginning of the year will give substantial evidences of their sympathy, it can and will

#### Letter From Felton, Del.

DEAR BROTHER:-Two very pleasant gatherings have lately broken the routine of pastoral 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 and wife, five sons, two daughters, one sonin-law, four daughters-in-law, thirteen grandsons, and seven grand-daughters, and even then all the family were not present. And yet brother F. is really a young man, only 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 have kept the family altar brightly burning; and to-day all their sons, except one, are in the church-two of them Sunday School Superintendents, two are trustees, one is class leader, and all of their children-inlaw 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 baptized 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 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 invitation to a table laden with all the good things that one could well wish or imagine.

The next day a return feast 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 helping 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-

V. S. C.

#### A Million for Missions.

As soon as Chaplain McCabe was transferred from the Church Extension Rooms, to the Assistant Secretaryship of the Missionary Society of the M. E. Church, the cry rang out through all the land, "a million for missions;" and, although the year that followed, ending Oct. 31st, 1885, was one of general depression and hardship, the receipts reached the magnificent sum of \$826,828,36, an advance the previous year of \$95,702,50, It fell short of the million \$173,171,64, but the advance, despite the hard year through which he battled, threw inspiration into the Chaplain, and the cry, "a million for missions" was renewed, and again rang out through all the land; and, Oct. 31st, 1886, counting \$10.000 contributed by the South India Conference, the treasurer announced \$1,002,128,47, a splendid advance over the year before of \$175.300.11.

And now it is proposed to raise a round million by the churches alone. Heretofore, legacies and "sundries" have been counted,

Last year the churches paid \$836-572.37, and hence to reach a million, they must advance \$163,427,63. But how easy the task when we think of eighteen hundred thousand members, and a Sunday-school army, numbering nearly two millions!

The apportionment to our Conference is \$21,500. But we find in casting up the assessments to our various charges, that we lack \$825 to cover this apportionment, and put our Conference on the "million dollar line." Of this, \$46 must be added to our District assessment. The whole, however, is less than forty-two cents per member and probationer. And we can pay that by all giving something.

G. W. BURKE.

Guide to Holiness, Palmer and Hughes, 62 and 64 Bible House, N. Y. We notice a great improvement in every respect, in this well known monthly, since Rev. George Hughes has devoted his editorial talents to its pages. Its selections as well as original articles are of a high order of merit; and in their perusal, we are sure every honest inquirer will find helpful guidance in following "peace with all men, and holiness, without which no man shall see the Lord." Of course, as an advocate of the "second blessing" theory, the Guide emphasizes the teaching, that notwithstanding its regeneration by the Holy Spirit, the nature of the child of God still retains its original bent to sinning, and only gets rid of this, by a special work of the Spirit, subsequent to the new birth. This harmonizes with the Ninth Article of the Church of England on Original Sin, and which declares that "this infection of nature doth remain, yea, in them that are regenerated;" but no such absurdity we are glad to say is found in this article, as modified by Mr. Wesley for the use of the Methodist Episcopal 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 regeneration, "the infection of nature" loes remain; as also, we fear, in too many cases of reported conversions. But 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 the nature" still remaining, sounds to us very like a contradiction, and certainly disparages that creative work, in which, we are taught, "old things are passed away; behold, all things are be-

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 enemy." It is elaboratedly illustrated. There should be a copy in every family in the land. Compiled by the veteran Reformer, J. N. Stearns, Price 10 cents single copies. J. Miller Thomas, Wilmington,

The Mother's Magazine and Family Circle, a monthly of 32 pages published by E. T. Farr. \$1.50 per annum; very helpful in the work of home training. J. Miller Thomas, Wilmington,

Our Youth, John H. Vincent, LL. D. Editor. 16 pages weekly; 52 numbers a year; subscription price, only \$1.25. Phillips & Hunt, N. Y. J. Miller Thomas, Wilmington, Del.

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

The Pearl, an illustrated monthly; 25 cts. a year; Home Life publishing Co., 130-136 Charleson St., N. Y. J.

#### Yearly Meeting of Friends. At the Baltimore Yearly Meeting of

Friends, Monument and Entaw streets, Dr. J. Carey Thomas presiding, the pastoral committee reported a new meeting-house erected in Londoun county, Va. The educational committee reported, assisting the education of a number of children. The Peace Association of Friends in America was reported as actively engaged in its work. The trustees of the Miles White beneficial fund, expended \$3,934 for charitable and educational work. A proposal of the yearly meeting of Indiana, for a conference of all the yearly meetings on this continent at Richmond, Ind., in October, 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 Indiana. The increase there the past year was 1,800. The foreign missions in Palestine, India and Mexico were reported prospering. Addresses were read by Inazo Oto, a Japanese, on the work in Japan, and by Mrs. Allen on other branches. - Every Evening.

#### ITEMS.

The Southern Christian Advocates are reporting unusual revivals this Fall. The number of conversions in the Missouri Conference alone exceeds 4,000, and it is predicted that the year's increase will run up to 50,000 souls.

Mrs. Nellie Jones, of Smyrna, died on Sunday morning, the 7th inst., in her 98th year. She was said to have been the oldest member of the W. C. T. U., in the United States. She had also been a member of the M. E. church for many years.

Dr. Francis P. Phelps, the oldest and most prominent citizen of Cambridge, died on Thursday last, aged 87 years. He had been in political life nearly fifty years. He was a member of the Constitutional Convention of 1857; a member of the State Senate, for ten years; and served five terms in the House of Delegates. He was the author of the measure making biennial instead of annual sessions of the legislature. He leaves one son Dr. Frank P. Phelps, and a daughter, the wife of Col. James Wallace .- Appeal.

No other ex-President of recent times stepped so gracefully and quietly from the Executive office to private citizenship, as ex-President Hayes has done. There is nothing of the President about him; he left that all at Washington. He is thoroughly a man of the people, and he interests himself in all the people's affairs. Social, religious, educational and reformatory enterprises, even of humble dimensions, enlist his sympathy and zeal. He is just now presiding over the meeting of the National Prison Association in Atlanta, an organization having a same time he leaves the old "infection of | large and profound mission in the reformation of prisons as well as prisoners. Mr. Hayes's address indicates clearly that he is a student in social studies, not merely an ornamental chairman .- Northern Advocate.

> The Japanese have so high an appreciation of Christian morals, that when they se cure foreign teachers for their high schools, they try to get Christian teachers. - Ex.

The faults of professors are not proof igainst the religion they profess. Do worldly men act thus? Thousands of tradesmen cheat, but do they therefore refuse to buy and sell? Many drugs are adulterated; will they therefore take no medicine?

#### The Prayer Meeting.

When were you at a prayer meeting last? Perhaps months, it may be a year, have passed since you were there. Why have you not been? Perhaps you say, "Too dull, too prosy; they don't interest me." Are you not the very person to remove the evil? You understand what it is. Now apply the remedy by your personal presence and active service. Go and assist in making the meeting what it should be-a lively, earnest, spiritual, 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 meeting, and its prosiness will have vanished. Try it and see, as Bunyan says, "whereunto it will lead." We say to all who read these lines, be sure and go to the prayer meeting .- Zion's

Roman Catholicism is not popular in China. The London Standard says that within a year their number has fallen from 2,000,000 to 400,000. The French hostilities had much to do with this re-

## Literary Notes from The Century Co.

The sales of The Century Magazine have gone up over 30,000 copies in six weeks, since beginning the Life of Lincoln. A second edition of December was issued on the 15th. A veteran Few York publisher predicts that the represent edition of the predicts that the permanent edition of the magazine will go beyond 300,000 before the completion of the Lincoln history. The January installment, which is said editors to be of most surpassing interest, occupies thirty pages of the magazine, and treats of Mr. Lincoln's settlement in Springfield; his practice of law in that city; th Harrison campaign; Lincoln's marriage; his friendship with the Speeds of Kentucky; the Shields duel; and the campaign of 1844. The illustrations are numerous, including portraits of Joshua Speed and wife, of Mrs. Lucy G. Speed, Milton Hay, President Harrison, General Shields, William H. Herndon (the law partner of Mr. Lincoln), and Mr. Lincoln himself, from the photograph pre-sented by him to Mrs. Lucy G. Speed, in 1861. Pictures are given of the house where Lincoln was married also the house where he lived after his marriage, etc., etc.

#### The New Short Line to the Anthracite Region.

The completion of arrangements by which the trains of the Schuylkill Division of the Pennsylvania Railroad connect with those of the Lehigh Valley, affords the shortest and most desirable route to the very important points in the greatest mining section of Pennsylvania. The Schuylkill Division of the Pennsylvania Railroad is fully completed to New Boston, and is one of the most substantially built roads in the country. The road-bed is in the best condition, and the standard equipment of the Pennsylvania Railroad, very fast time is made over the entire line. The route itself is very interesting. It traverses the whole length of the Schuylkill Valley, with its many picturesque glimpses of thriving towns and fertile fields, and as it approaches and finally climbs the mountains of Schuylkill county, there is outspread a view of the mining industries of the State which cannot be surpassed any-where. From Pottsville to Delano, the point of connection with the Mahanoy Division of the Lehigh Valley, the road ascends the mountains at a grade of one hundred and sixty-eight feet to the mile. This is the very of the very heat of the domain of King Coal. Coal breakers appear on every hand, surrounded by mountains of coal dust and refuse from the mines, and by the cabins of the minors, grouped about in picturesque ugliness. The machinery puffs, unceasing puffs, the cars crawl up and down the inclines on their endless journey, delivering their burdens of black diamonds to the transportation lines in the valley beneath.

It furnishes a picture of ceaseless industry, and gives an excellent idea of the magnitude of the anthracite supply, and the manner of

New Boston, Mahanoy City, Ashland, Girardville, Shenandoah, and Mt. 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 purpose of maintaining his natural supre-

The completion of the new line brings them into closer connection than ever with the outside world. It is but a day's ride from Philadelphia to go down and return, and to the business man this is a matter of the greatest importance. The trains are run to accommodate every class of travel, and there is little doubt that the business relations between the eastern cities, and this section will rapidly and greatly increase.

#### What are Your Business Prospects?

Young man! young woman! what are your business prospects? You say you expect success. Why do you? Have you specially prepared yourself for life's practical duties? Such a preparation is, in these days, a necessity. Without such a special preparation there is not much chance for success. It may not be generally known that there was opened in this city, in the Institute Building, on Sept. 1st, an institution that affords a most Sept. 1st, an institution that alterds a most desirable opportunity for young people of both sexes to acquire a practical and business education. The Wilmington Commercial College is now a fiourishing institution and most ably conducted. Those interested should write for information.

## Marriages.

VANSANT—VANSANT.—At the Galena Md., M. E. parsonage, on Dec. 8th, 1886, by the Rev. T. L. Tomkinson, Frank Vansant and Ella S. Vansant, both of Kent Co., Md.

The other with 12 iamps; also double Brackets for pulpit, and two dozen Wall Brackets, all in complete order. Will be sold very chose for what to the undersigned.

Apply to the undersigned.

Pastor M. E. Church, St. Michaels, Talbot Co, Md, 36-49

#### FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

A Million for Missions. FOR 1887,

BY COLLECTIONS ONLY

Better than the conscience that divince is the love that draws the work of missions. Once brought to the white heat of passion for souls, we are henceforth weary with forbearing, and cannot stay in apathetic idleness and silence, the inward fire must bave vent. It is no longer hard to give, but hard to withhold, and better than the most princely gifts of money, we shall give ourselves a living sacrifice .- (Crieir of Missions.)

The Rev. M. M. Stoltz, Presiding Elder, Ellsworth District, North-west Kansar Conference, writes: "The preachers of the Elisworth District say, 'A Million for Missions by collections only for 1887,' and we will do our humble part toward reaching that amount. It can be done, and must be done. The missionary money appropriated to this district, has enabled me to place men on the frontier, and they have organized 45 classes and gathered together nearly 800 members, thus saving them to the Church. We are building eight church buildings on this missionary ground, and the district will do more for missions this year then ever before."

A gentleman in Kansas, who heard Dr. Butler speak on Mexico, and had read From Boston to Barreilly, was so interested in the accounts of the Jungle Methodists of Lucknow, that, though a Baptist, he has agreed to send the Preeiding Elder of Clay Centre District, £12 eterling per annum, to enable him to put another evangelist into that field, over and above what the Missionary Society does for that work. This will yield about 140 rupees (about \$56), and will sustain a man.

The result of missionary labors in Fiji, as told by the Rev. James Calvert, who has spent many years among this people. He went among them in 1839, at which time there was but a handful of Christians, but they were the leaven that leaventh the whole lump. Listen to the wonderful transformation as told by himself: "Many thousand have been clearly saved, been very useful, and have lived and died happy in Christ. Cruel practices and degrading superstitions are extinct. Marriage is sacred, the Sabbath kept, family worship regularly conducted, schools established everywhere, law and good government well laid. and spiritual churches formed. A native ministry is raised up for every branch of the work, which is firmly established, and still abides in vigor. The language has been reduced to written form, and two editions of a grammar and dictionaries have been printed. Five thousand copies of the whole Bible, and fifty thousand copies of the New Testament have been supplied to the native converts. Bunyan's Pilgrim's Progress, Huni's System of Christian Theology, and Catechism with Scripture proof are read and studied and prized.

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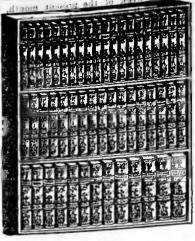
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Stations. a m, a.m a.m. m, p,m. p,m. a.m. Reading 12.41 8.00 12.00 3.00 5.00 5 10 R. Station \$

Reading P. & R. Station 8,32 12,40 3,32 544 9,00 13,04 0,03 6,15 9,16 4,22 6,30 6,56 9,50 5,01 7 07 6,50 9 40 5,00 R. Station Birdsboro, Springfield, W'nesburg Jc. Coatesville, West Ches-ter Stage Lenspe, 6.50 9 40

ter Stage 6.50 9 40 5,00

ter Stage 7.40 10.24 5.46

Lenape, 7.40 10.24 5.46

Chad's F'd Jc, 7.52 10.35 6.02

Dupont, 5.45 8.2010.53 6.23

Newbridge 6.08

Wilmington, 6.35 8.4011 15 6.45

French St. 6.35 8.4011 15 6.45

Additional Trains, on Saturday only, will leave Dupont Station at 1.00 p m, Newbridge at 1.23 and 6.56 p m, for Wiln ington and intermediate points.

French Creek ranch Trains,

Leave Springfield 7,40 3 40 a m 1.30 5,05 6.20 p m

Arrive at St Peter's 5.10 10.05 a m 2.00 5.306,45 p m

Mondays only 9

For connections at Will

For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatsville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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Commencing June 18, 1886, leave Union Station as follows:

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asy, thambersourg, waynesooro, and points on B & C V R R.

8.05 A M—Accommodation for Hynover, Frederick Emmittsburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and intermediate stations.

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

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

3 50 P M.—Southern Express for points on Shenandosh Valley, Norlolk an Western, East Tennessee, Virginia and Georgia Raifroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.

4.55 P M.—Express for Arlington M. Hopp Pitce.

Bridgo, Mechanicatown, Blue Riage, Inagerstown, and except Sunday, Frederick (through car) and Martineburg.

4.05 P.M.-Express for Arlington, Mt. Hope, Pikee-ville, Owings' Mills. St. George's, Glyndon, Glenn Fa'lls, Flukaburg, Patapsco, Westminster, Medford, New Windsor, tinwood, Union Bridge and principal atstions west also Hanover, Gettysburg and stations on H.J., H. & G. R., (through cars.) Empittsburg.

8.20 P.M.-Accommonation for Glyndon.

8.40 P.M.-Accommonation for Glyndon.

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8.80 P.M.—Pen Mar Fapress.

8.30 P M—Pen Mar Express.

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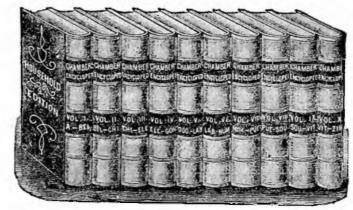
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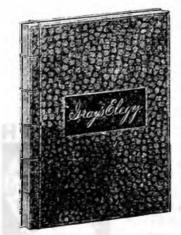
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