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FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

KRIS KRINGLE'S AGE

BY M. ALICE BROWN,

How old is Kris Kringle? His locks are all white, He's rosy and dimpled. Nor dimmed is his sight. How old is Kris Kringle?

No furrow is found, His jolly face over, His teeth are all sound. They call him old Sauta,

For many long years, He's filled up the stockings, Nor aged appears. His hand is still steady, His step firm and quick, He handles his reindeers As though 'twere no trick.

So youthful his visage, How old is he then? As old as is Christmas,

Much older than men. In King Elfin's domain, Born long years ago, He groweth not older,

As other folks grow. He ne'er was a laddie, His locks were all white. When he started his sledge That long-ago night.

His heart is still youthful, Face chubby and round; Where fairies keep record, His age may be found. Lombard, Cccit Co., Md.

Race Question.

To the Chattanooga Times:

In view of the fact that Chattanooga University, whose euphonic title has been so often in print of late, was ushered into existence as a school for whites. I should regret very much, to see its useful career cut short by the entrance of a few colored students who might, with but little extra outlay, find more desirable facilities in other schools not far remote. It was doubtless a noble Christian, act for the Methodist Episcopal Church to declare her policy, not to exclude any member of the Church from any of her schools on account of race, color or previous condition. By, so doing she has given recognition to the brotherhood of the races, and silenced those, who were wont to stigmatize her as a caste Church.

Instead, however, of taking this as a warrant to enter schools intended for whites, and located where there is a strong sentiment against mixing, I am the colored race, have nothing whatever in favor of matching it in magnanimity, by waiving the privileges, and concentrating our whole strength toward building up our own schools. I am satisfied, that as society is at present constituted, hedged about by the restraints imposed by custom and prejudice, whose roots spread far back into ante-bellum soil, we can best advance our interests by giving our undivided patronage to Central Tennessee College, Fish University, Knoxville College, Maryville Normal, Morristown Seminary, Morris Brown College, Paine Institute, Atlanta University, Clark University, Salisbury College, and others I could mention, standing with open doors, wooing us to enter. We can not afford to pass by these, to press our way into portals where contact must be less friendly, and where racial aspirations, native in our bosoms, can hope to find but little encouragement, if any

I most heartily agree with those who at all. hold that it would be wrong, to reject colored applicants at the Chattanooga University; but inasmuch as their admission would confer no special boon upon the race, but would in all probabilsuspension of its operation for some time over a somewhat choppy sea.

to come, I think a rational view of the situation would incline all concerned, to pursue the course I have indicated above. This is no time for flippant speech, or hasty action. A great responsibility is upon our hands, which, if rightly discharged, cannot fail to elevate our status in the eyes of all impartial observers. Let us be patient! We waited for freedom, and it came; we waited for franchise, and it came; and now we are called upon to wait for the full and unenforced recognition of our political and social claims. This will come, also, by force of a law which is as irresistible as that which controls the tides.

Unless I have misjudged the spirit and aim of intelligent colored persons, they do not prefer to go among the whites, either in schools or churches, where they are likely to be treated with icy reserve, or spurned with mean contempt. They are no more ready to surrender their self respect, than others seem to be willing to give up their prejudices. But as in some countries there are those who feet lifted above their fellows because they have touched the royal hand, so among us there are some who, believing in the white man's natural superiority, think they stand higher than those around them, if allowed to mingle in any way with the whites, Such deserve no better, than to be detested as snobs.

I yield to no one in the eager desire to cultivate a friendly relation with the white people at all times and in all honorable ways, but far be it from me to make any advances toward them of a social nature, that are not to be met by prompt and respectful reciprocation; nor shall it be mine, to indulge in words of indignant murmur, because of a clannishness that robs me of no real benefits, and can, at most, but reflect ignobly upon the clan by whom it is fostered. To none but an adventurer, with small regard for consequences, will it appear, that our main pathway to success lies through Chattanooga University, or any school of its kind. The plain truth is, our present welfare does not point in that direction, but to the contrary. The colored people of Chattanooga, in fact of the school in question, the inevitable result of an attempt on our part to matriculate in it. Race prejudice has gone to decay, more rapidly than some perceive; and it is only a question of time when character, and not color, shall be the measure of a man. But, purposely clashing against this prejucice where no vital good requires it, will have the effect to revive it, strengthen its sway and sharpen its edge. Common sense suggests a more excellent way. Let us studiously avoid all unnecessary friction. Forbear, as much as possible, to complain in words of bitter denunciation. Cultivate the amenities of society among ourselves, not omitting any industrial pursuit

Let us, more than ever, be proud of our own schools, and rally around them with an enthusiasm, worthy the emulation of the white people themselves. And so shall we prosper, and become a great people in this Southland. D. W. HAYS.

The English channel has at last been crossed within an hour by a new steamship, the Empress. The vessel lately made the trip from Dover to Calais in fifty-five minutes,

Infirmities Not Sins.

Paul teaches us plainly in First Corinthians, twelfth chapter, what are our gifts; in the thirteenth chapter, what is our perfection-love; and in Second Corinthians, twelfth chapter, what about infirmities. And from a careful study of these three famous chapters, we may learn many things:

1. Infirmities and sins are not identical. Sin may be cleansed, cured, healed by our blessed Saviour; while infirmities are not to be removed or cured, but "helped." "My grace is sufficient for thee, for my strength is made perfect in weekness." Most gladly, therefore, will I rather "glory in my infirmities, that the power of Christ may rest upon me." Now, if all infirmities were sinful. Paul would glory in his sins, which is an absurd theory. "Therefore I take pleasure in infirmities" (Greek asthenas), literal, without strength; "in reproaches" (ubressin), literal, insults; "in necessities" (anagka), being pinched; "in persecution" (diognos), literal, chased about, like a hawk a dove; "in distresses for Christ's sake', (stenochoria), literal cooped up in a narrow place for Christ's sake.' -"for when I am weak, then I am strong"; literal, when I am without strength, then I am dynamite. From this passage and its analysis we see that there are many troubles, infirmities, errors, and such like, which beset this saint, for which he besought the Lord thrice in vain for removal, but instead received the promise, "My grace is sufficient for thee." Not that the Lord, proposes to remove these things, but will give abundant grace to bear them. Let us examine further what they are, and what they are not.

2. They are not sins, depravity or transgressions. God can tolerate ten thousand defects, errors and imperfections of head and hand, intellect and physique, mind and body, but not one single sin against purity, not one disloyal utterance of lip or heart against Christ, not one thought of unbelief, not one taint of deprayity, not one vile smirch for which the blood of Jesus is offered for cleansing. The heart must be perfect toward God, the will must be fully submitted to Him; all must beat in loyalty toward Christ

3. These five items in which Paul took pleasure and from which he was never freed until death, were in no respect sinful, depraved or cvil. He rejoiced to suffer in them and under them, because Jesus came with such a full sufficiency of grace to help him that it were a greater blessing to be weak and get strength for his need, than never to have needed strength. It were a greater glory to be chased, hawk like, about by enemies and descitful friends, "in perils by land and sea, in perils among the heathen and mine own countrymen," that the "power of Christ might rest" in wonderful blessing upon him, than to be "carried to the skies on flowery beds of ease." He found greater delight according to the will of God, in being pinched by necessities of food and home and friends, than to enjoy the pleasures of worldly fame and wealthy luxury. He enjoyed reproaches and insults, because they brought the smiles of Jesus o'er his sky. He knew how to abound, and how to suffer want; how to be exalted and how to be abased. Jesus evened up all the ill-balanced scales of life by loading in heavy tons of grace; by ballasting Paul's storm-tossed soul with a weight—"an e-ternal weight of glory."—Rev. B. S. Taylor, in Guide to Holiness.

John Ruskin, Bible Student.

To know what were the influences which went to make up such a character as Ruskin's is useful in more than one point of view. We find, for instance, that the center and heart of his early education was the study of the Bible: that he was compelled, not only to read it through aloud to his mother, hard names and all, and with correct elocution, but to commit many of its passages to memory long before he could at all comprehend their real meaning. And we find that to this exercise he attributes his knowledge and use of the English tongue. "As soon as I was able to read with fluency she [his mother] began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apochlypse-hard names, numbers, Levitical law, and all; and began at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better lesson in patience; if loathsome, the better lesson in faith that there was some use in its being so outspoken. To this discipline," says Mr. Ruskin, "patient, accurate and resolute I owe, not only a knowledge of the book which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature."—Ex.

The Man in the Pilot-house.

It was a foggy night. A dense mist draped the sea. The steamer in which we journeyed went slowly, slowly, feeling its way carefully along, at times giving with its whistle a dismal groan as if a despairing request that everybody would keep out of its way. As we lay in our little corner trying to sleep, yet knowing how risky our voyage was, we thought how everything depended on the one man steering the boat. How we and the hundreds aboard all trusted that one man up in the pilot-house! How implicitely we committed everything into blaze out again this year. It was rather exhis hands-our persons, our property,all our interests-and trust him to safely bring us forward on our journey.

There is another who is bringing this bark of our spiritual welfare over dark, stormy waters. It is Christ, that divine The steamer's pilot had only human wisdom; why do we not fully trust Jesus' divine, infinite wisdom? The steamer's pilot had only human power; why do we not fully trust Jesus' divine, infinite as see his way through it. The human pilot steered because he was paid; why do we not fully trust the infinite love that is the deap, profound motive of Jes-

Yes, trust wholly. Put your all into his hands, and then, since Jesus abides in the boat, resting on the pillow of your faith, let all your anxiety go into a deep, calm, unvexed sleep .- Sunday School Times.

The Star of Bethlehem.

BY REV. R. C. JONES.

There has been a good deal said recently, about the Star of Bethlehem. Several of the papers have had notices of it; and the PENINSULA METHODIST called our attention to it recently.

As it draws near the joyous Christmas time, the brilliant morning star is a most conspicuous object in the eastern sky; the herald of the rising sun, which is itself, the symbol of him who has arisen "with healing in his wings."

Of course, we all know that the star above alluded to, is the planet Venus. But what possible connection it can have with the "Star of Bethlehem." is difficult to determine. I know the astronomer Kepler has told us, that there was a conjunction of the planets at the birth of Christ; but those planets were Jupiter, Saturn, and Mars; and Venus had no part in that grand array of worlds. This same astronomer also tells us. that about the same time a new star appeared in the constellation Cassiopeia. All these things may have occurred, and no doubt, did occur, but no such conjunctions have occurred this year. There was a conjunction of Mars and Saturn on August the 16th, but Yenus has not been in conjunction with any of the larger planets; and hence could be in no way associated with the wonderful event of the nativity.

It is supposed by some, that the attention of the wise men was first attracted by three conjunctions of the planets, Jupiter and Saturn, then a fourth conjunction of these two large bodies with Mars; also by the appearance of a new star in the heavens. All these occurring about the same time, induced them to make the journey to Jerusalem. Where, at the palace of Herod, they inquired, "where is he that is born king of Jews, for we have seen his star in the east, and are come to worship him." But after all I have read and studied on this subject, from Kepler, Alford and Upham, I am convinced that these heavenly phenomena, were not that light; but may have been sent to "bear witness of that light.'

The Star of Bethlehem was not one of the stars of heaven, nor the result of a conjunction of the outer planets, but a miraculous body of light, sent for the special purpose of guiding the Magi to the place where the infant Jesus lay; and then disappeared forever from the earth. It is evident that it was not visible when the wise men were at Jerusalem; for when they had received instruction, they departed for Bethlehem, and it was then that the star re-appeared, and "when they saw the star, they rejoiced with exceeding great joy." Now this star "went before them, till it came and stood over where the young child was." This could not have been case with one of the stars of heaven; for they are all great blazing suns like our own.

Astronomers generally do not believe in new stars as new creations, but as variable stars with long periods; thus the new star, that appeared near the birth of Jesus, may pected in 1885, but possibly may vary a little in regard to time, its period being calculated at about 310 years; but it will appear in the constellation Cassiopeia, and of course will be one of the circumpolar stars.

The beautiful morning star, that rises at 3,30 a. m., is Venus, the planet that moves Guide. Why do we not trusted him more. between us and the sun, nearly the size of the earth, and is now a little past her greatest degree of brightness, which occurs between her greatest elongation from the sun, and her inferior conjunction. She shines with light sufficient to east a shadow; and can be seen by those who know just where to look, power? He can control the storm as well in broad daylight. Venus was the ancient godess of love and beauty, and the name was appropriately given to this beautiful planet.

Two other planets look down upon us from the eastern sky, Jupiter and Mars. And our Christmas morning will be thus heralded by the marshaled hosts of heaven. May the blessed day bring "peace on earth, and good will to men."

Mrs. Marion Todd is a successful lawyer in Allison, Mich. Her first case was for a railroad conductor against a rich corporation, and she won it.

The following report of the proceedings of the late General Conference of the Evangelical Alliance, is made in compliance with a resolution of the Wilmington M. E. Preachers Meeting, which body I had the honor of representing in that conference.

In obedience to the call signed by eighty six distinguished ministers and laymen, the conference was held in Washington, D. C., on the 7th, 8th, and 9th of December. It was an extraordinary assemblage in many respects. It was remarkable, because no resolutions were adopted, no committees appointed, nor even a collection taken. But it was chiefly remarkable, because of the number, character, and ability of the delegates in attendance; the importance of the subjects considered; the lofty character of the discussions; the charity and fraternal spirit which pervaded it; and the harmony and unanimity which prevailed through the entire session. It was also remarkable because of the distinguished persons who occupied the chair and presided over its deliberations. Among these were the Hon. John Jay of N. Y., ex-Justice Strong, and Justice Harlan of the Supreme Court of the United States Senator Colquitt of Ga., Senator Hawley of Conn., and Gen. J. W. Foster, late U. S. Minister to Spain. About one thousand delegates responded to the call, coming from all quarters of our vast domain-from the lakes in the north, and the gulf in the south, from the Atlantic coast in the east, and the Pacific slope in the west. They came from every branch of evangelical christianity. They came from the university and common school, from legislative halls and judicial courts, from the ministry and laity, from the episcopacy and pastorate, from the farm and factory. And they represented nearly every nation under heaven, as ecclesiastical and religious thought, which makes the fact of its harmony all the more extraordinary. But they all had one Lord, one Spirit, one faith, one purpose and one hope.

The call for the convention was the offspring of the general apprehension, pervading all christian denominations, that our country is in peril; that we are in a crisis which threatens the destruction of our most cherished and sacred institutions. There is a combination of influences and elements, vastly in the majority, which like a seething, surging maelstrom threatens to sweep away our American institutions, our Protestant christianity, our Christian Sabbath, our religious liberty, our Holy Bible. And an admirable address of welcome by our himself. among the perils, we may name immisocial vice, ultramontanism, and the saloon which is the concertrated essence of all iniquity.

The conference was really a council of war, summoned to consider the dangers besetting us, the resources at our command to repel them, and to suggest methods of work, and to urge hearty cooperation on the part of all good people. And very properly the convention was opened by reading Acts II, and by the special invocation of the same Hely Ghost which fell so copiously upon the disciples.

The programme had been carefully prepared, and was faithfully carried out. The various subjects to be considered had been assigned to men fully qualified erally they are the most radical of for- this world. questions involved. I have only one criticism to make on the programme,

on immigration, 2nd a paper on misused of the masses from the church. And each of these papers was to be followed by a general discussion of the subject. Obviously any one of these subjects would demand the whole of a session in order to a proper discussion of it. It is true the latter is threatened at present. the papers were to be limited to thirty minutes each, and the subsequent speeches to ten minutes each. But invariably the papers extended far beyond the time limit, and even then the authors were called to halt, before the reading was finished. The secretary's bell was no respecter of persons, and it "rang down" Bishops Coxe, Harris, and Hurst, as well as the lesser lights. But the secretary generously soothed their disappointment with the promise, that their papers should appear in full in the "Book of Proceedings" to be published.

The proceedings reminded me of a trip through a rich and picturesque country, on a lightning express train, most charming scenery ever presenting itself to the enraptured vision, yet ere the eye could adjust its focus to take in the scene, other objects, of surpassing beauty, crowded the former away. Thus for three days and nights, we were hurried, on trains of profoundest thought, through fields of philosophy, science, politics, morals, religion, social economy &c. But because of the crowded state of the programme we could not tarry to view and fix in our minds any one of the many beautiful scenes presented. The convention was running on schedule time, and to lose time would result in disastrous collisions with trains to follow. This crowding of subjects also precluded remarks from those not on the programme. It is true a discussion was to follow each paper, in ten minute speechwell as every shade of political, scientific, es; but there seldom were ten minutes to spare. And in order even to have this privilege, the person desiring to speak had to send his card to the secretary, who graciously called on those who were awarded the opportunity. But only a few were called upon to speak, and these were allowed only five minutes instead of ten. Perhaps this crowding may account, in a measure, for the very great harmony which prevailed, if so we are to some extent compensated for the loss sustained.

was the opening address by the president of the Alliance, Wm. E. Dodge, own Bishop E. G. Andrews. Then our

showing a steadily growing conviction, try. that some restriction is necessary. Of "Perils to the family" were presented to the full developement of our country. of family religion. But the evil lies in the character of the atively safe passage over the ocean, the hope, but when she falls, all falls. great inducements presented by this countries. Indeed the European gov- ate in particular. ernments have found it more convenient of the immigrants now, are of that class lyn, and E. R. Rogers of Chelsea, Mass. which was a constant source of trouble 'Golden Gate.'

College, read a paper on "misused wealth" indeed. as one of the perils of our nation. He

ment of the masses from the church, the characteristic statistical force portrayed estrangement of the masses from the does not change the heart, can cure land, but in New York 50 per cent are Another cause is fine churches, controll- with addresses on the same line. of foreign birth, and 50 per cent are ed by the rich, with constant demands "The necessity of co-operation in Christtheir children, virtually giving us a for- for money which the poor feel unable to ian work" was next taken up. Dr. R. S.

the opening; and it provided 1st a paper all great movements, and every great Dr. McArthur's address was chiefly evil especially has its origin and base of remarkable for his compliments(?) to wealth, 3rd a paper on the estrangement operations in the city, because of the The Voice, the prohibition organ; and peculiar facilities it offers for such. He his vehement denunciation of the "two said, the greatest problem Americans wines' theory" and the "third party prohave to solve is, whether we will assim- hibitionists;" and also for his advocacy ilate this influx of a heterogeneous for of "high license" His remarks met eign mass, or be assimilated by them; with evident disfavor from the Alliance, which doubtless will disavow all respon-Next came Prof. H. H. Boyeson of sibility for his offensive utterances. Dr. Columbia College, with a paper on A. G. Haygood of Ga., followed with a immigration. He reviewed our immistrong, calm, clear arraignment of the gration laws enacted from time to time, saloon, as the greatest course of our coun-

course, he maintained that the peril is by Rev. S. W. Dike of Auburndale not in immigration per se; for we have Mass. Among these he named impropample room and resources for a thousand er marriages, divorce facilities, lax marmillions, and we need them too, in order riage laws, unchastity, and the neglect

"Social vice" was considered by Col. immigrant. Formerly there was a J. L. Greene of Hartford, Conn, who decided preponderance of the better represented it as more prevalent than class among them; because of the long | people generally suppose, and as pervadand expensive as well as dangerous sea ing all classes of society. He said the voyage, and the few attractions of our hope of America is not the Republican country, only, as a rule, persons of cour- party, nor the Democratic party, nor age and conscience came over. Latterly, even the Prohibition party, but Woman, however, the quick, cheap and compar- while she stands in her purity, there is

Prof. John Eaton of Ohio, late U. S. country, together with the expulsive Commissioner of education, read a paper influences of foreign rule, flood our land on illiteracy showing its baneful effects with the worst elements of European on society in general, and on the illiter-

"The relation of the church to the and cheaper, to send their paupers and capital and labor question" was discusslawbreakers hither, than to maintain ed by Dr. James McCosh of Princeton, them at home. So, a large per-centum the Hon. Seth Low, ex mayor of Brook

These then constitute the perils of our and menace to the order and security of country. Peril was the burden of the society at home, and they will be no convention, it was the key note of every less so here. Already they are giving song, every prayer, every speech. And us trouble. Who are the vicious classes surely no thoughtful person will quesamong us? Who are arrayed against tion that they are perils, and that they the Sabbath, the Bible, and the church? threaten our most cherished institutions. Who are the saloon keepers, and anar- For certainly the saloon is here, hostile, chists? We must shut the gate against | deflant, formidable, and organized; the this tide of iniquity; but let us close it masses are estranged from the church; first, at Sandy Hook, and not at the immigration is swamping us with anarchistic, communistic, and atheistic Dr. M. E. Gates, president of Rutgers sentiments. The outlook is dark enough

Very properly then, the Alliance deprecated the hoarding of vast fortunes, turned from the consideration of the and showed the evils resulting from it. perils, to our Christian resources to repel When a few are prosperous and the the encroachments of the enemy upon our many are pinched there will be dissatis- sacred institutions. Dr. James M. King The first thing on the programme faction. When a man looks out only for of New York, read a strong paper, show No. 1, he will surely alienate No. 2. Proping that nothing short of the gospel erty owes a service to our fellow man, will meet the demands of the case. which outlined the work the conference as well as our mental and moral re- While it is right and necessary to hang was called to do. This was followed by sources do. For no man liveth unto anarchists, yet even this heroic treatment cannot cure the evil, for this only gration, misused wealth, the estrange Dr. Daniel Dorchester of Boston, with of our Church, with a paper on the is a hourt disease. And no remedy which conflict between labor and capital, lax"the city as a peril." He enumerated Church, its causes and the remedy. Dr. evil. What then, are the means at our among the things which make the city a Arthur T. Pierson of Philadelphia follow- command to earry and apply the gospel? peril, the saloon, municipal misrule, the ed in a lively speech. This was one of the The common school, the press, the utilrapid increase of population, especially gravest questions before the conference, ized energies of woman, the Christian the large accessions of vicious, heterogen- It was assumed beyond question that the Sabbath, and the Church furnish an ancous and hostile elements. Our scaport masses are estranged from the Church, swer. And as the Anglo-Saxon race is towns, he said, contain the concentrated The causes doubtless are numerous. in the front, and the Holy Ghost is vices of the world. The population of One attributed this alienation "not to an vouchsafed to us, we may rest assured of foreign cities is homogeneous, but of orthodox erced, but to a selfish greed," final triumph if we do our duty. Presiours it is polyglot. In London less than by which wealthy church members op- deat Gilman, of Bultimore, and Dr. W. two per cent are born outside of Eug- press the poor and make the rich richer. E. Hatcher, of Richmond, Va., followed

eign population of 80 per cent. These meet, hence consider thenselves unwel-Storrs, of Brooklyn, being detained by come from about forty different localities, come, and finally regard the church for illness, his paper was read by Dr. Chamand are of diverse habits, customs, sym-time rich. There was an impassable gulf perlain, after which Bishop Samuel pathies and purposes, and agree only in between the rich man and Lazrus in Harris, of Michigan, of the Protestant their hostility to our institutions. Gen- the other world, but it is equally so in Episcopal church, made a strong and for the work, being generally specialists eign Nihilists, Communists, Amarchists. From this the conference proceeded membered body of Christ." Dr. Washin such departments. And as a matter Atheists and Ultramontanists—about to consider Ultramantanism, as one of ington Gladden of Chio, followed with of course, the papers presented were not three fifths are Roman Catholics. The our perils, and Bishop Coxe, of Buffalo, a paper, showing the futility of all atpicture he represented was a dark one of the Protestant Episcopal Church tempts at organic unity among the variindeed, but unless figures lie most egre- faithfully presented the case. And ous denominations, and further said that strangely enough, from Ultramontanism it was neither possible nor desirable, yet. Dr. Simon J. McPherson, of Chicago, the convention passed at once to the "Huge union meetings," he said, "are and that is, it was too much crowded. followed on the same line, showing the saloon, led by Dr. R. S. McArthur of like attempting to warm the city by Let me give an example. The sessions importance of the subject from the rela- N. Y. Somehow Dr. Burchards famous building a big bon-fire in the public did not extend beyond three hours, and tion which the city sustains to the des- alliterative "Rum, Romanism, and Re- square; the better way is for each famieach was opened with the usual devo- tiny of the nation. "As goes the city so bellion" was freely whispered on the ly to keep the fire burning in its own

The General Conference of the Evangelical Alliance.

Now take the progression after goes the world." They are not only the floor and referred to on the platform; home." Prof. Geo. F. Post of Beirout, which is a supplied to the platform of the first regular session after gramme for t eign mission helds. The past, he said. was an age of creeds, but the future will be an age of deeds. The past was an age of strife, the future will be an age of light and peace.

"Methods of co-operation in Christian work," were suggested and discussed by Dr. Josiah Strong, Dr. Frank Russell and Dr. A. F. Schauffler.

The last session was devoted to the consideration of our individual responsibility growing out of our perils and our opportunities. Dr. A. J. Gordon of Boston, made an interesting address which was followed by a number of five minute speeches, interspersed with prayer and song, after which the great council was dismissed with the apostolic benedic-

Thus closed, what some called, the most important council ever convened. since that of Jerusalem. The delegates returned to their respective fields of labor with broader views, higher aims, clearer faith, stronger purposes, brighter hopes and warmer hearts, to disseminate in a thousand different fields, the soul inspiring lessons emphasized by the Alliance. It was good to be there, it was a means of grace, it must do good. A crowded street car stopped near the church, when all of the passengers got out except one old lady; she, turning to the conductor inquired, "where are all them peo-ple going?" He replied, "why, they are having an Angelical Alliance up there." No doubt there were angels hovering around, and in alliance with the conference in its great purpose to crown Jesus Christ Lord of ali.

Now in conclusion, permit me to record my prophesy regarding the ultimate outcome of the Evangelical Alliance. I predict that it will eventually result in the organic unity of all Evangelical Christians in this country in a Great American Evangelical Church. May God speed the day.

ADAM STENGLE. Wilmington, Del., Dec. 14th, 1887.

The late Dinah M. Craik, novelist and poet, left a personal estate the value of which excceds \$85,000. She left her husband the copyright of all her works, to her adopted daughter the residue of her property.

The "wheel" is said to be increasing in favor faster among women, than among men. There are now between four and five thousand women, who are labitual riders of the tricycle. They find the exercise both pleasant and healthful.

CLUB LIST.

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LESSON FOR DECEMBER 25th, 1887. BY A. F. SCHAUFFLEE, D. D. [Adapted from Sunday-school Times.] REVIEW TEACHING HINTS.

Quarterly Review.-Review Sunday falls on Christmas Day. Let much of the singing therefore be appropriate to the day. This is a day of "glad tidings." Let this, then, be

1. Glad Miracles (lessons 1-4).-Of these we have six. Deal with them pictorially. Paint word-pictures first; then ask for the title and particulars of each lesson. For example: (1) I see a man lying sick on his bed. He is tormented with pain. His friends do all they can to heal him, but in vain. He grows worse and worse. They fear that the end is not far off. Suddenly he arises from does he say about any who come into this his bed perfectly well, to their great joy and kingdom of God now? Read verse 11. And. of this lesson? (The Centurion's Faith.) Who was the sick man? In what town did he live? What ailed him? Who healed him? makes it a day of good deeds and a helpful friends, the centurion himself.) At what was Jesus astonished? Again, I see men bailing out a boat, while around them the sea is rolling and the winds are howling; one man lies fast asleep in the stern of the boat. They arouse him. He rises, looks out, says a few words, and lo! a great calm. Give the title. along: On what sea was this boat? Who were in it? MIRACLES.—s. II.—T. S.—P II.—B.—W. pest was stilled, how did they feel? See, a PARABLES.—s.—T.—M.—L.—T.—P.—N. crowded meeting. A man is speaking to an attentive audience. While he speaks the roof is uncovered, and a man is let down by Paralytic healed. Blind men. Woman. Dead ropes into their midst. The speaker says a few words, and some in the audience get angry. Again he speaks, and the sick man rises, rolls up his bed, and walks away well. Give the title. Give the golden text. In Help. what city did this happen? Who was the speaker? What were the first words he spoke to the sick man? Why did these words make some angry? What did he say next to the sick man? What disease had this man? How long did it take to heal him? Who brought him to Jesus? Why did they not come in by the door? What did the multitude say when the man walked away well? To whom was this a day of glad things? Look again! I see as to the fair sex exercising the elective a great throng. In their midst, timidly push- franchise any more wisely, than the ing towards Jesus, a woman. Her face shows that she has been long sick. She draws near With outstretched hand she touches his cloak. In an instant she is healed. Give the title. Give the golden text. How long ing is to find out why it is, you advocate had this woman been sick? What did Jesus the cause of woman so strongly, as may say to her? (Thy faith hath made thee whole.) be inferred from your issue of the 26th Look once more. A house filled with peo- ult., in which you copy from the Caliple. They are weeping aloud. Inside, on a bed, lies a little girl, with pale face and to the house. He puts the people out. He ion, woman is disqualified for the posifolded hands. She is dead. A man comes goes into the death-chamber, and takes the tion of delegate in the Conference, by cold hand of the dead girl. At once she arises. Life has returned, and joy fills the The intellect of woman may be weaker house. In what city did this happen? Whose daughter was this girl? How did some of the mourners treat Jesus? How did Jairus show his great faith in the Master's power? Once more. Two blind men run after Jesus, calling out for help. He stops, and touches their traits, as there have been men with femieyes. At once they see everything clearly. What did these blind men call Jesus? (Thou son of David.) What did Jesus ask them first? What was their answer? Why did Jesus say, "See that no man know it?" (Because the throngs around him were too great passions. already.) What did the blind men, never-

2. Glad Parables (lessons 10-12).—These parables were good tidings to men, because dom of God on earth, into which we are all formed. Women have made no imnom or God on earth, into since the sower portant contributions to any of those invited to come. The parable of the sower shows how the kingdom may spring up in great subjects of thought, with which the our hearts, if we receive rightly the seed of the word. This good seed has been sown in this school for years. Just as this lesson is good tidings because of its encouragement, so the parable of the tares is good tidings because of its warnings. If by warning a man I save him from ruin, have I not used to all dency from subordination to equality, good? So this parable is a glad message to all dency from subordination to equality, who have ears and who hear. The parable of the mustard seed gives us cheer in discouragement; so the parable of the leaven. Goodly pearls set forth the glad truth of the the age, has abolished injustice, and revalue of the kingdom of God. The same is value of the kingdom of God. value of the kingdom of God. The same is moved the degrading servitudes imposed true of the treasure hid in a field. The net moved the degrading servitudes imposed that gathers of all kinds again puts the solem warning, and is a glad parable, because it saves those who hearken from endless ruin. See, then, how glad miracles and glad parables tend toward the same end of peace on earth, good-will to men.

Sing "Heavenly Home," or the "Jerusalem Golden."

3. Glad Tidings (lessons 5-9).—In Lesson 8 we have one of the most precious of all Jesus' words. It begins with the word Give it. (See v. 28.) What shall we get, if we go to him? What shall we lose, if we go? (Our "labor" and our "burdens.") In Lesson 6 we have a glad teaching as to what will happen to us if we confess Christ on earth. What is this? If we do anything in his name on earth, what will he give us? the key thought of the review. Following He says "go." First come to him, then go to others to tell them of him. Is this a glad privilege? Well, ask missionaries, or any who have truly obeyed this teaching, and hear what they will say. With one breath they will all say, "Yes, to go and tell others of the love of Christ is a glad service." As a proof of the way in which Jesus looks upon those who are loyal to him, look at Lesson 7. Is not this praise of John grand? But what finally, in Lesson 9, see how Jesus makes of the Sabbath a glad day. The Jews had made activity. Truly, then, on this Christmas Day we may well say "glad tidings" have come to us in the glad miracles, glad para-

bles, and glad teachings of Jesus To help fasten these points in the scholar's minds, let the superintendent fill out the following outline on the board, as he goes

TEACHINGS.—c.—c.—g.—p.—H.

Parables: Sower. Tares. Mustard seed. Leaven. Treasure. Pearls. Net. Teachings: Come. Confess. Go. Praise.

Sing "Joy to the world, the Lord is come," or "All hail, the power of Jesus' name."

The Woman Question.

(Capt. C. G. Gordon, U. S. Army. writes us from Ocean Grove, N. J., the following letter. We think he is pretty nearly right, when he expresses his doubts other sex. We fear there is more fancy than fact, in such an expectation. ED.

MY DEAR SIR: - My object in writfornia Advocate, an editorial on, "Women in the General Conference." In my opinreason of moral or intellectual infirmity. or stronger than that of man, but it is not the same. It may be higher or lower, but it is essentially different. There have been women with masculine nine characteristics, but between the mental functions and activities of the sexes, there is a great gulf fixed, bridged only by the sentiments, the emotions, and the

It is impossible to conceive of a female Biackstone, Webster, Napoleon, Sing, "We praise thee, O God, for the Son Shakespeare, Gladstone, or Bacon. Many women may have been greater and wiser than these, but none have been able to do the work that these have perscience and practice of government are concerned. Opportunity and capacity have not been wanting, but inclination and disposition have been absent.

It cannot be claimed that the faculties of woman are under duress, for the tention has long been complete. Christianity, co-operating with the spirit of of mankind. The fatalities of sex and the obstacles of temperament, are the only obstructions to her unrestrained competition with man in every field of physical or mental action. The theory physical or mental action of them, fold her wings over the fair city. The next

a General Conference; if that were possible, has been practically tested and proven a miserable failure. You and I can remember how it was in Utah, when the efforts of congress, to elevate women by the extirpation of the crime of polygamy, by allowing them a vote and a voice in the councils of that territory, were thwarted by them from choice; and

the women became the strong tower of defence for polygamy; they voted for their continued degradation, and their influence was used for the corruption of society. Here if ever, was the place and then, the time, for the instincts of woman to exhibit their highest and noblest activity. Could the Conference always bear

upon its rolls such names as those you give, no doubt their counsels and votes would be conservative. But I must stop. You will call me a crank upon the woman subject. Well perhaps I am, but I do know, that while in her own domain, woman is invincible, if she abdecate that throne, and invite competition with man upon equal terms, in his province, she always will be vanquished, as she always has been. What say

For the Peninsula Methodist. Travels of a Modern Missionary

BY MISS S. A. EASTON

One of the reasons I have heard given for being a missionary, by those who are not it sympathy with such work, is the opportunity thus afforded for travel. It is easy to recall this criticism, during the discomforts of an Atlantic voyage in November. Missionaries must go; some of them return; and go out, a second, third and more times; they can not be sent as packages, and having eyes they had better see what is to be seen. So having been to India, and having returned by the same cheap route, I concluded to treat myself, but not at the Society's expense, to short tour en passage.

Our party was to number four; one went to London in advance, sailing from New York Oct. 12th, by the City of Rome. We Airee, Misses Rowe, Gallimore, and myself, met in New York, Oct. 28th, and at 3 p. m. of the 29th, bade farewell to the many kind friends who had gathered to wish us God speed and say good-bye, and sailed away from our native land, that beautiful afternoon in the Ethiopia of the Anchor Line, for Glasgow. The advertised time for crossing was twelve days, nor did we make port sooner; for though the first three days were sunny and bright, the remainder of the voyage was "rough, 'retched and 'orrible." The fifth and sixth days, especially, we were tossed from side to side, but the winds drove us on our course; then the wind was dead ahead and retarded, as much as it had | time if you come." before helped. We had but twenty passengers; for no one crosses the Atlantic late in the year, except for cause.

Days, whether pleasant or otherwise, pass; and the morning of Nov. 10th found us in the still waters of the Clyde, moving along, in the smoke and gloom, those huge shipyards where are built the fleets of nations.

From the ship to the hotel we took walking tickets passing through a part of the city well calculated to demonstrate how drink leads to barefoot-poverty, and rags; and how barefooted misery tends to the dram-shop.

Baggage, properly styled by the Romans, anta attended to we made our way to the Glasgow Cathedral, and found it well worth a visit, whether we dwell upon the beauty of its architecture, the wealth of its stained glass, or the historic associations that gather around a bailding which has been in use for centuries. Nor is the Necropolis, though modern, devoid of interest and beauty. This cemetery forms a background for the Cathedral. It is a conical shaped hill, crowned and crowned with temples and monuments of varied devices; the whole weather stained and blackened, so as to resemble the ancient tombs and monuments of Greece and Rome

Leaving busy, smoky Glasgow the morning of the 12th we hoped to find line weather in Edinburgh; but there the skies still dropped fatness, and the air was murky. Still we made the best of circumstances, and mounting a tram-car, rode around modern Edinburgh, delighted with the neat homes and well kept gardens. Edinburgh, it would seem to the casual observer, must be the home of contentment; but a visit to the Palace, a view of St. Giles Church, and the Castle

would always vote for wise, conservative, moraing was clearer, but as it was also Satand salutary laws, purify society, or even urday, we were obliged to leave Edinburgh half seen, and hasten on to London. The first half of the journey was uninteresting, except as the cold fields and barren hills reminded us, that where Nature does not give fruits and grains in profusion, she often shows us her best style of men. Switzerland, Scotland, and New England have done much for the world, in this respect. In our journey to Edinburgh and again to London, we had most delightful traveling companions, and were confirmed in our opinion, that no one need desire anything better than third class tickets upon the English railways.

We reached Loudon at 9. p. m., crossed the city from St. Pancreus station to Ludgate Hill, where we are at this writing. In my next 1 will give our Sunday in London, ineluding the Trafalgar riot, attendance at City Road Chapel, and the unspeakable pleasure of hearing Mark Guy Pearse in the City Temple.

Youth's Department.

Dan's Apron-strings.

"Dan, we've got some fun on hand for to night. Don't you want to come along with us?'

"What are you up to now?" and Dan looked up from the pencil he was elaborately sharpening.

"Well, old Mr. Walton has some watermelons which are just in splendid order, and we are thinking of a moonlight expedition which will wind up in the neighborhood of his melon patch. Come on, and we'll have lots of fun. There are only four going besides you and me."

Dan hesitated. It was his great weakness that he could not say "No' manfully, and stick to it, when he was asked to do anything which he knew to be wrong, and his companions were so well acquainted with this trait in his character that they knew a little persistance would finally make him yield to any suggestion, even if he did weakly oppose it at first.

"I don't believe I care much about going this time," he said, as Howard waited for an answer. "I'm too fond of my bed after I once get there to care about leaving it again, and I don't think mother would like the idea of us taking Mr. Walton's melons anyhow."

"Tied to her apron-strings, are you?" said Howard scornfully, using the argument which boys usually find so potent. "Don't be so foolish, Dan. Come on, and have some fun. We enjoy things twice as well when you're around; you're such a jolly fellow. You'll have a good

Thus ridiculed and flattered in the same breath, Dan could not resist the temptation to yield to Howard's invitation, though he would gladly have been left out of the proposed expedition, if it could have been accomplished in any casier way than by saying "No".

Twelve o'clock that night saw him stealing noiselessly down stairs, his shoes in his hand, lest he should awaken any of the household. Opening the back door quiely, he crept out into the quiet moonlight as silently as a thief, and joined the rest of the party, who were waiting for him at the gate. It was quite a walk to the melon patch, and Dan had began to enjoy the excitement by the time they reached the fence, and the uncomfortable reminders of conscience had ceased. No more favorable night for an expedition could have been chosen, the boys thought, as they scaled the low fence and began to cut the melons. They cut into the largest and finest, throwing them aside if they were not fully ripe, without any regard for Mr. Walton's feelings when he should find the results of their night's work.

At last they found one that they unanimously agreed was just ready to eat, and they had gathered about it to begin their feast when they heard a loud, hoarse barking and the rattling of a chain. They sprang to their feet in alarm.

we must get up into that tree, or he'll

The melon lay untusted and forgotten, while the boys rushed to a place of safety in the branches of a large apple-tree, as they saw the dark figure of the dog coming toward them in great bounds, the chain rattling as he dragged it over the ground. Dan was the last to reach the tree, and he had just drawn himself into the lower branches when Cicero sprang at him. Fortunately he was just beyond the reach of the old mastiff's sharp teeth, and he trembled as he looked down at the furious dog, which barked londly as he sprang in vain at his pris

"He'll bring Mr. Walton down after us, if he keeps this barking up," Howard said, angrily, as he tried unsuccessfully to soothe the dog by coaxing words. His fears were justified, for presently, in the clear moonlight, they could see Mr. Walton with his stout stick in his hand walking down the field.

The boys drew back among the thick sheltering leaves, hoping that they would not be seen and recognized; but Mr. Walton quickly guessed that Cicero was guarding the tree to some purpose, and without trying to identify the prisoners, whose boyish figures he could but imperfectly see, he bade Cicero guard them and walked leisurely back to the house.

At first the boys were relieved at the thought of escaping immediate detection and punishment; but as the hours wore slowly away, they grew stiff and cramped in their uncomfortable position, which they dared not change less they should fall and be in Cicero's power. and they began to wish that Mr. Walton had called them down, for there was no hope that the faithful mastiff would desert his charge and let them escape. They began to blame each other for the predicament they were in, and quarreling did not make them any more comfortable.

The long night were away and morning dawned, but still Cicero lay watchful at the foot of the tree, and Mr. Walton did not come. Not until the old gentleman finished his breakfast did he go down to relieve his prisoners.

A shame-faced set of boys descended the tree when he called Cicero off, and when the old gentleman saw their mortification and remembered the long hours of suspense they had endured in the tree, he concluded that they had been punished enough, and let them off with a sharp reproof.

"I didn't want to go from the very first, I truly didn't," Dan said that night when he was telling his mother all about it. "But, you see, the boys teased me about being tied to your apron strings, and so"-

"And so you thought you would rather be tied to theirs," said his mother. "Dan, dear, after this stop and think where the apron-strings will lead you, before you yield to them; and if they draw you anywhere that you know is unsafe ground, break away from them. I don't know but that you will find your mother's appron-strings the safest for some time. Don't desert them till you find safer ones, which will not lead you astray."

I think this is good advice to all boys. -Minnie E. Kenney, in Intelligencer.

William Taylor.

Ignore not the people's choice, or; in the language of the Lord, "touch not mine anointed"—the Bishop of Africa. Say not publicly what you said of him privately, for the Methodist Episcopal Church will not endure such remarks. We do not claim in William Taylor perfect freedom from error, but he is still, the greatest figure in Methodism to day. He can say, in his, heroism in view of the sublime work to which God has called him in the redemption of the dark Continent:

"I do not set my life at a pin's fee." Thou Paul of modern times! in God's name and strength work on in faith, "Old Cicero has broken his chain, I and thou shalt finally and gloriously do believe," cried Howard. "Quick, conquer. Amen! - Conference News.

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Self-respectful.

We invite special attention to the communication on our first page, from the Chattanooga Times, on the race question. The Pittsburg Christian Advocate

"It is from the pen of one of the most influential members of the East Tennessee Conference. He is presiding elder of the Chattanooga District, and is delegate-elect to the General Conference. We republish the article that our readers may see what the opinions are which such a man, living on the ground, entertains. It is well to look at all sides of such a question as this. The letter is so uncommonly well written, that it is not necessary to add that the author of it is a

scholarly man who thinks for himself." We regard the deliverance of our colored brother, as about the most sensiand most in harmony with the facts of the situation, both in the north and in the south. Whatever may be said or written, about the mingling of the races in the north, in schools, churches, or conferences, we have yet to learn that it is a fact, except in some very rare cases. The action of our last General Conference in reference to our educational work, which has been the subject of so much criticism, was perhaps the wisest possible, under the circumstances. It was a declaration of principle, against racial discrimination in church privilege, and so far was in harmony with the Di-"hath made of one blood all nations of resting place. men," but the question of expediency in the establishment of separate or mixed schools, churches, and conferences was very wisely remitted to the discretion of Hence while no one can question the brotherhood of man, as a matter of fact, upon sound principles of expediency, we aim to furnish equal privileges to all our people without insisting upon mixing those who prefer to be separate. Thus boundaries of the Delaware (colored) Conference, "include the territory east and north of the Washington Conference." so that if a colored brother and his charge should be located in the Pine on the Canadian line, they would still Conference. What possible objection there can be to this liberty of choice, we confess our inability to appreciate. If

establishments.

against this prejudice, where no vital good requires it, will have the effect to revive it, strengthen its sway, and sharpen its edge." He closes with this sage counsel, "Let us, more than ever, be proud of our own schools, and rally around them with an enthusiasm worthy the emulation of the white people themselves, and we shall prosper, and become a great people in this Southland." This it seems to us is clearly the right view. Clear and emphatic recognition of the brotherhood of all races; equal privileges for all our people, but no mixing, beyond what is agreeable to those who are to be mixed.

An Unmarked Grave.

ble thing we have seen on this subject, | church faithfully and with eminent success, as ministers of the Lord Jesus, and whose sacred dust here awaits the resurablest ministers of the New Testament," and for seventeen years, an efficient presiding elder.

this faithful servant of the church.

Change of Conference Date.

At the request of the presiding elders significant absence of limitation, the ference from March 21st to March 7th. istrations! This will greatly lessen the task of arranging for the entertainment of the elergy and laymen who are to be our guests on this occasion. As the later

Asbury, Wilmington.

aggricved to be set off by themselves, and their pleasure at the service rendered; mate triumph of truth and righteousness, vet the ground of such separation is as but it is the very proper joy of a loving Providential, as is that upon which our flock, at the return of an efficient and the question of the practical application brethren in black have their separate faithful pastor. It was the lot of the of gospel principles in business affairs, writer to "supply" for Brother Bryan and in society at large, was one for seri-Brother Hays speaks like a man when last Sunday, and a royal time we had of our and careful thought. How can we speaking of the spirit and aim of intelli- it, at least the preacher had "liberty." gent colored persons, he says, "they are Although the "new-fallen snow" hinderno more ready to surrender their self- ed some from attending the morning respect, than others seem willing to give service, there was a fine congregation up their prejudices." And again, "far notwithstanding, but at night, the floor be it from me, to make any advances and galleries were about full. It was toward them of a social nature, that are an inspiring view that greeted the preachnot to be met by prompt and respectful er, that mass of nearly, if not quite a reciprocation." Some of our over-zeal-thousand people. And yet, our own ous self appointed guardians of the negro | congregation, to whom it is our privilege may learn wisdom, from what this writer to preach without fail once a week the says in reference to forcing social recog- | year round, rain or shine, probably numnition. "Race prejudice has gone to bers about eight times as many. In both decay, more rapidly than some perceive, cases grave are the responsibilities. and it is only a question of time, when Shall not both pastor and editor have the character, not color, shall be the meas- prayers of the faithful? Brother Bryure of a man. But purposely clashing an has received ninety one probationers since Conference.

Newport, Del.

Our brother J. D. C. Hanna is favored with good success. His parsonage improvements progress satisfactorily. Since last Spring, he has received one hundred and fifty-nine probationers; fifty two of whom have been recently converted in the Newport congregation. The meeting here still continues.

Rev. C. W. Prettyman, pastor of our church in Newark, Del., was in the city, Monday of this week. He reports great depletion in the working force of his charge, in consequence of so many removals from that town since the burn-In the graveyard adjoining Asbury ing of the Dean Woolen Mills. In the these perils as affording the discipline M. E. Church in this city, among other reduced number of male members, he illustrious worthies who served the has found occasion to place women in official positions. A series of meetings, for five weeks, has just closed with several accessions, and a general increase rection trumpet, lie the mortal remains of religious interest. At Wesley there of Henry White, in his day, a man of is a gratifying degree of prosperity. So tremendous pulpit power, "one of the dubious was the prospect, when he first went there, more than a year ago, that it was a question if the enterprise would not soon have to be adandoned. But Thirty years ago, Oct. 17, 1856, in the during the year, the membership was eightieth year of his age, after a ministry nearly, if not quite doubled, and the of fifty three years, this hero of many a prospect now is very favorable. At the well fought spiritual battle, exchanged close of a communion service in Newark mortality for life eternal, and for more some time since, the pastor said to the than three decades his grave has remain- congregation, "I feel impressed with the ed without the humblest monument to thought, that there are persons present vine word, which declares, that God mark the spot of his sacred dust as the who desire to seek the Lord, and if they will come forward at once, and kneel in In the preachers' meeting last Mon-penitence and prayer, there is ample day attention was called to the time for them to find Christ, before the matter, and on motion of Rev. N. M. hour for closing arrives." Two young Browne, Revs. Charles Hill, Adam Sten- ladies immediately presented themselves the parties most directly interested. gle, and T. S. Thomas were appointed a at the altar for prayer, and both were committee to devise ways and means to soon happily converted. This reminds attitude of the Methodist Episcopal secure the erection at an early date, of one of olden times, when penitent seek-Church in reference to the universal a suitable monument to the memory of ers sought and found converting grace in the morning service, as well as at night; when indeed there were converin the north, colored members in our pastors of this city, Bishop Foss has formly made as the minister offers a Conferences or churches are about as consented to change the time for opening present Saviour, and that this seal were tributor, as may be preferred. scarce as white black-birds. With a the next session of the Wilmington Con-

Preachers' Meeting, Wilmington.

There was quité an interesting session date was within four days of the annual held last Monday morning. Rev. Julitree State, or among the Adirondack's moving day, it would have been imposus Bodd read a carefully prepared, resible for many families to entertain, who view of Dr. Josiah Strong's book entitled be within the confiries of the Delaware would be glad to do so, at another time. "Our Country." The strongly pessimis-We are pleased to report that brother ing the great perils which threatens our harvest field? equal privileges are accorded in school, Bryan has so far recuperated from his prosperity, were shown to be relieved church, and conference, why may not exhausting illness, that he will (D. V.) somewhat by the optimistic views of the social preferences be allowed in these assor resume his pulpit work to-morrow (Sun-future and final outcome, with which he ciations, as elsewhere. Miscenegenation day) morning, to the great delight of his concludes his volume. Revs. Vaughn who stands in stately grandeur, alone. Our German brethren dont seem to feel upon these "supplies," and expressed expressing their confidence in the ulti-

induce non-church goers to come where they can hear the gospel? In the competitions of business, under the operation of the law of supply and demand, how can the question of wages be settled on gospel principles. Brother Smith expressed the opinion that in our own city not more than one fifth of the people ever go to church. We think our brother must be mistaken, though we have no facts upon which to base a judgment; perhaps his reference was to Protestaut churches. At all events, it is a lamentable fact, that so many seldom if ever attend upon the ordinances of God's house. Bro. Stengle found it difficult to see how Dr. Strong could entertain such extremely pessimistic views of the present peril, and yet have so bright anticipations of the future. Brother Bryan had full faith that the Divine | Prince of Peace." promise would be fulfilled, "when the enemy comes in like a flood, the Lord will raise up a standard against him." Brother Houston was inclined to doubt the extremity of our perils, and regarded the conflict between good and evil, but the right, but thought it all important to ascertain and meet our responsibilities in the struggle. Dr. Todd regarded needed for an improved form of Christianity. He accepted Dr. Strong's optimistic views, and had no fears for the final outcome. The great point to be aimed at was the practical application of the principles of the gospel in all the relations of life.

despite all actual or possible perils. But

As next Monday is to be a holiday, the meeting adjourned over to the first Monday in January, 1888.

An Urgent Call. Richard Grant, Bishop Taylor's treasarer, has issued an carnest appeal to all lovers of Christ, who daily pray, "thy kingdom come." "We want," says he, 'at this moment, \$15,000." A brother writes us from Zion, proposing that the work by making liberal Christmas gifts to his Transit Fund, and seconding his proposition with his own check for five dollars. We most heartily commend this appeal of brother Clericus, and hope to receive prompt responses from many of our readers over the Peninsula, and beyond, layical as well as clerical. We can think of scarce any more welcome, or more worthy Christmas gift, than a sions almost as regularly as there was donation to this work. All contribupreaching. Would that the decision to tions, large or small, will be acknowlof the Wilmington Conference, and the give the heart to Christ were more unicedged in the Peninsula Methodist with, or without the proper name of the con

"But when he saw the multitude, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he to his disciples, "the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

The laborers stand waiting, brother tic views, suggested, and enforced by the Grant says, shall we not furnish the author's startling array of facts indicat- money, necessary for their passage to the

The Birth-Day.

Of all of women born, there is one, is not considered essential to prove a people as well as to himself. This, how Smith, A. Stengle, J. E. Bryan, J. L. In the magnificence of that isolation, man's loyalty to equal rights, why should ever, is in no way disparaging to the Houston, J. D. C. Hanna, and J. Todd he challenges the ineffable admiration mixing of the races in school, church and brethren, who have so kindly preached followed the essayist in a discussion of the of men and angels. A primal ray of conference, be insisted upon as necessary for brother Bryan, during his enforced subject, all concurring in the fact that light, foretokening the coming luminary, to vindicate us from the charge of caste absence from his post; for large and apthere were perils menacing our institutell upon the gloom that spread its discrimination, whatever that means. preciative congregations have waited tions, and menacing the church, and all funereal pall over Eden's bright morn-

As the centuries roll on, other and brighter rays illumine the stellar vault of promise. The chosen founder of the chosen people becomes a type and a promise of Him, in whom "all the nations of the earth shall be blessed." His dying grandson inspires immortal hope, as he talks of Shiloh's coming, to whom , shall the obedience of the people be. Moses echoes this thought, as he confesses his leadership to be but the adumbration of that Prophet, whom the Lord their God shall raise up, and to whom the peoples shall hearken. The royal Psalmist sings his loftiest strain in honor of David's greater son, the Lord's Annointed.

Isaiah in the spirit, finds his vision wondrously strengthened, and through seven hundred years his prophetic gaze extends, until it rests upon the blessed virgin mother; and he utters the grand evangel, "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father,

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." Micah, one of a new development of the old conflict | Isniah's cotemporaries, locates the place between God and the devil, the issue of where this wondrous birth is to take which was sure to be the final overthrow of | place, after the lapse of these seven centhe prince of darkness. Brother Hanna | turies; "Thou, Bethlehem Ephrathah, had full faith in the ultimate triumph of which art little to be among the thousands of Judah, out of thee shall one come forth unto me, that is to be ruler in Israel; whose goings forth are from old, from everlasting." Matthew records the fulfillment of these words of promise, and Luke tells us now at eight day's old, the babe's "name was called Jesus, which was so called before he was conceived in the womb."

> "A multitude of the heavenly host," attending the angel of the Lord as he brought to the shepherds the "good tidings of great joy which shall be to all people," joined in chants of praise to God, saying, "Glory to God in the highest, on earth peace, and good will to men."

This is the stupendous fact we celebrate at this season of gladness, this is the Birthday of Birthdays, the memorial of that time when, "God manifest in the flesh" was "born of the virgin Mary." friends of our heroic missionary bishop May the spirit of love and good will shall prove their faith in him, and his that prompted this unspeakable gift, auimate all hearts, and prompt to generous gifts and kindly offices. Let the poor, the sorrowful, the desolate, and the helpless be remembered; "honoring the Master whose birth-day we celebrate, by heeding his mandate, "freely ye have received, freely give." Above all, let no one refuse him the one gift he askes for himself, -"give me thine heart."

The Week of Prayer, Jan. 1-8, 1888.

"The General Conference regards the annual observance of the Week of Prayer in concert with the Christian people of other denominations as highly salutary, as an appropriate recognition of the unity of the church; as a suitable expression of faith in the efficacy of prayer, and as well calculated to promote the spirituality, the activity, and prosperity of the Church of Christ."-Journal, 1872.

Topics suggested by the United States Evangelical Alliance. Sunday, January 1st. Sermons.—"Lift up your heads for your redemption draweth nigh."-Luke, xxi: 28. "The end of all things is at hand; be ye therefore sober and watch unto prayer."-1 Peter iv: 7; Compare Rom. xiii: 12; 1 Cor. vii: 29: Eph. v: 16. Monday, January 2d. Thanksgiving. Tuesday, January 3d, Confession. Wednesday, January 4th, Prayers for families and schools. Thursday, January 5th, Prayer for the Church of God. Friday, January 6th, Prayer for missions. Saturday, January 7th, Prayer for nations. Sunday, January 8th, Sermons .- "Be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. xv. 58.

Conference News.

The revival services which have been going on in the M. E. Church, Lewes, Del., for the past five weeks are closed for the present. the church. Several members have been added to the

After the holidays, the extra services in the M. E. Church, Georgetown, Del., will Methodist from Bro. Hopkins during his stay Presiding Elder Davis, of Virginia District, and Rev. W. K. Galloway, of Parksley, Va.

The M. E. Sunday-school, Laurel, Del., is in a most prosperous condition. The pastor Rev. J. Owen Sypherd, is favored with large congregations on Sabhaths, morning and evening. -Sussex Journal.

The Ladies' Ald Society of the M. E. Church, Georgetown, Del., propose to give a supper for the benefit of the church, either on St. Valentine's or Washington's Birth-

The public schools at Selbyville, are in a high state of proficiency under the management of the principal, Rev. O. S. Walton, and his assistant, Miss Beulah Whaley.-Sussex

The Presbyterian Church, Lewes, Del. has been greatly improved in its interior by recent repairs, and it will be one of the pleasantest and handsomest audience rooms in the State, outside of Wilmington.

A meeting of wonderful interest has been in progress in the M. E. church, Preston, Md. About thirty young persons have professed conversion.

At the Fourth Quarterly Conference of the M. E. church, Smyrna, Del., John H. Hoffecker was elected lay delegate, and Herman Roc reserve.

The new St. Paul M. E. church at Clayton Del., was commenced December 14th. Its size will be 31 by 45 feet. The first lovefeast of the new society was conducted that evening by presiding elder France.

Twenty-five probationers were admitted to the M. E. church, Newark, Md., Thursday night, December 8th. This makes a total of ninety-three, since the protracted meetings began.

Dr. J. A. B. Wilson has no thought of going to Bulgaria but believes his field is yet at home. The report started from an unreliable source. He has been asked to superintend that work, that is all.

Your brother, G. W. BURKE.

Dec. 15, 1847.

The extra services at the New Castle M. E. church closed Monday evening. December 12th, with ninety-seven conversions.

the Cape Charles City M. E. church last another or meets a new convert or penitent Wednesday evening. Their church will often is, "How is it with thy soul." soon be too small to accommodate the constantly increasing congregation. The ladies have in view, the creation of a fund, to enable them to build a larger and better

Sabbath afternoon, December 11th, Rev. the corner stone of Bladesville M. E. Church, ance on parsonage debt. Bro. Mace and his near Scaford, with appropriate ceremonies | very helpful helpmate are doing a fine work Rev. W. E. England, of Scaford, Rev. J. in their pastoral charge; "booming" is the Rev. W. E. England, of Seaford, Rev. J. word. It was our privilege to be at Princess a missionary scrap book, but a weekly bulletin preciates its confidence, reciprocates its affective word. Anne for evening service, and to hear Dr. of missions. By the way lat not him showed where a very Owen Symerd, of Laurer, and the pastor de-Owen Symerd, of Laurer, and the pastor de-Of missions. By the way—let not him of the tion, prays for its prespecity, but cannot aclivered addresses at the church, where a very large andience had gathered to take part in large and the same an large andience had gathered to take part in collections, and to give of their means to help the work, and to give of their means to help a hurried meeting, and calling ac aside, said, great improvement of our occalion. Meeting the commands. Letter mailed you: on the enterprise

Miss Annie V. Davis of Milford, Del., misvisit to her home. She is coming by way of good luck in receiving a unanimous call as visit in ner name.

The Paris is a daughter of the result of his days work. He enjoyed the Thomas J. Davis of Millord.

We made a visit to Washington M. E. Church, Sunday, the 11th inst, and were gratified to find the church in such good repair, and looking so neat. It reflects great credit on the members. Rev. Juo. A. B. Wilson P. E., preached a missionary sermon, after which a collection of \$70.07 for the missionary cause was raised without much effort, which shows a healthy condition of the members financially. - Federalsburg

The recent revival meeting held at Crowson, Courier. Parksley charge, Rev. W. K. Galloway, pastor, resulted in a number of conversions, and the church greatly quickened. Sister Sallie Boice, of Philadelphia, rendered very efficient aid in this meeting, as well as the one at Hallwood, Va., where she was instrumental in accomplishing great good recently.

The revival services at the M. E. church, the lecture room was well filled. Their pres-Dover, closed with a love-feast service. The meetings have been well attended. About twenty-five persons have professed conversion, seventeen of whom have united with

Rev. Geo. F. Hopkins sails from New York for India, on Saturday, Dec. 31st. We hope

The revival at Cambridge, Md., still continues with in creasing interest; seven at the altar last Monday night, and one conversion. Eighty-nine persons have professed conversions to date.

A gracions revival is in progress in Bro. P. H. Rawlins' charge, both at Secretary and East New Market, Md.

The society of Christian Endeavor will conduct a Christmas service in Scott Church, Sunday, Christmas day at 10.30 o'clock. Early prayer meeting 6 o'clock A. M., Sunday-school praise service Sunday evening 7. 30 o'clock. N. M. B.

Christmas falling on Sunday this year, day Dec. 26th, and close their store at one o'eloek P. M

CARHART & Co.

The good friends of Trappe M. E Church, gave their pastor and family a donation on Friday night, the 16th inst.

East New Market.—Three weeks ago on Sunday night last, an evangelist, by the name of Toy, commenced work in the Baptist Church. As we had no meeting in progress at the time, in town, our people attended his meetings regularly, and when in my power I was present. The interest increased until the whole town became aroused. He closed at the Baptist Church on Sunday night, the 11th, and on last night we commenced service in our church when we had a regular pentecost. To day the Baptist received into their church six as the result of the meeting. We have received six on probatiou to date, and four reclaimed, with six or eight more who have professed conversion and will soon unite with us. Our young people are organizing a Praying Band and intend to canvass the whole community. At Secretary, three joined on probation on Sunday afternoon and three arose for prayers. Sunday night at their prayer meeting they had nine conversions, and last night seven conversions. The members there, numbering but seven, are carrying on the meeting themselves. The work is spreading wonderfully. To God be the Glory. We are praying for and expecting glorious things. Our membership in town and at Secretary are alive to the work. The theme talked about in the stores and on street corners is the meet-A Ladies' Aid Society was organized in ing, and the salutation, as one brother meets

A Unanimous Call.

Last Sunday, Dec. 18, we spent the moraing at St. Peter's, and remaining for the afternoon service, we heard Dr. Upham of Drew. He preached finely, and to the delight of the W. B. Gregg, pastor of Bethel charge, laid audience, after which we raised \$300, the bal-Upham to be our pastor for the next year." sionary to Japan, has left that country for a We called the Doctor and told him of his

Wilmington District.

Conferences have been held since my last re- heal ble-sed us. The old mortgage for \$500 port, with gratifying results. Mt. Lebas of seven years standing against the church port, with growing resulted in sixteen con-has all been provided for, and will be concell- attacks made by both persons. A few non's restrictions, and general quickening among the ed Jan 1588. A floating debt of \$300 has versams, and grant this year they have paid been concelled. This winter's coal has all memores scal has all selection of last year's salary, \$30 of which was been bought and paid for; so that Brandy-832 of fast 25 and 82 to the Presiding wine church is among those that are free of murder. At the close of his term of office Elder. They have put two large stoves in debt. Elder. They made paid for them. The Pre- A most gracious revival has just closed, their church, and paid for them. their charca, and paid in full for this year, and which resulted in ninety or more conversions, less than 750 year, man from the confer-They want a young man from the confer-A new order of things. He had invited the members to families. In many instances, husband and and, unlike most Roman Catholics, a Free-the pastor. the pastor. He have the Quarterly Conference and wife have knelt at the altar together, and mason,

ence greatly increased the interest in all the business of the conference. The pastor's report was greatly appreciated. Ninety had joined on probation. Old debts had been paid and almost money enough in hand to Brandywine insist that they ought to hear cancel a long standing mortgage. The tem- from us. All is joyous and progressive in perance work has been vigorously pushed every department of the work. To our and public sentiment educated, by giving blessed Lord be all the glory. every fourth Sunday evening service to this great cause. The Quarterly Conference and all present united in a unanimous request for brother Grice's return a second year.

Lay delegates, from Mt. Lebanon, Rev. W. H. Hendrickson; Reserve, F. H. Day, M. D. From Brandywine, J. M. Clair; Re-

W. L. S. MURRAY. Dec. 14, 1887.

Miscellaneous.

In a recent issue of the METHODIST, one of our esteemed brethren defends himself against the imputation of writing over a pseudonym. The feelings which prompted this disclaimer, certainly do credit to his manliness; and yet it appears to the writer, that he is not justified in a sweeping condemnation of this method of writing. It is granted that where the things written involve directly, or by fair inference, the repu-Carhart & Co., Zion Md., will observe Mon- tation of any one, no manly or Christian soul can "fire from ambush." When, however, it is a matter of argument as to the five dollars to the cause. wisdom of any measure, the principle changes. It is then no longer a matter of personal responsibility, but solely of the correctness and force of arguments, and all per sonal considerations ought to be eliminated, to the utmost possible degree. Yet how often is it the case that those who read or hear an argument, are influenced for or against it by their opinion of the man who makes it. A poor argument from a man of whom they have a high opinion, will perhaps, outweigh

> delegate. This is the theory of the journalism of our day, that editorials should be the voice of the journal, and not of this or that man Hence, while not criticising those who prefer to write over their own signatures, as the writer himself sometimes does, he ventures to think that it is rather beneficial than otherwise in newspaper discussions, for writers to be unknown, at any rate he asks that privilege at this time.

a good argument from one whom they do not

like. Or, suppose a brother wishes to dis-

enss the measures of the coming General

Conference, he can write anonymously, with-

out being liable to the charge of exploiting

himself as a candidate for the position of

To plunge into the middle of things, what has become of those missionary conventions provided for at Dover? The Christian Advoate of Dec. 15th, publishes a long account of the successful mitiation of a system of simultaneous Meetings in the Newark Conference, and something like that was intended here; but beyond two or three mis ionary days at camp meetings last summer, the writer has heard of nothing done or proposed. Again, what is the Bureau of Missionary Information, provided for at the same time as the above, doing? Would it not be appropriate just now for that Bureau to publish in the Mythodist a statement of what it has to recommend, or can furnish, in the way of missionary literature, &c.? Could not that Bureau make the missionary column a vehicle for communicating definite, systematic, and comprehensive statements of our missionary work, somewhat after the fashion of the Gospel in all Lands," only much more brief, and confined to onr own missions? In other words, make that column not | Charles Albert Berry greets 19ymouth, ap-Owe have concluded to ask you to send us Dr. ODIST, and one, highly interesting to the proplet

Brandywine, Wilmington.

Lat Wednesday night, we held the last Quarterly Conference for this year, in Brandywine church. The attendance was very large. When we looked over the years work, Mt. Lebanon and Brandywine Quarterly our hearts were deligated to see how the Lord

have both been soundly converted, and joined the church. Much of this year's stendy success is due to the excellent condition in which my predecessor left the charge. I write you this letter because many of the friends of

C. A. GRICE.

Letter from Zion, Md.

REV. T. SNOWDEN THOMAS. My Dear Brother : - Richard Grant's appeal on the first page of last Saturday's PENIN-SULA METHODIST, to all lovers of the Lord Jesus Christ, to contribute to the Bishop Taylor Transportation Fund at once, in view of pressing demands, should be responded to by all who endorse the Bishop and his wonderful undertaking. He has many warm friends on the Peninsula, and some of her sons are with him; but we have not as yet given him much "material aid;" as is shown by the list of contributions published. I propose that we start a list in your paper. Let us give as much as we can, as a Christmas gift to Bishop Taylor's work, without lessening our con tributions in the least, to the Mis-

Start the list in this week's issue, and call for Christmas gifts to Christ for this noble object, during Christmas week.

sionary Society of our Church. God is evi-

dently in the movement of our missionary

Bishop, and is loudly calling us now, to

help. Heeding the call, I inclose you

Yours in Christ, CLERICUS.

PERSONALS.

The Rev. Jacob Miller of Port Deposit, Md. has received and accepted a call to become the Rector of St. Augustine Parish, including "St. Augustine" and "The Good Shepard," Chesapeake City. Mr. Miller will begin his labors, Sunday, January 1st.

The Rev. Hugh O. Pentecost recently resigned the psstorate of the Belleville Avenue Congregational Church, in Newark, N. J. In his sermons he reviewed the causes which led to his action, and concluded by saying that he could not any longer be identified with orthodox Christianity.

Rev. Mr. McKinney, a Universalist clergyman, is said to be the first Democratic Congressman New Hampshire has sent to Washington for ten years. There are two ex-preachers in the House also, judges Stewart, of Georgia, and Cheadle, of Indiana.

Governor Biggs, of Delaware, is a keeneyed man, with a ruddy complexion, and long, snow-white bair. He owns eleven farms. He has made nearly \$250,000 through the annual failure of the Delaware peach crop; and is president of a small railroad in the little State which has honored him in a political way. - Baltimore American.

The Rev. Marion Murdock, Pastor of the Umtarian Church at Humboldt, Iowa, has received the degree of Bachelor of Divinity from the college at Meadville, Penna. She s said to be the first woman, to receive such

The Rev. Dr. Joseph Parker of London sailed for home on the Etruria, from New York, Saturday, Dec. 11 A number of clergymen saw him off. He carried away \$5,500, as the profits of his lecture tour. -Ex.

The following is Mr. Berry's dispatch, declining the Plymouth pulpit:

"To Professor Rossiter W. Raymond:

The Rev. J. Leighton Mcikim basaccepted the call to become rector of St. Paul's Church, Georgetown, Del., until next Easter, and has entered upon his duties as such.

The death is reported from Whatcom, Washington Territory, of the Rev. Isaae S. Kalloch. He was elected mayor of San Francisco on the working men's ticket in 1879. During the campaign be was shot by Charles De Young, editor of the Chronicle; the dispute growing out of a number of personal Chronicle office and shot De Young dead, He was afterward acquitted of the charge of

For the first time since the Reformation. siding Fluer is party and paying their pastor. less than \$50 will finish paying their pastor. less than \$50 will finish paying their pastor. the confer-They want a young Brandywine is booming, bation, most of whom are grown men and have been chosen within the last 50 years. ence next feat.

A new order of things was brought about by women; and many of whom are heads of Lord Mayor De Keyser is a Belgian by birth

ITEMS.

The Methodist Episcopal Church of Hazleton, Pa., celebrated its fiftieth anniversary Sunday and Monday, Oct. 30-31.

Rev. Thomas Bowman, senior Bishop of the M. E. Church, who fifty years ago was preacher on the circuit embracing Hazleton as a schoolhouse appointment, preached on Sunday morning. Rev. J. H. Vincent, Cor. Sec. of the Sunday-school Union of the M. E. Church, and pastor of this church forty years ago, preached in the evening."

A check given a Western Methodist min ister reads as follows: "Pay to Rev .order, \$15, for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glimpse of Shcol.

A bridge to connect New York and Jersey City, and to be used by all railroads, is being talked about. It would cost \$25,000,000.

The board of supervisors of Accomac county, Va., determined some time ago to have a new clerk's office built, and work has already begun on the new structure, which is to be built of the best fire-proof brick. The court records of Accomac county are among the most ancient and valuable in the country, dating back to 1663, and containing much valuable material relatiog to the early history of the Eastern Shore of Virginia and Maryland. The building in which these records are now stored is nearly a century old, and is wholly inadequate for the purposes for which it was intended.

Bishop Taylor and His Work. Clericus No. 2

District Appointments.

WILMINGTON DISTRICT-FOURTH QUARTER. Date Hour for Hour for Sabbath Querterly Service Conf. Epworth, Dec. 25 Jan. 1 10.30 Hart's, North East, Jan. 1 2 9 7.30 Newark. 10.30 Cherry Hill, 8 9 7.30 10

W. L. S. MURRAY, P. E. VIRGINIA DISTRICT-FOURTH QUARTER. Date Hour for Hour for Sabbath Quarterly Service Conf.

Cape Charles City, Jan. 8 9 10.30 Hallwood, 14 15 10.30 15 16 7 29 30 10.30 Chincoteague Island, M S 4 5 10.30 Onancock, Tangier Island. 12 13 10.30 18 19 10.30 Smith's Island, A. D. DAVIS, P. E.

Marriages.

JONES-JOHNSON.—At the M. E. parsonage, Kent Island, Md., by Rev. J. E. Kidney, Sept. 11, 1887, Benj. F. Jones, to Carrie B. Johnson, all of Kent Island.

PALMER—CARMEAN.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Oct. 26, 1887, E. B. Palmer to Fannie E. Carmean, all of Kent Island. STRANAHAN-GOODMAN .-- At Kings-

ley M. E. Church, Kent Island, Md., by Rev. J. E. Kolney, Nov. 2, 1887, W. L. Stranahan of Winchester, to Carrie B. Goodman of Kent Island. WRIGHT-WILSON,-On Nov 22d, 1887,

at the M. E. parsonage, Galestown, Md., by Rev. W. Jaggard, Frank Wright, son of John A. Wright, and Fannie E. Wilson, both of Dorchester Co., Md. WALLER-CORDRAY.-On Dec. 14th,

1887, by Rev. C. S. Baker, John T. Waller and Ida E. Cordray, both of Sussex Co.,

THOMPSON-CLENDANIEL -At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Dec. 14, 1887, Wm. W. Thompson to Annie Clendaniel, all of Kent

JONES-JONES.—At Kingsley M. E. Church, Kent Island, Md., by Rev. J. E. Kidney, Dec. 14, 1887, Sanuel G. Jones to M. Lulu Jones, all of Kent Island

ROBBINS-WEBSTER. - On Friday, Dec. 16. 1887, by Rev. Benj. C. Warren, George B. Robbins, and Nettie A. Webster, both of Der's Island, Md.

CROCKETT -CROCKETT .- In the M. E. Church, on Tangier Island, Sunday, Dec. 1s. 1887, by Rev. S. J. Morris, John A. Crockett, and Lucy Crockett, all of Tangier.

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But even to day hundreds of professed children of God do not see that God is leading on the last crusade of history, and that he who seeks to overthrow it fights against God; while he who does not join it turns his back upon the Captain of the Lord's host .- Ibid.

There is no Mission in the world which, in proportion to the number of people has produced greater results than the Mission to the Jews .- A. Saphir

Philip Brooks says: "The glory and heroism of Christianity lies in the miss-

"The Gospel of salvation is the world's only hope."

Whatsoever we beg of God, let us also work for it .- Jerony Taylor.

"The little kingdom of Wurtemburg is reported as having about two hundred and forty ordained missionaries at work among the heathen."

The Missionary Review says: "A few years ago, among the Telugus in Eastern India, so many streamed to Christ, that the hands of the missionary were weary baptizing. Has the stream lessened? It has increased, till it now rolls in a volume of 200 baptisms every month."

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island, subscriptions amounting to \$1,531 were given for a new yacht to be employed in the Mission work in New Guinea.

"How Many Loaves Have YE?"-All great undertakings have grown out of tiny beginnings; grown often to the unspeakable surprise of those who first took them in hand. Henry Martyn, comforted in his solitariness by the prospect of all India turning to the Lord; Carey, the poor, humble shoe-maker, landing at Scrampore; Allen Gardiner in Patagonia; Marsden in New Zealand, were indeed, as St. Paul would call them, the foolishness of God in conflict with the wisdom of men. Yet they conquered, and the world, which at first was not worthy of them, now reveres them with a kind of sacred awe. In fact, there are four stages in the history of Mission work; Contempt, persecution, acquiescence, triumph; and we are now in the third. Our duty is to obey our Master's orders, leaving the result with Him As we obey, our efforts are blessed, our provision is multiplied; we find ourselves fellow-workers with God; the starving multitudes are nourished and satisfied with the bread of life. To each of us I think God says; "How many loaves have ye?" Never mind how few, how humble, how small! What loaves have you to give Me; for the advancement of My kingdom."-The Bishop of Rochester.

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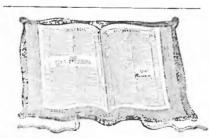
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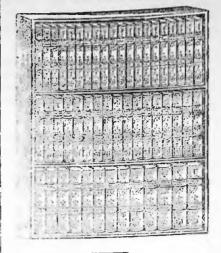
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The Christmas Wide Awake is as designated as if Santa Claus himself had perthing for every one between its covers; there by Edmund Charence Stedman, "Ballad of a Boy of Kent," by Charles Stuart Pratt, one ings?" by Andrew Lang. "The Drummer of the editors, and "Who Fills the stockserials begin: "My Uncle Florimond," by Mabel's," by Mrs. John Sherwood. Rider "The Story of Three Li us," with strong drawings by Heywood Hardy. Mrs. General of The Story of Three Li us," with strong drawings by Heywood Hardy. Mrs. General of The Cruise of a Covellet, and Olive Riser. "The Cruise of a Covellet," and Olive Riser, and tells the thrilling story of the pet tigar she "met" at Government House, Calcutta, "The Wonder Ball," by Emma "Dill," by Mary E. Wilkins, a fanciful one; both have beautiful pictures. "The Last Christmas-tree," by Charlotte M. Vail, is the right kind of Christmas reading. Margaret Sidney's humorous dialogue, "Aunt Ray's Cat," will most likely be "spoken in school" from Maine to Oregon before spring. Rose Kingsley's chat about "Tamblers," and shout "Warwick Brookes and his Pencillectures," by T. Letterbrow, the English art-writer; Mr. Brookes drew pictures of childhood with wonderful charm, and fourteen of them are given with this paper from photographs sent by a son of the artist. childhood with wonderful charm, and four-teen of them are given with this paper from photographs sent by a son of the artist. Louise Imogen Guiney has a paper on "The Bringing-Up of Puppies," E. D. Walker writes about the growth of "Crystals," Os car Fay Adams has a chapter on "Tales and Romances," Mrs. Leonowens in "Our Asiatic Cousins" gives the first place to "The Hin-doos," and there are Prize-Questions, Tan-gles, Letters, Pictures and Jingles galore. Only \$2.40. D. Lothrop Company, Boston, Mass.

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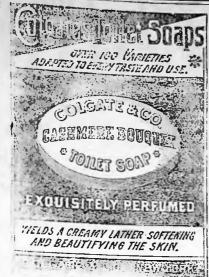
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Obituaries.

omrs. Louise Cushman Vail, who lived for many years until recently at Prince's Bay, Staten Island, N. Y., died Nov. 16th. at Arrooms, Ca. She was the winow of hev. Stephen M. Vail, D. D., professor in the General Inblical Institute at Concord, N. H. the first institution established by the Meththe first institution established by the Methodist Episcopal Church exclasively for the education of preachers. Later he was U. S. consul for several years at Manheim, Germany. One of Mrs. Valls sons is a Methodist missionery at Tokio, Japan. Her youngstandard her box heat a missionery transfer. est daughter has been a missionary teacher at the same place until her recent return to be with her dying mother, and two other danshters are wives of Methodist preachers - Fev. Dr. Richard Harcourt, late of Jersey

— Fev. Dr. Richard Harcourt, late of Jevsey City and now of San Francisco, and Fev. William M. Dummise, of Aloona, Pe. (Mrs. Vail was a sister of the late Professor Merritt Caldwell, one of the grand old Faculty of Dickinson College, when Dr. John uity of Dickinson College, when Dr. John and his memory. He was our class man and his memory. He was our class man and his memory, and a wise and parsued our college course, and a wise and parsued our college course, and a wise and faithful leader did he prove himself to be, to us boys in our early religions experience. Ed.) us boys in our early religious experience. Etc.)

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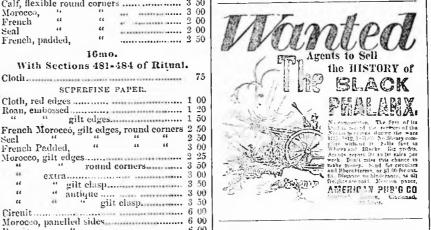
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Philadelphia Assertion dation, daily. 7 00 a to, 7 55 a m, 8 4- a m.

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