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

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FOR CHRIST AND HIS CHURCH. WILMINGTON, DELAWARE, SATURDAY, DECEMBER 26, 1885.

J. MILLER THOMAS Associate Editor.

ONE DOLLAR A YEAR SINGLE NOS. 3 Cents.

New Year's Wishes.

BY FRANCES RIDLEY RAVERGAL.

What shall I wish thee? Treasures of earth?
Songs in the springtime.
Pleasure and mirth?
Flowers on thy pathway.
Skies ever clear?
Would this goods. Would this ensure thee A Happy New Year?

What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear. Lasting and dear, That shall ensure thee A Happy New Year?

Faith that increaseth.
Walking in light?
Hope that aboundeth. Happy and bright; Love that is perfect, Casting out fear; These shall ensure thee A Happy New Year.

Peace in the Saviour, Rest at His feet, Smile of His countenance Radiant and sweet, Joy in His presence Christ ever near! This will ensure thee A Happy New Year!

The Real Influence of Woman

BY T. DE WITT TALMAGE, D. D.

In the power which Eve exercised

over Adam, and on the destiny of uncounted generations, I see a type of the power which her descendants should exercise. We have no sympathy with the flatteries that are showered upon her from the pulpit and the stage. The true nobility of woman consists in the power of a Christian influence. Eve's overthrow of Adam and the race was only an illustration of what power there is now in the frail arm woman to strike until the echo rings through eternity, down among the caverns or up among the thrones. This influence was not monopolized by such great representative women as Eve, who ruined the race with one fruit-plucking, nor of Jacl, who sent a spike through the head of Sisera, nor of Esther who overcame royalty, nor of Abigail, who by her beautiful countenance arrested a hostile army, nor of Mary who nursed the world's Saviour, nor of the great dancer who carried about on a dish the gory head of John the Baptist, nor of grandmother Lois, who was immortalized in her grandson Timothy, nor of Charlotte Corday, who with her dagger slew the assassin of her lover, nor of Marie Antoinette, who could conquer a mob by one look from the baleony of her castle, and whose scaffold was a throne of forgiveness and moral courage. I refer to the mothers, to the wives, to the daughters, to the sisters who, unambitious for political power and the scramble of the hustings, are performing the ten thousand sweet offices of home.

When I thus speak I find myself using as a model one whom about twenty years ago we put away for the resurrection. About eighty years ago, just before the day of their marriage, my father and mother stood up in the old meetinghouse at Somerville to take the vows of a Christian. Through a long life of vicissitudes she lived blamelessly and uscfully, and came to her end in peace. No child of want ever came to her door and was turned away. No stricken soul ever appealed to her and was not comforted. No sinner ever asked her the way to be saved and was not processing value, and proc saved and was not pointed to Christ.

at the incarnation; and when the angel like fugitives from Sodom in its conflagof Death came, she was there to robe the ration—why, then, I suppose, we should departed one for burial. We have often go on witnessing and protesting our very heard her while kneeling among her thankfulness that we are among the children at family prayers, when father saved overwhelmed by the horror and diswas absent, say: "I ask not for my may of the universal ruin.—S. G. Green, children wealth or honor: but I do ask D.D. that they may all become the subjects of Thy converting grace." She had seen all her eleven children gathered into the Church, and she had but one more wish, and that was that she might again see her missionary son; and when the ship from China anchored in New York harbor, and the long absent one crossed the threshold of his paternal home, she said: "Now Lord lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

We were gathered from afar to see only the house from which her soul had fled forever. How calm she looked! Her folded hands appeared just as when they were employed in kindness for her children. And we could not help but say as we stood and looked at her: "Don't she look beautiful!" It was a cloudless day when, with heavy hearts, we carried her to her last resting-place. The withered leaves erumbled under wheel and hoof as we passed, and the setting sun shone upon the river until it looked like fire. But more calm and bright was the setting sun of this aged pilgrim's life. No more toil. No more tears. No more sickness. No more death. Dear mother! Beautiful

Sweet is the slumber beneath the sod While the pure soul is resting with God. -Pulpit Treasury.

Human Interests Divine.

In the fulfilment of this, our high calling, let us remember that all human interests are divine; that the highest principles can be brought to bear on human relations; and that we who hold and profess those principles are especially bound to concern ourselves with all that belongs to the welfare of mankind. Social reforms, domestic politics, our intercourse with other nations of the earth, are all within the sphere of our sympathies, and should find us ever ready to assert in connection with them the principles of truth, righteousness, and charity. It is a false spirituality that leaves polities to the worldly, and that disregards the great social movements that tend to is the diligent fulfilment, for Christ's sake, of the obligations under which our present relationships have laid us. Had professed Christians thought a little more in the past about social and national questions, a little less, perhaps, about their own eternal interests, and much less about their theological and ecclesiastical disputes, there would have pier homes, a lostier commercial integribetter qualified to be the citizens of earth because our highest citizenship is in heaven. Then let us labor hopefully in every could only stand witnessing ineffectually this method.

A Present Heaven.

While strenuously denying the visibility of the universal church on earth, we none the less earnestly contend for its reality. It is the Spiritual City, and we have already "come to Mount Zion, the heavenly Jerusalem." Do we not miss the truth of the delincation when we transfer it all to the heavenly state, as our popular hymns teach us to do, or else to some future condition of this world wholly unlike the present? Those hymns indeed have much to answer for, in leading us with sentimental ecstasy to dwell on glories yet unattained, when we might understand and exult in our present blessedness. It is no wonder that in the dark, stormy times of the twelfth century and the tumults and distractions of the age, a gentle spirit like that of Bernard, safely sheltered in the monastic cell, should seek his ideal as only possible outside this rough world

For thee, O dear, dear country. Mine eyes their vigils keep For very love beholding Thy happy name, they weep.

It is impossible not to sympathize in the pathos of the strain. But I submit that there are nobler lessons to be learnt even from these bright visions of the Apocalypse. The city, not made with hands, is built among us here and now. It stands amid the world of men, in their sin and sorrow; and the leaves of the tree of life beside the crystal river are for the healing of the nations. And, again, the nations walk amid the light thereof-not "the nations of the saved" alone, as we have been accustomed to read; for I need hardly remind you how the New Testament revision again has cleared away for us the delusive restriction. "And the kings of the earth do bring their glory into it," and its gates front all points of the compass and stand all day open, to testify that with Christ's true church there is a welcome, always, and for all, for every wanderer on the earth's surface and from every realm of thought. It is good for us, my brethren, to dwell with ideals, and to be assured amelioriate society, on the pretext that that in the life of the lowliest Christian, we are living not for time but for eter- and amid the unloveliest surroundings of upon paper: Have you got a working The true preparation for eternity the poorest tabernrele, there shines the spiritual glory of the true city of God.-S. G. Green, D. D.

The Harvest.

The church in all its forces, the pulpit and pew, the prayer-meeting and the Sunday-school, must strive to relieve the minds of the unconverted of their prejubeen fewer wars, less intemperance, hap- dices. We do not undervalue, nor lightly estimate, the revival method. We are ty, a greater social equality and freedom. constantly impressed with the results at-But it is not too late to prove that we are tained by the labors of revivalists, the Young Men's Christian Association leaders the evangelistic pastors and laymen. By their fruits ye shall know them, and effort that we make for the good of the these methods present a record of which community and the evangelization of any one might be honestly proud. But mankind. Hopefully, I say, because the there are those—and they are numerous victory is sure. If the world were, indeed | —who are never reached thus, who would to go from bad to worse; if you and I never be, could never be, reached by

or conducts himself as though the Spirit of God honored the revival as his peculiar method of saving souls. There is danger of the church allowing multitudes to go untouched by spiritual power, unreached by the Holv Spirit, because of a vicious attitude in this regard. There are many ways of preparing the way of the Lord, and it is the part of wisdom, as well as a duty, to think, speak and write of every effort in every department of Church life and work as designed by throughout that territory have erected the Holy Spirit as a means of leading men to repentance.

The man who overcomes the prejudice of another against the church is leading that soul Godward, and if he will carry that same advantage a little further, may win the man to an immediate decision. A vast amount of excellent Christian work is absolutely wasted; power is frittered away for lack of culmination of effort from no other cause than a baneful popular idea that after the other good work is done, we must await a revival spirit, or a revival method before we harvest the ripened product of our seed-sowing and cultivation. There are as many ways of harvesting as of seed-sowing, or of cultivating the truth implanted. The church will never garner as it ought, until it appreciates and emphasizes this truth .- Golden Rule

Adorning The Gospel.

Speaking on the words in Titus 2: 10 That they may adorn the doctrine of God our Saviour in all things," Rev. Dr. Alexander Maclaren says: "Let us think for a moment of this wonderful possibility that is opened out here before every Christian, that he may add beauty to the Gospel. He may paint the lily and gild the refined gold. For men do quite rightly and legitimately judge of systems by their followers. It would not be a fair thing to test a philosophy or a body of political or scientific truth by the conduct and character of the men that professed it; but it is a perfectly fair thing under certain conditions and in certain limits, to test a system of practical morality, which professes to do certain things with people's character and conduct, by its professors. It is just as fair, when a creed comes before our notice which as sumes to influence men's conduct to say; Well I should like to see it working, as it is for any of you mill-owners to say, when a man comes to you with a fine invention model of it? Has it ever been tried? What have been the results that have been secured by it? Or as it would be to say to anybody that claimed to have got a 'medicine that will cure consumption,' to say, 'Have you any case? Can you quote any cures?' So, when we Christians stand up and say, We have a faith which is able to deaden men's minds to the world; which is able to make them unselfish; which is able to lift them up above cares and sorrows; which is able to take men and transform grace of the infinite God is more than their whole nature, and put new desires and hopes and joys into them;' it is quite and I laughed and laughed again to fair for the world to say, 'Have you? Does | think how far the supply exceeded all it? Does it do so with you? Can you my means. It seemed to me as though I produce your lives as working models of were a little fish in the sea, and in my Christianity? Can you produce your thirst I said, "Alas, I shall drink up the cure as a proof of the curative power of ocean." Then the Father of the waters the gospel that you profess?" So this possibility does lie before all Christian men that they may by their lives conciliate prejudices, prepare people to listen favor- | made unbelief appear ridiculous, as in-

over men from their antagonism, and make them say; 'Well, after all, there is something in that Christianity."-New York Observer.

It may not be generally known to our readers that Zion's Herald is the property of a company of New England laymen called the Wesleyan association who in furtherance of its interests and for the advantage of Methodism a large and substantial building adjoining Bromfield St. Church, in Boston. The following from the Herald of last week will show how our Yankee brethren do these things;

"The annual meeting of the Wesleyan

Association was held last Wednesday evening, and was, as usual, a very pleasant occasion. Ex-Governor Claffin, the president of last year, was chairman of the occasion, and introduced the business and the speaking of the evening in an able and graceful manner. The reports of the superintendent of the building and the publisher of the HERALD were very encouraging. The debt on the building has been reduced by ten thousand dollars, and is now but \$190,000, with the assurance of a large annual decrease. It is only a question of a limited period when annual appropriations will be made to the New England Conferences. Since the erection one hundred and thirtyfive thousand dollars have been paid upon t, besides the interest, repairs, and incident expenses. In addition to this, it has afforded fine accomdations for a denominational centre, for historical gatherings, preachers' meetings, public services, and excellent dormitory provision, at a moderate rent, for the Theological School. It is a fine church memorial, preserving in deserved honor the names of those generous and courageous business men and loyal Methodists who, on their personal credit, in perilous times, erected the building and dedicated it to its noble purposes, without receiving the slightest pecuuiary consideration for their labor, risk and long-continued personal supervision. A number of these noble men have gone to their eternal reward. Tablets, or portraits, should be placed in the halls, to keep fresh their memories in the hearts of their success-

Grace Sufficient.

I told my people the other morning, when preaching from the text," My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text, "My grace is sufficient for thee;' but it came with the emphasis laid upon two words. "My grace is sufficient for thee." My soul said, "Doubtless it is. Surely the sufficient for such a mere insect as I am," lifted up his head sublime and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought

Temperance.

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

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

Temperance in the Bible.

Who was the first drunkard? Genesis ix. 20, 21,

Who took the first temperance pledge? Judges xiii, 13, 15,

Did anybody mentioned in the Bible ever take a pledge of his own accord? Daniel i. 8

Was he any healthier and wiser in consequence? Daniel i, 15, 17. Ought kings to drink wine? Prov

xxxi, 4. Ought we to make companions of

drunkards? I Cor. v. 11 Can any drunkard enter the kingdom of heaven? 1Cor. vi. 9, 10.

Does God pronounce wee upon drunkards? Isaiah v. 11, 22. Why has He promised this woe? Isa.

xxviii. 7, 8. Are drunkards likely to get rich. Prov. xxi. 18.

What are the consequences of drinking? Prov. xxiii. 29. 30.

How may we avoid these consequences: Prov. xxxiii. 31.

What will be the result if we disregard this? Prov. xxiii 21.

Is it wise to tamper with strong drink? Prov. xx. 1.

Where was the first temperance socie ty? Jer. xxx. 5, 6.

What blessing did God pronounce upon the first temperance society? Jer. xxxv. 18, 19,

Is temperance a vice? Gal. v. 22 When is temperance a virtue? Gal. v

Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible but is there anything in the Bible that governs all temperance habits? Rom. xiv.

Local Option in Maryland.

BY THE HON, WILLIAM DANIELS,

TO THE EDITOR OF THE INDEPENDENT Dear Sir. In answer to your favor of October 22d, I have to state that we now have local option in some twelve counties of our state with the exception of some four election districts and a number of other districts in other counties, probably equaling the half or more of another county. The total number of our counties is twenty-three. This prohibition has been obtained by means of local option. Our policy has been as a rule, to obtain for each county a distinct law, requiring a vote to be taken on the question of prohibition, and either the aggregate majority of the whole county to determine the question, or the majority to determine it in each district respectively, some counties having adopted the one method and some the other. But when a vote has been taken on the matter, we have never provided by any of our laws that there should be a second vote. So that, if prohibition is gained or lost, that status of things remains until another special act of the legislature is obtained for a re-vote. In nearly all of our counties where prohibition has, been thus secured, it has worked well, and the laws have been generally well enforced. In a number of counties, where the question has been submitted the second time, after having tried prohibition for a few years, the result has generally been, on the second trial, a largely increased vote for prohibition; and there have been but two exceptions to this. One was in a county where the law was a very feeble one, and under one or more provisions of which druggists were allowed to sell almost without restriction and by reason of which drug stores were greatly multiplied, and became, for the

most part, really liquor saloons. The law, also, was deficient in other respects, and could not, therefore, be well enforced. This was passed, moreover, in the first year of the commencement of our work for local option—namely, in 1874—and repealed about a year after it had gone into operation and when the sentiment was not nearly so strong for prohibition as it is now in the state. And it was only then repealed by the submission of a very stringent license law to the voters in the alternative. The other exception was the case of a county where the law was adopted in 1880, by a very small majority, and that by throwing out one district for irregularity or fraud, and but for which, our opponents claim, the law would have been defeated. Here, also, the law was poorly enforced-worse than in any other county of the state; the officers themselves seeming not to be in sympathy with it, and some of them strongly opposed. And after a trial thereof for four years it was, upon resubmission last Fall, repealed.

I send you a copy of a local option tract, containing strong testimony, and that from our best citizens representing different business avocations as to the great good local option has achieved for us. I may briefly say that it has emptied, in a number of cases, our jails and almshouses, and in others greatly decreased the number of their inmates. It has also greatly decreased the inmates of our penitentiary; it has appreciated property, lessoned taxes, and has been, generally, the great promoter of peace, happi ness and prosperity.

We commenced this work in 1873 by the organization of the Maryland State Temperance Alliance, which was a prohibitory association from the beginning; its main object, as stated in its constitution, being the prohibition of the licensed liquor traffic by law.

Our local option movement has never been strictly a political one; and yet we have sometimes interrogated candidates. and voted for those answering favorably or for those whom we knew to be in sympathy. In other cases having created a strong public sentiment, the principle has been vielded by legislatures for counties through petitioning or otherwise and where the question has not been previously introduced or agitated in the political campaign. At first the politicians looked upon the measure with a great deal of distrust, and were opposed to it, some of them very bitterly. Nor, as a rule, have they ever been in favor of it since; yet a number of them, more recently, have come out publicly for it, and for the reason that the policy has become such a popular one with us.

I think the experience that we have had, as to the good results of local prohibition within the last twelve years, would greatly faciliate the passage of a constitutional amendment if it could be submitted.

The rum power did not antagonize our effort so much at first; but within the last five or six years, and when they saw we were making such strong inroads upon them in the state, they became alarmed, more active and more thoroughly organized, spent much more money, and put forth much stronger exertions to defeat prohibition than formerly. A number of temperance men in the beginning of this work stood aloof, especially many of those belonging to temperance societies, who believed that moral suasion alone, exerted through their little societies, by rescuing the intemperate and saving the young, etc., was the means of furthering this work We, therefore, found about as much opposition from this class of people, for the first half dozen years of our struggle, as almost from any other source; yet our continued successes, and the good results emanating therefrom, have so popularized the movement that scarcely a man can be found anywhere throughout the state who makes any claim at all of being a temperance man who does not now favor local option or prohibition.
BALTIMORE, MD.

Maximus.

I hold him great who, for loves's sake, Can give with generous, carnest will; Yet he who takes for love's sweet sake, I think I hold more generous still.

I bow before the noble mind That freely some great wrong forgives; Yet nobler is the one forgiven Who bears that burden well and lives.

It may be hard to gain, and still To keep, a lowly, steadfast heart; Yet he who loses has to fill A harder and a truer part.

Glorious it is to wear the crown Of a deserved and pure success; He who knows how to fail has won A crown whose luster is not less.

Great may be be who can command And rule with just and tender sway; Yet is diviner wisdom taught Better by him that can obey.

Blessed are those who die for God,
And earn the martyr's crown of light:
Yet he who lives for God may be A greater conqueror in His sight.

Adelaide Proctor

Honest Young Abe, A Lesson For All.

When Abraham Lincoln was a very young man and very poor he was appointed postmaster in New Salem, Illinois, then "way out West." He had a hard struggle to get bread and butter, and was at the same time trying to study law. One day a post-office agent came round to collect a balance due to the Washington office from the New Salem office. The bill was seventeen dollars and sixty cents. Dr. Henry a friend of "poor Abe," happened to fall in with the he had nothing in his pockets to pay it with. He went, therefore, to the office in order to lend him the money, or offer to lend it.

When the agent presented the draft Lincoln asked the man to sit down, and sat down himself with a very puzzled look upon his face. He then stepped out, went over to his boarding-house, and came back with an old stocking under his arm. This he untied, and poured upon the table a quantity of small silver coin and "red cents." These they counted; exactly seventeen dollars and sixty cents, just the amount called for; and moreover, it was the very money called for; for the young postmaster had tied up the money and kept it by him, waiting the legal call to give it up.

"I never use," he said, "even for a time, any money that is not mine. This money I knew belonged to the government, and I had no right to exchange or use it for any purpose of my own."

That is the right and true ground to take. If money is intrusted to your care, never touch it, never use it. I am and from whence go out good lives.not now talking about cheating or stealing, but taking and using money with the intention of returning it. Money in trust should always be kept apart from money when the pay-day came, many a time came. man has lost the confidence of his fellow men, and damaged his integrity beyond repair. There seems, indeed no harm, in just using it. It it easier, perhaps, to use than to keep it; easy enough too, one may think, to make it good when called for. All this shows how naturally one can slide into loose habits. If anybody had a good excuse for using seventeen dollars and sixty cents of Government | fruit" money, Mr. Lincoln had when he was a poor law student. O, it would come in so "pat", many and many a time! But no! That is a place to stand by. No, boys. No, no! the strictest integrity, and not a jot less .- The Child's Paper.

It has been said that true religion will make a man a more thorough gentleman than all the courts in Europe. And it is true. You may see simple laboring men as thorough gentleman, as any duke, simply because they have learned to fear God; and, fearing him, to restrain themselves, and to think of other people more than of themselves, which is the very root and essence of all good breeding.-Canon Kingsley.

The Cross.

And now the cross of Christ is uplifted as an ensign to the nations. symbol or watchword invented by men in any part of the world awakens such faith and hope, such joy and peace, as the cross which is sacredly associated with his blessed name. By his cross is meant no mere material image or hallowed sign, touched by the hand or visible to the eye of man, but the shame he endured, the death he died, and the doctrine of salvation through his precious blood, his accepted sacrifice. In the cross of Christ, so understood and felt, all true Christians continually glory; while they seek and hope, through him who died on the cross, to be crucified to the world, and to win the glorious and incorruptible crown of eternal life. As we gaze, then, with the enlightened eye of faith on him who was lifted up from the earth on Mount Calvary, let us feel and own the attractive power of his cross, and be drawn unto him, and joined indissolubly unto him, along with multitudes of men over the whole world who have felt the preciousness and the power of his atoning blood .- Rev. James Dodd, of

A cheery "Good-morning" often sends a ray of sunshine streaming through the innermost recesses of a household, resting there all the livelong day, and again follows hastening footsteps into the marts of business, lighting up and agent, andwas as sure as could be, that brightening "the ways of the world" as it goes. A hearty "Good-night" often soothes many a troubled mind to rest, and heals the wounds which have either come anew to a struggling soul, or been reopened by the harsh words or deeds that are spoken or done in season or out of season, as the daily battle of our life progresses.

"Good-morning" with a heartfelt wish for blessings in the tone of its utterance, cheers the heart of faint and fearful ones, and softens many a hard spot that has place, by inheritance or cultivation, in the breasts of humanity. The lovelight that beams from the eye with such good-night words, lights many a weary spirit to a chamber of rest and peace, and to a land of pleasant dreams.

And words of salutation are in order at all hours of the day, and in every corner of the household.

The homes where "Good-morning" and "Good-night" are carefully and lovingly said, one to another, are the homes of the world where good thoughts are generated, where good deeds have place,

The First Strawberries.

A little girl once had a bed of strawall your business and held sacred. By berries. Very anxious she was that neglecting this, and not making good the they should ripen and be fit to eat. The

Now for a feast!" said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I can not cut these," said she; for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast; for they are the greater treat."

"Yes; but they are the first ripe

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too,"

"Ah! but," said her brother, "how can you give strawberrles to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me;' and I mean to go with them to Mrs. Perkins' sick child, who never sees a strawberry, they are so poor."-The Children's Friend

The thirty minute off-hand speech of Dr. J. H. Vincent before the Presiding Elders' Conference, in New York, is said to have been one of his best efforts. The subject on which he spoke was one to which he has given much thought: the preparation of young men for the work of the ministry. He waxed eloquent. Speaking as he did, from a fullness of knowledge, a depth of conviction and a genuine love for God and souls, a profound conviction was produced by his stirring words. We have no man in the Church to-day who is touching the sources of power, more effectually than Dr. Vincent. He is building for eternity .-Buffalo Christian Advocate.

There is a gaseous, talkative, counterfeit kind, of cant, that is called Holiness by its possessors, that is more marked by snarling, growling and denouncing than it is by anything akin to grace. While real Holiness is in price above rubics, choose any other malady rather than the above sour, growling, fraudulent pretence.—Bible Evangelist.

Isn't there danger that even the Evangelist may partake unconsciously of the spirit it condemns. Would it use such language about professors of holiness if it were itself imaculate?-Baltimore Methodist.

'O wad some pow'r the giftie gie us, To see oursels as others see un; It wad frae monie a blunder free us, And foolish notion." (ED. P. M.)

There is to be a great congress of English-speaking Roman Catholics held next year in London, at which, among other subjects for practical consideration, is the introduction of devotions, prayers and hymns in the English language. Instead of the latter, Cardinal Manning proposes, to use his own words, "vernacular devotions, or devotions, in English, in our churches."

A missionary, who has written a careful review of the progress of missions in Bengal in 1884, notes prominently the fact that the Moslems have assumed amore favorable attitude toward Christianity than ever before. Moslems form a third of the population of Lower Bengal, and hitherto they have been almost inaccessible to the truth; but during the past year they have shown a remarkable readiness to hear the gospel, not only in villages, but in Calcutta.

The members of the Presbyterian Sunday School, of Snow Hill, Md., are making arrangements for an entertainment to take place Wednesday evening, Dec. 23d. The entertainment, which will be held in the church, will consist of singing and recitations by the scholars of the school, and promises to be of a highly pleasing character. Those in charge of the arrangements are putting forth their best efforts to make the affair a complete success.-–Shield.

A nephew of the King of Corea, a son of the Prime Minister, and a son of a military mandarin, have entered the Southern Methodist College at Shanghai.

The Red Clay Creek Presbyterian Church in Mill Creek hundred, New Castle county, has extended a call to the Rev. Mr. Perry of Virginia. He is said to be a native of Sussex county.

When the Confederate troops invaded Pennsylvania, it is said that in a certain town the Episcopal minister waited on the general to know if he should be permitted to conduct services the next day, which was Sunday, and use the liturgy. "Certainly," said Cen. Jackson, "I desire to attend myself." "Well, general, you know our liturgy contains a prayer for the President of the United States. Shall I be permitted to use that prayer?" "Why certainly, sir. I don't know one who needs prayer more than Mr. Lincoln. By all means, sir, pray for him." Baltimore Baptist

A rich miser was offered the plate on the occasion of a charity collection. "I have nothing," said he. "Then take something, sir," said the lady collector. "You know I am begging for the poor.

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The Sunday School. A Christmas Lesson, and a Review. LESSON FOR SUNDAY, DECEMBER 27, 1885,

BY ALBERT D. VAIL, D. D. [From the Christian Advocate]

GOLDEN TEXT.—For unto us a child is born, unto us a son is given.—ISAIAH ix, 6.

A CHRISTMAS LESSON FROM ISAIAH. It seems unfortunate that with such an abundance of rich and appropriate material there has not been given us a selection from the prophet Isaiah for a Christmas lesson. It would follow most naturally after the last two lessons concerning the Saviour. We need to connect the Bible account of the birth of the Saviour with the Christmas time. The world's light and hope and joy at that blessed season all spring from the coming of the Son of God to be our Saviour. Some superintendents will prefer a Christmas lesson to a review; and to such we would suggest that they give notice in advance to the school that they are to search the book of Isaiah, or certain chapters of it, and find all the verses

WHAT ISAIAH FORETOLD ABOUT CHRIST. I. THE PREPARATION FOF HIS COMING. II. THE ANNOUNCEMENT OF HIS COMING. III. THE WAY OF HIS COMING.

IV. HIS COMING TO SUFFER AND DIE. V. HIS MISSION AND TRIUMPH.

Give the school these five points in advance. See that they are written down, or else call them back two or three times from the school until you are sure they have them in their memories. It would be well to secure a healthy rivalry among the classes to see how many different verses each person and each class could find on each of these five divisions. The superintendent could call out a few verses on each point, and then in his own way find out who had the most verses on each head. The honor of being the first in such a work would be a sufficient reward. The results of the search would be of the greatest value to many a scholar, showing them how many and minute were the prophecies about Christ 700 years before he came.

ILLUSTRATION OF THE METHOD.

1. The Preparation for His Coming .- The nation's preparation's of suffering, captivity, and servitude for the coming of Jesus as the Messiah, The preservation of a royal line.

II. The Announcement of His Coming .- Isaiah had a clear vision of John the Baptist. See xl, 3: "The voice of him that crieth in the wilderness," and other passages.

III. The Way of His Coming .- "For unto us a child is born," etc. Isa. ix, 6. "And there shall come forth a rod out of the stem

of Jesse," etc. Isa. xi. 1. IV. His Sufferings and Death.-See the les-

son for Dec. 13 on "The Suffering Saviour." V. His Mission and Triumph .- The prophecy abounds in varied and beautiful declarations concerning the work Christ was to do for men. He was appointed to preach good tidings unto the meek," etc. Isa. lxi, 1-3.

The superintendent or pastor may well gather up these points and bring them to bear on the children: since Christ has given so much for us, we surely ought to give him our hearts.

REVIEW OF THE FOURTH QUARTER.

First of all, put clearly on the board and in the minds of the children the division of the kingdom into the two tribes of Judah and Israel, and the portions of Palestinr occupied by the two. The old divisions of Persons, Places, Events, affords one of the best outlines for a review.

I. THE PERSONS

Elisha and his servant. Ben-haded, king of Syria. The kings of Israel and Judah. The lepers. The Syrians. Jehu. The priests of Baal. Ziblah. Athaliah. Jehoiada. Hazael. Moabites. Jonah. Hezekiah. Abi. Philistines Isaiah, Amoz, Berodach-bal-

II. THE PLACES. Dothan. Samaria. Jezreel. Jerusalem. adun. Aphek, Nineveh, Assyria, Gaza, Babylon, Sodom. Locate them on the map, and give some important fact concerning each place

III. THE EVENTS. 1. Elisha in Dothan delivered from his or country. enemies. The horses and chariots of fire

2. The famine in Samaria, and help round about Elisha. 3. Jehu's false zeal in the extermination through the lepers.

4. The Temple repaired by Jehoash with of the priests of Baal. the money received from the people. 5. The interview of the dying Elisha with

Joash, and the shooting of the arrows to 6. Jonah cast into the sea.
7. Jonah repentant and preaching in Nin-

eveli.

8. Hezekiah the good king and his good 9. Hezekialı's prayer answered for longer

10. The history of the sinful nation. 11. Isniah's prophecy of a suffering Sa-

12 The invitation extended to all men to come and be saved. IV. THE MOST IMPORTANT LESSONS OF

THE QUARTER.

i. As the Lord guarded his prophet in the performance of his duty by unseen bands of angels, so he will keep his children now. The angels present when not seen.

2. As Samaria was delivered from siege when there was no possible way to the eye of man, so God has many ways, unknown to us, of bringing us safely out of all our trou-

3. Jehu's false zeal may exist to-day, and men may try to push forward the kingdom of Christ by methods which Christ cannot

4. There is very much work to be done on the house of God and within it that can easily be done if all will do their part. The small gifts of faith and love are just as important as the larger ones of the wealthier.

5. The clear-eyed faith of the dying Elisha, seeing the kind of efforts we should make to push forward a good cause. No power today in the bones of a dead prophet, all power with the living Saviour.

6. The man who runs away from his duty, like Jonah, will surely fall into trouble, as he cannot hide from the eye of God, He may pay his fare most carefully, but at the same time he may rob God.

7. The man who first says I will not go, but afterward repents and goes—the last state of that man is better than the first, and such men, like Peter and Jonah, do the best possible work after their recovery.

8. The man who, like Hezekiah, is thoroughly good, is the man who has the courage to do the things that are right, and he is the man to lead in a great religious revival.

9. The answer of prayer is made more certain in the New Testament than in the old by the greater number and variety of promises, and there is no reason to doubt that in special cases now, God will answer the prayers of the sick and restore them to health. But God's knowledge and will must decide whether it is best to answer the prayer, and all true faith, however strong, must say, as did the Master, "Nevertheless, not my will, but thine, be done."

10. The sinful nation is but a picture of every sinful heart

11. The picture of the cross, with the inscription, "This I did for thee."

12. The gracious invitation to at once be gin a new life.

V. GENERAL APPLICATION.

The substance of all these lessons, may be gathered up into one final application, appealing to all as to the wisdom and safety of beginning the New Year in the service of God. He will keep us safely in all danger; he will work out a way of escape from all temptation; he will answer our prayers; he will make duty a pleasure, and make life a joy both here and hereafter.

TRUE SUCCESS IN LIFE, was the subject of one of the best addresses that Canon Farrar has given while in this country. It was delivered in Farwell Hall, Chicago, to the students and professors of the four seminaries, Congregational, Methodist, Presbyterian and Bapcost what it might, we must adhere to Pea. li. Rom. li. 1 Cor. iii. Isaiah xlvii. tist. Dr. Herrick Johnson presided. principle, and even the Devil would re- Jer. iii. 12-23. 1. Thess v. Though the address was to students, there was a large company of others to hear it. The Canon dwelt upon the four conditions of True Success: "self-possesion," using that term in its deepest meaning "self-devotion," the consecration of the total energies of one's being to some worthy object: "independence," a spirit every notion that happens to be going; and "spirituality," the power hat comes of personal piety, of consciously walking with God, of pro- not do it." found experience in the realm of the things unseen.-Ex.

Dr. Thoburn, writing to the Western Christian Advocate, says the South India Conference has sixty-nine persons engaged in street preaching, and sixty-seven others who do so occasionally. In Calcutta they have two Europeans wholly cutta they are notive work, one native who ference tertitory, and never crossed the Head, it my grow with the increase of in God's signal-book. Do you know given to native work, one native who line of Virginia again. preaches in Hindustance, and four who line of Virginia again. preach in Bengali.

Here and There on Snow Hill District.

> REV A. WALLACE, D. D. No. 41.

I have referred to the extreme sensitiveness existing throughout the Eastern Shore counties of Virginia, on the slavery question, when I was sent to Northampton circuit in 1854. Our own prominent members professed to accept the disciplinary ruling on this subject as right, and yet we were seriously hampered by public opinion, and an abiding fear of excitement. I was privately admonished not to be in haste to read the General Rules, and never to invite the colored members down from their place in the galleries of our churches to take the communion around the altar.

To neither suggestion could I accede. I read the Rules publicly as a matter of duty; and at the very first sacramental service I conducted, as soon as the white people were through, I made a brief address, saying that at this one point, all social distinction must vanish, and as long as these people were recognized, we must yield them the common privilege of gathering around the table of our dying and risen Lord. To send the elements up to them in their accustomed and crowded corner, I thought would mar the ordinance, and dishonor Christ. I therefore insisted on their coming down and at the very place where we communed, do the same in remembrance of the universal Saviour.

As they came up the aisles, about half the congregation started up to leave the church, and rudely elbowed their way to the doors. Once outside, the offended parties began to express their indignation, although not members, at seeing so much made of "niggers." A committee was appointed to wait on the preacher, and if he persisted in such an incendiary practice, to give him just so many hours to leave the State.

Meanwhile, we were having a precious time with the old saints around the altar. They apprehended a present Christ, and with tears of joy, exclamations of love and praise, they celebrated the great fact of their salvation through his atoning blood. The service ended; I was approached by over cautious brethren, and be to God, I had no fear, but walked out among them shaking hands, and rejoicing in a good meeting.

It was found, however, that at the afternoon appointment, there would be an outbreak of resentment, and the poor people getting wind of the rumor, would not come when invited forward. The matter caused considerable talk. In the Southern churches there was no such restriction as this outside pressure on us; because forsooth, no suspicion existed there of any undue sympathy for the slaves. I argued with my friends that ly kindness and charity.—Isaiah lviii. spect us more for so doing

Had I shared in the perturbation of some of my official members, I should probably have left the field as hastily as did one of our venerable brethren some Missions and Evangelistic efforts-that years before. He was preaching against the desceration of the Sabbath, by social visiting, and pointed out the great wrong which makes one dare think for himself, it inflicted on the house servants, who especially which makes him not dare to had to remain away from worship to eatch on heedlessly to every tradition cook extravagant dinners, and wait on that happens to have come along, or to visitors in other respects. The man I refer to was the intrepid James Brooks Ayres. Said he, in his positive manner, "If I was one of your servants I would

This was enough. Several hot-headed persons left the church, and in consultation made the preacher's declaration assume the character of disaffection and rebellion, for which they threatened to Zech. iv. arrest and try him. He did not give them the opportunity, for, before sun rise on Monday morning he was heading | Christ may be more united in the bonds towards the upper regions of the Con- of faith and love; that, holding fast the

ent course, when waited on subsequently, ing; that Christ may be all in all in its with an order to leave the State. He their authority, and ended the interview by asking them if they had anything further to say. He was so imperturbable about the matter, that the "fire eaters" became ashamed of themselves and ingloriously slunk away.

To settle the controversy in regard to my administration, it was fortunate that good Bishop Scott just about that juncture visited us. The leading men of the circuit gathered in to greet him at my humble parsonage, and I squarely raised the question of propriety in regard to this pandering to prejudice by sending the elements to the galleries. Said he, in his usually deliberative way, "I would not do it.'

It was a thought still more serious in fraction of existing usages, when some time afterwards, I found two white men excitedly trying to tie hand and foot, a venerable colored man, with the view of taking him off to a "trader," to sell him from his home and family. I leaped out of my carriage, and took the old man's part in the fray, questioning their right to do as they intended. They carried him off, however, leaving malediction on me. They were desperate fellows, and it was feared I would somehow come to grief. But I followed up the case, obtained a lawyer, and got him free I shall narrate the circumstances in my

Week of Universal Prayer, Jan-uary 3-10, 1886.

Sunday, Jan. 3.—Sermons. "Occupy till I come."—Luke xix. 13.

Monday Jan. 4.-Praise and Thanks GIVING. For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promises in Christ Jesus for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition informed of the action outside. Thanks of infidelity and abounding iniquity.-Psa. exlvii. 2 Sam vi. 12-19. Psa. exvi. Chron. xxix. 10-15. Isaiah lxi. Acts iv. 18-33. Isaiah liv.

Tuesday, Jan. 5.—HUMILIATION AND Confession. National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the Name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brother-

Wednesday Jan. 6.—Home and For-EIGN MISSIONS. For the revival and increase of a Missionary spirit in the hearts of all who believe; for Home more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for Native Christians among the Heathen-that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and Teachers-that great grace and er, to use profane language, to forget wisdom may be given to them; for God's ancient people, Israel-that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands .- Exek. xxxvii. Acts x. 34-48. Rom. xi. 22-36. Joel ii. 21-32. Acts xxvi. 12-23. I Thess. i. Micah. iv.

Thursday, Jan. 7. THE CHURCH AND THE FAMILY. That the Church of Rev, George Cummins took a differ- false apostles and wolves in sheep's cloth- Classmate.

teachings; and that the grace and povcalmly eyed the committee, received or of the Holy Spirit may rest more and their message in silence, inquired into more on Christian families; on all instructors and pupils in institutions of learning, on Sunday-schools, and on Christian Associations of young men and young women.- Ephes: iv. 1-24. John xv. 1-12. John xvii. 6-26. Col. iii. 1-17. Prov. xxiii. 13-26. Gal. v. Acts xx. 28-38. Epistle Jude. Proverbs iv.

Friday, Jan. 8. NATIONS AND GOV-ERNMENTS. For rulers and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the manifestation of a Christian spirit between employers and employed; for the removal of all race and sectional prejudices; for the abolition of traffic in slaves, opium, and intoxicating drinks, and all other immoral trades and practices; for a favorable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in His Kingdom .-1. Tim. ii. 1-6. Psa. xi. 2. Tim. iii. 2. Thess. ii. Pso. lxxii. Rom. xii. 1-8. Psa xxix. Matt. xxiv. 29-51

Saturday, Jan. 9. THE CHRISTIAN LIFE. For increase of Faith, Hope, and Charity; for the deepening of our spiritual life in Christ and such conformity to Him as may fit us for being more used for our Saviour's glory; for more love to the Bible; for the better observance of the Lord's day of family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and Christian work of all kinds .- Eph. i. 15-23. Matt. vi. 1. Cor. xiii. Phil. ii. 1-16 and iv. 1-13. Rom. xii. James i.

Sunday, Jan. 10. SERMONS. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."-Luke xii. 35-36.

Will You Get an Answer to Your

Captain Hawser is down in the trim, snug cabin of the "Racer," overhauling his box of signal-flags, and Will Waters, the new cabin-boy, is standing by watching the captain. "Those are to signal with, Cap'n Hawser?"

"Yes, that's what we talk with; and a red flag is as good as a tongue-better, even-when we are a quarter of a mile away from a ship or a life-saving station on shore."

"And you get an answer?"

"Get an answer, boy? What do you mean? See here. I'm off a life-saving station, and I am in distress, and I want a boat immediately, having lost mine. I show the ensign, this American flag, and this pennant-red striped with white. That shows 'em on shore I want to talk with 'em. They will answer it. I show them a red pennant with a white ball in the centre, and above it a blue square flag with white block in centre. That means want boat immediately, they will answer that too; and what is more, they will send a boat. Of course they will. Why not, boy?'

Will goes to his berth, and sits down by it. He bows his head. He buries his face in his hands. He is away from home. He is in distress. There are temptations about him to give up pray-God. If he lifts a "signal" to God, won't he see it and answer it? If men can trust one another, and "signaling" can get answers, can't a boy trust God? And there alone Will Waters kneels by his berth. And God, looking down out of the wide, lonely sky, sees that "signal" lifted by a boy on a wide, lonely sea. Won't God answer? Try him, boys, on sea and on land.

"He shall call on me, and I will answer him." That is one of the promises

pleninsula Methodist.

STREET, WELKER BY

J. MILLER THOMAS.

WIUMINGTON, DEL

STREE S. W. COR PROFITE AND SHIPLEY STE

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HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

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

Rev. E. C. Macnicol and Prof. Phelps.

We doen this a fitting heading, as our brother's chief object of attack is the learned Andover Professor; although, after demolishing him, he has a little reserve force left for eastigating the paper and its editor, by whom the offending document is spread before so many readers on the Peninsula. If our friends, while hunting up, as Bro. Macnichol asks them to do, our issue of the 5th inst., will turn to the editorial page, they will find in our note this expression; "The article has, indeed, some flavor of German thought," &c. However true this may be, it was not what we wrote; our compositor mistaking the word General for "German." This correction will show that the editor was not unaware that Prof. Phelps was a Calvinian, rather than an Arminian thinker. If Mr. Wesley found among Roman Catholies, "The Imitation of Christ" and the Life of Madame Guyon, two of the most helpful of all his publications, surely we cannot be un-Wesleyau in gathering choice fruit, even though we stray into Genevan gardens. When a boy we learned a lesson, we deem worthy of perpetual remem-

Seize upon truth where e'er 'tis found On Christian, or on heathen ground;

The flower's divine where ver it grows; Neglect the prickle and assume the rose!!! But Bro. Macnichol, it seems, can't find a flower in the Andover garden. unless it be that of this deadly nightshade.

We most heartily endorse everything our brother says in the way of condemnation of all such horribly heterodox things, as, he says he finds in the Andover Professor's article, such as "charming platitude," "credulity," "glittering and fascinating verbiage," "Calvinism of the most pronounced type," Fore-ordination, Predistination in its most "literal form," and the "Immaculate Trio," sof Baptismal, Unconscious, and Infantile Regeneration." Bro. Macnichol, or any other brother cant fusibade against such terririble doxies more carnestly, than the editor of the PENINSULA METHODIST is, the editor fails to find these ugly things see who will turn to the article, because in this article.

To judge the article criticised, by our

that Apostolic man. A more complete ed, but that his pastor thought his peniexticuture of the article in question could builty have been written. The whole scope and intent of it is ignored, and disjointed sentences and expressions are selected and commented on, as if sorrow must I feel for my sins, before I they were the main points made by the writer. The professor says, "the law of heredity," in the case of children of Christian families "favors their conversion to Christ." Who doubts this? Is there no advantage to a child in being bern of holy parents? The Professor is careful to guard this point, by saying, "It is not, that holiness is inherited; no form of character is so." And yet our critic says, in one of his summarizing inferences, "according to this law, any man, no matter how low he may sink, though he may have the brand of Cain upon his brow, if he ever had a greatgrandmother who was a Christian, although he has never known or heard of her, has a sure thing of salvation." As against the critic's logical inference, let us hear the Professor's conclusion; referring to the "common inheritance" of Christian children, that is, children of Christian parents, who are faithful to their charge, he says, "we might almost say that the soul of such a one can never be lost. We do say that the immense preponderance of probability is on the side of his salvation. He has a work of appalling difficulty before him, if he is bent on making his way to hell." Be it noted that this difficulty arises, not from this frightful "law of heredity," which, Bro. Macnichol would have us believe the Professor teaches makes "a sure thing" of the child's salvation, but from the blessed influence of faithful parental training, in accordance with he Divinely ordained "law of heredity."

As to the great-grandmother's influence, our critic has slipped, going back a whole generation further than the Professor. The only additional remark necdesire to make a point, must have forgotten what St. Paul says of "hereditary faith" in the case of his beloved Timothy. whose "unfeigned faith" he tells him, dwelt first in thy grandmother Lois, and thy mother Eunice."

Another most misleading feature, is his representation that the article discredits revivals, and conversions after the Methodist pattern. No careful reader, we think, would draw any such an inference. The article is emphasizing the duty of training our children for God, that they may be saved from growing up in sin, and leading such lives as make revivals, technically so called. necessary; and enters his carnest protest against Christians depending "so disproportionately on revivals of religion," insor says, "conversion by revolutionary agitations and alarms is often natural to one who has no Christian heritage by right of birth, or who has lived a life of flagrant crime, or of intense worldliness."

We might multiply illustrations of our brother's blundering, or worse; but will only add one more; not dwelling upon the the disingennousness of his taking the acorn illustration from its proper place, more than a column back, and using it to illustrate something else; and introducing it with the untrue statement "and then illustrates by saying "Plant an acorn," &c.

In reference to the young man of fifteen years, who was rejected by his pastor, we think the caricature is broader, if possible, than any of the others. He was not rejected, because of his "lack of experience on the subject of repentance, would. The only difference between us as the critics states, but, as any one will he could not honestly say he had felt "this and that revolutionary change in brother's criticism, a reader would have his mental exercises," that he was "overabout as correct an opinion of it, as one whelmed by his consciousness of guilt,"

would have of John Wesley, by reading that he "deserved to be damned for his some of Toplady's bitter tirades against sins." It was not that he had not repent tense. We heard Bishop James say, in a sermon, at a dedication in Wilmington, in answer to the question, how much may claim God's promise of pardon, "just so much as will make you stop sinning," not that you must feel you "deserved to be damned." The young mun said, "he only knew that he loved Christ, and it : comed to him that he had always done so" And this is the case over which our critic invokes "the shades of our Fathers!"

We trust our brother will read the article over again more carefully, and that, eatching its spirit, wherever he goes, "up and down this entire Peningula," or anywhere else, he will teach parents their privilege and duty to bring up their children "in the nurture and admonition of the Lord;" and warn them not to "depend so disproportionately," upon having them converted only after years of transgression. He need have no fear, we are sorry to think, of such marvelous success, that there shall remain none, who must be rescued from lives of "flagrant crime, or intense worldliness," by revival effort, and whose conversion may necessarily be as "convulsive," as he can possibly desire.

For ourselves, we are in fullest sympathy with every intelligent effort to save lost souls, convulsively, or quietly in old age, or tender infancy; but feel as well, an intense solicitude, that the church shall fully appreciate its responsibility and wonderful opportunity for childhood piety. "Train up a child in the way he should go; and when he is old he will not depart from it." "For the promise is unto you and your children."

With the kindliest feelings toward our critic, we respectfully suggest, that the next time he goes shooting he make sure of two things; first, that he knows essary here, is that our brother, in his his game; and secondly, that he so load his gun, that it wont do more execution at the breech than at the muzzle.

Misery loves Company.

It is not often that the versatile and accomplished editor of our "Great Official," gets caught, in the inaccurate use of words; but it seems he has been fairly taken in the meshes, for once at least. His confession appears in last week's Advocate, and is very amusing, as well as in perfect keeping with the character of the man. As is well-known, he seldom finds occasion to "own up," or "back down," without at the same time so displaying his marvellous tact in repartee, as to pluck victory from defeat, and make his readers, if not himself, feel glad the fellow had to humble himself. Who, stead of following the Divine order, and but Dr. Buckley, would have ever securing the conversion of children in thought of excusing his own ignorance, early childhood. As to revivals and by affirming that "not one person in a even a "convulsive change," the Profes- hundred thousand" was any wiser than himself? The Doctor certainly believes in humility as the fore-runner of honor, But here is the penitent's confession-an unconditional surrender, because as he says, he can "find no loophole of retrent."

"A correspondent informs us that the word sloven is improperly used in our Young People's Edition. He says that a girl or a woman is never properly called a sloven. She is or may be called a slattern. Sloven belongs to men and boys. The correspondent is right, though we were greatly surprised to find him so. We venture the affirmation that not one person in all hundred thousand in the the United States is aware of that distinction. We have gone through every attainable authority, and find no loophole of retreat. Sloven belongs only to persons in masculine gender. Slattern, or, as one dictionary gives it, slut, is its correlative. Yet we have mentioned the fact to twenty well-educated persons, and not one was aware of the distinction. May the correspondent be as accurate in all things as he proved to be in this."

very rigid, if they don't twitch a little, as he reads the last sentence. The Doctor evidently is not ignorant of Parthian tactic.

The Ohio Wesleyau University has an excellent rule, forbidding its students to attend theatres. This rule was well known to all the students, and they were repeatedly counselled against its violation, and assured that it would be enforced. Sixty-two of them violated the rule; the Faculty dealt promptly with them all. Nine of them were Seniors, and because of their higher standing and longer connection with the University, these were suspended for the remainder of the term (six weeks), and required to leave town. The other offenders were required to re-matriculate and sign a strong paper of confession and pledge for the future, and to be placed upon probation, but were permitted to remain in college. All but one signed the paper, and the University moves right on with its beneficent work, stronger in the confidence of its patrons and the Church at large than ever before. A part of the secular press prates about "bigotry," and "narrow-mindedness," but the ministry and the Church approve.

The Ohio Wesleyan means to be loyal to Christ and to His Church, and the Church will show her loyalty to it .-Buffalo Christian Advocate.

All honor to Pres. Payne and his associates!

Among the crying evils of the times are laxity of discipline, and the consequent, almost universal repudiation of authority. Liberty degenerated into License, in the realm of thought and action is seen in the rejection of the authority of Revelation, of the Church, of the State, and even of the family which last is the essential unit of all society. It looks as if we were in danger of going back to the degeneracy of the Israelites in the days of their Judges when "every man did that which was right in his own eyes." Young America scouts parental control, Church Discipline is almost a lost art; and as to violators of State law, few are punished, except such as can not get off by legal quibbling, or some form of bribery. We rejoice to chronicle one case, where the authorities, not only have the courage of their convictions, but put that courage into action. As order is said to be heaven's first law, so heaven's first condition of order is obedience. "Behold to obey is better than sacrifice, and to hearken than the fat of rams;" so the self-willed Saul learned, to his lasting confusion. Parents, teachers, and rulers of all kinds, in Church and State have a responsibility in the maintenance and enforcement of law, upon the faithful meeting of which turns very largely the welfare of society, to say nothing of their individual interest in the matter. Again we say, All honor to the authorities of the Ohio Wesleyan University, and may there be added to its hundreds of pupils of both sexes, many, from families whose parents believe, "it is good for a man that he bear the yoke in his youth."

At the Detroit Conference M. E. Church, held September 10-16, at Pontiac, Michigan, Bishop Warren presiding, a very lively discussion arose upon the present phases of the Temperance Question. The Committee on Temperance made a special report which was adopted almost manimously. The following portions of this report we commend to all friends of Temperance Re-

(1). Bishop Merrill's argument (see PENINBULA METHODIST of Oct. 31st.). in favor of complete constitutional and statutory prohibition, as against every conceivable method of merely regulating the traffic by repressive, yet permissive, legislation, we regard as a valuable contribution to sound temperance literature We commend most heartily the vigorous and unanswerable arguments in support of the demands now being made in all

thrown by wrong legislation, around the vile and wicked traffic in hurtful intoxtoxicants, be withdrawn, and that the traffic be outlawed. We especially commend to all thoughtful citizens the emphatic declarations of the paper that "If the thing be wrong the law should condemn it. Government must deal with the traffic. It must allow it or condemn it. It must side with the seller of liquor. or with the community whose moral instincts rebel against the free trade in the vile beverage."

(2). We deem it out of place for us, as a Conference, to either commend or condemn any political party as such. It is, in our opinion, enough for a purely religious body to make unequivocal declaration on the great principles of moral and political rightcousness; thus leaving the people whom its action may be supposed to influence, free as citizens, without ecclesinstical dictation or suggestion, to make consciencious choice of their political organizations and methods.

(3). The attempt to regulate by license or by tax the traffic in intoxicating beverages, is to legalize erime while it debauches public sentiment, and we hereby unqualifiedly condemn the policy and pledge ourselves to oppose it by every measure in our power.

(4). The only true policy of the government in its efforts to remove the evils of intemperance from society is to prohibit the sale of intoxicating beverages and enforce such prohibition by the most vigorous measures.

(2). That we hold that every member of the church, realizing that a very solemn duty is resting upon him, should conscientiously and prayerfully, by moral sussion and by legal and political measures, engage in the work of the destruction of the liquor traffic; that he has no right to withhold his powers from the most active cooperation in the crusade against this branch of the business. which is cursing the race and filling the world with sorrow and woe.

The paternal heart of the happy editor of the Golden Rule, thus suggestively explains:

"In view of the fact that a second sonwas born to the editor of the GOLDEN RULE on the very day, November 12, that we announced an increase in our editorial force, it has been suggested that perhaps it was to this we referred. We beg to inform those interested that such is not the case. The young man seems to be a hard worker, but is not ready as yet to wield an editorial

Wanted-The Gospel.

When I go to the house of God 1 donot want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harrassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul-I want to have light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, who his ownself bear our sins in his own body on the tree." Tell me of his intercession for the transgressors, as their "Advocate with the Father." Tell me of his chastenings, their necessity, their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues as growing out of his cross and nurtured by his grace. Tell me the glory reflected on his name by the obedience of faith, Tell me of vanquished death, of the parified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner .-- Mason.

The Young Women's Christian Association One's cachinatory muscles must be sections of our land; that the protection, East Fifteenth street, at a cost of \$100,000. of New York, will erect a new building ou

PENINSULA METHODIST, DECEMBER 26, 1885.

Conference Rews.

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Wilmington District.—Rev. Chas. HILL, P. E., WILMINGTON, DEL The revival at Stanton M. F. church, E. H. Nelson, pastor, has closed with over fifty conversions, most of whom have joined the church on probation.

Madeley Chapel celebration, 13th anniversary, Subbath 27th inst., preaching by Rev. D. Dodd, 101 a. m., by the Rev. T. A. H. O'Brien, at 7½ p. m. Monday evening. 28th, at 7½ o'clock, musical entertainment by the Young People's League of Grace M. E. church. Tucsday evening, 29th, Church Lyceum. Admission on these occasions, 15 cents for adults, and 10 for children. Wednesday evening, 30th, Love feast; Thursday evening 31st, Watch night services; Friday evening Jan. 1st, general religious experience meeting; Saturday evening Jan. 2d, young people's prayer meeting; Sabbath Jan. 3d, preaching by the Rev. R. C. Jones, 101 a. m., and the Lord's Supper; preaching by

Rev. S. M. Morgan, a student at Dickinson College, Carlisle, Pa., preached at Mt. Salem

Services were held in St. Paul's M. E, Church on Christmas morning. Addresses were made by Presiding Elder Hill, the Revs. C. W. Prettymgn, R. C. Jones, N. M. Browne, W. B. Gregg and others.

A revival is in progress at Bethel church, E. C. Atkins, pastor. There have been twenty three conversions to date, and the good work is still going on.

The 14th anniversary of Riddle's M. F. Chapel Sunday School was celebrated on Christmas evening

The revival meeting at the Rising Sun M. E. Church is still in progress, and considerable interest manifested. Rev. L. E. Barrett pastor of the M. E. Church of Port Deposit, preached on last Wednesday night week.

Easton District-Rev. John France, P. E., SMYRNA DEL.

An all day meeting will be held at Wye M. E. church, D. Gollie, pastor, on Wednesday, Dec. 30th, 1885. Love feast at half past nine, and preaching at half past ten by the Rev. Newton McQuay. Rev. J. W. Poole and other ministers will be present.

The Ladies' Mite Society of the M. E. church of Centreville, placed in the parsonage parlor last week, a handsomely upholstered suit of furniture.

An entertainment was given in the Hall's Cross Roads M, E. Sunday-school on Thursday evening of this week. The exercises consisted of declamations, recitations, dia-

A Christmas entertainment was given at the Sassafras M. E. Church on Christmas eve.

The Middletown Methodist Sunday School will have a Christmas tree and entertainment next Wednesday evening the 30th inst. New and pleasing exercises are in course of prep-

A correspondent writes: The ladies of the Mite Society of St. Michael's M. E. Church, held a pink tea on Wednesday and Thursday evenings, Dec. 16 and 17, which was a success financially, netting them quite a handsome sum for the benefit of the parsonage, which is one of the best on the District, and built entirely through the efforts of this Mite Society, and with their persistent perseverance, the last dollar of its indebtedness will soon be cancelled, as a very small balance yet remains. Surely it may be said of the ladies,

"They have what they could." We are expecting to follow the week of prayer with our extra meeting service, which we are hoping and praying may be blessed of God in a gracious revival of religion, which

shall be deep and abiding. The revival services at Trappe M. E. Church have closed, with twelve conversions.

The Sunday School of Trappe M. F. Church gave the Cantata entitled, Santa Claus' Mistake, or the Bundle of Sticks, on Christmas

A correspondent from Talbot charge, writes: evening in the town Hall. Interesting revival meetings are in progress at Broad Creek church, Talbot circuit. There were four penitents at the altar for prayers on Sunday night, ten Tuesday night and three conversions.

The whole church is quickened, and the prospect is good for a wide spread revival. The ladies of this appointment have purchased a new carpet for their church. It is probable that this cirenit will be divided next Spring. It now comprises four churches Bay Side, Tilghman's, Broad Creek and Chathams Chapel. Bay Side and Tilghman's will constitute a married man's appointment, and pay \$600, and Broad Creek and Chathams Chapel will pay from \$350 to \$400, and sisk for a single man. This will make one of the pleasantest annountment. appointments for a young man in the Con-

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

At Cabin Creek, Hurlocks charge, G. F. Hopkins, paster, something is being done in the service of the Master; fifteen souls converted, four of which are renewals, others are at the altar. Bro. Prouse, who is attending Drew Theological Seminary, has been with us most of the time, helping greatly. The meeting will close at Christmas.

Salisbury District—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD. A revival has been in progress for several weeks at Moore's church, about four miles from this place, under the charge of Rev. Mr. Chandler, of Delmar. The meeting has been a very successful one, about forty having professed religion and joined the church. Lourel Gazette.

The extra meeting at Cokesbury, Pocomoke circuit, E. H. Derrickson, pastor, still continues. Up to date 19 at this place have joined on probation, and still there are more to follow. Last year God blessed us with ninety conversions, and this year over forty have professed faith in Christ, and we hope to reach a greater number yet. To God be all the glory! Cokesbury Sunday-school will give a Christmas entertainment on Christmas Day evening. The Christmas tree is a new experience in the history of this Sundayschool. We hope to have something of this kind at Hopewell soon, as this place has a very prosperous and interesting Sabbathschool. Collections are coming up well when we consider the dulness of the times.

In our last issue we stated that the revival at St. Georges, Frankford charge, A. D. Davis, pastor, closed with but little interest. A correspondent writes as follows to correct the statement: A three week's meeting at St. Georg es, with 12 bright conversions, more than that number of penitents, with large and deeply interested congregations, and the carnest cooperation of the church, when because of the commencement of the meeting at Bethel in close proximity, and the dangerous illness of the pastor's father, requiring his constant attention, he was compelled to close the meeting for time being. The pastor expects to resume the meeting on Sabbath, Jan. 3d, 1886. The pastor has had moderate success this year, yet not all we had hoped and prayed for. Thus far about 130 conversions, and 117 united on probation.

Holiday Excursion Rates of the Pennsylvania Railroad.

Pursuant to the usual custom of the Pennsylvania Railroad Company excursion tickets for holiday travel will be sold between all stations on the main line and branches December 23d, 24th, 25th, 30th, and 31st, and January 1st, 1886, good to return until January 4th, at a considerable reduction from ordinary rates. This will enable all, who desire it, to includge in the pleasure of holiday excursions and social visits, at very small expense.

CHRISTIANITY is advancing in China in the old and irresistible way. "By good works" its disciples are putting "to si-lence the ignorance of foolish men." Its missionaries are seen distributing bread to the famishing, and laying down their lives for strangers. Its physicians devote their skill to sufferers, many of whom can never give in return the slightest reward. Of its converts Dr. Williams wrote only a few years since: "It is not known that any member of the Yesu Kino has ever been condemned before the courts for any crime." Many of them, since the recent outbreaks began, it will not be defeated. The delay is caused have endured bitter persecution. Bonds, imprisonment, stripes, the loss of property have been borne with resignation. All these, and death itself, have been unable to make them deny Christ. Even the secular press bear witness to their con-What China now wants mostnot schools, hospitals, presses, but living preachers. "What we need in Canton," says Mr. Henry, "is first of all, a score of men, with the means to correspond, to occupy the field now open before us, * * while five hundred men of the best talents would find their hands more than full in working up the populous districts now open and easily accessible from Canton." This for the South. In the North, Mr. Corbett, returning from one of his tours, on which he had baptized two hundred and lifty converts, and met a still larger number of inquirers, writes: "My conviction is that if we had a trained preacher and a Christian physician to go together, and could send them, two and two, into every district in the empire, it would soon work a mighty up-heaval in this land." When the Church sees the score of men standing ready to go, that will be an appeal for funds stronger than can come from any human pen or tongue.—Foreign Missionary.

PERMS.

"The love of money," says the apostle, "is the root of all evil." Money is not the root of all evil; but the covetous passion for it, so common in this world, is the source of all kinds of evil. If all the evils which this gether, according to their Indian customs, as passion has produced were assembled together, the aggregate would justify the strong language of the apostle.

A writer in the Eclectic, objects to "the name 'Protestant Episcopal'-which means (as the missionaries, who have labored to translate it into Chinese, tell us) 'The Contradictory Bishops' Church.' "

A World's Missionary Congress is called for to map out and divide up, so that there will not be from two to six Missionary Societies, of as many different churches or denominations operating in the same field. Something must be done to stop this wast-

The Central Presbyterian Sunday School this city, will celebrate its anniversary to-

The recent gift of \$27,000 by Mr. Charles Cramp and wife, to endow a professorship in the Illinois Wesleyan University in Bloomington, is the most generous gift ever made to that institution.

The ancestral home of General McClellan was at Woodstock, Conn., where his cousin, John McClellan, now lives, and where the General used to visit in his boyhood. The McClellan house is remarkable as containing the largest collection, except that in Yale College, of the paintings and drawings of the artist Trumbull, who was an ancestor of the family.

The beginning of good things came in Missouri with the union of Northern and Southern Presbyterians in the support of Westminster College. Now the Northern Synod has been invited to meet, next year. in a Southern Presbyterian church in Fulton, Mo., where there is no Northern church; and the invitation has been enthusiastically accepted. The millennium is coming

The M. E. church-South, at Coxe's Station, will be dedicated, (D. V.) December 27th, 1885. Preaching at 11 a. m., and 7. p. m. The services will be conducted by the Samuel H. Cox, of Washington City.

The adjourned Diocesan Convention to elect a successor to the late Bishop Lay, met last Wednesday in Cambridge. And an eighth ballot elected Rev. Chauncey C. Williams, of Augusta, Ga. Mr. Williams is about 37 years old. He entered Trinity College, Hartford, Conn., September 18th, 1867, and graduated in July 1871, not only taking the highest honors of his class, but receiving the prize medals offered by the college. He afterwards graduated at Berkely Divinity School, Middletown, Conn., under Bishop Williams. He then went to Atlanta, Ga., where he assisted Bishop Elliott, now of Western Texas, and from there to Macon, where he soon built up a languishing parish.

Next year the Methodists of South Australia will celebrate the jubilee of the introduction of Methodism into that part of the continent. They have in South Australia, 336 churches and preaching places, seventyfive ministers and 393 local preachers, 7,829 members, and 48,000 attendants. A jubilee fund of \$300,000 is to be raised to pay off church debts, and start a woman's college.

Although the consummation of the union of the Waldensian and Free Churches of Italy is delayed for a year, it is believed that largely by difficulty outside the Waldensian valleys concerning the proposed name of the united body, "The Evangetical Church of

To the children of sorrow, from whatever cause, Jesus says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." No one ever tested the truth of this saying by actual trial, without finding it to be true. Christ has a balm for every wound, and will either cure our ills or enable us patiently to bear them.

The shortness and uncertainty of life, taken in connection with the immense interests depending thereupon in the life to come, constitute a conclusive reason why every one should improve each passing moment, and live as he will wish he had lived when he stands at the bar of God. No one can afford to fool away any portion of such

Allen Thorndike Rice has concluded a contract with Col. Fred Grant, by which the diary kept by President Grant during his tour round the world, will be published complete in the North American Review. It will be edited by Col. Grant. - Smyrna Times.

Dr. Sheldon Jackson and the Rev. Alonzo E. Austi 1, on the 27th of Sept, received into the Presbyterian Mission Church, at Sitka Alaska, eleven members on profession of faith and baptism. Four of these having lived to-

husbands and wives, sought and received

Christian marriage.

It is stated that about \$1,500,000 worth of terrapin are taken annually from the waters of the Chesapeake Bay. That means that something like 1,000,000 terrapin are caught each year. How long will the supply last at that rate of exhaustion? Muskrats are said to be great enemies of the terrapin, as they feed on them. In some localities on the Peninsula the cultivation of the terrapin

The saloons closed by high license are chiefly those connected with groceries, and kept as an accommodation to customers, and probably the least harmful, the least patronized, and the most decent of all. All the vilest saloons are in full blast. The great arteries of the cities show no closed saloons." -Dr. Herrick Johnson.

These ten years has the city of Springfield tried so-called restricted license, with a break of one year under no license, followed by a year of general debauch, with a gin-shop to every 200 inhabitants. How much better off are we than when we began? Restricted license is a delusion. The moment it is understood that the aldermen have authority to grant licenses, the whole moral fibre of the community begins to relax .- Union.

The Lutherans in the United States, built in 1884, it is said, 255 churches. The number for 1885, will it is thought, reach 300. The new churches are for English, German, Norwegian, Swedish, Danish, Slavoc, Servian, Finn and Icelandic congregations.

There is a broad distinction between character and reputation, for one may be destroyed by slander, while the other can never be harmed save by its possesor. Reputation is in no man's keeping. You and I cannot determine what other men shall think and say about us. We can only determine what they ought to think of us and say about us, and we cap only do this by acting squarely up to our convictions. — Holland

The Hebrew Standard, of New York, hit nore than one nail on the head in the follow-

"Some of our egotistic Reform Rabbis do not believe in the Bible because they did not

Three boys in a family where Bishop Taylor conducted family prayers just before going to Africa, were afterward heard to hold the following conversation: "Who is he, anyway?" "Why, he's presiding elder or bishop," one replied, and the eldest settled it by saying, "No, he ain't, either: he's a General Conference.

Chaplain McCabe, one of the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church, reports that the cash receipts on account of the "million dollar," project for the support of missions in 1885, from January 1 up to November 1, have reached \$802,632,36

J. B. Gough, being asked the other day if he noted any improvements for mankind in the matter of intemperance replied: "Why, yes; things are nothing like so had as they were when I was a boy, and they are going to be better yet.

With all the force of my being, I say whatever you do not, do keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by dropping in here and there and talking a little chit-chat."-Spurgeon.

MARRIAGES.

RICHARDSON-SIGLER.-At the residence of the bride's parents, near Ridgely, Caroline Co. Md., Dec. 14th, 1885, by Rev. J. D. Roese, Mr. Eugene Richardson of Chincotengne, Va., to Mrs. Lilian M. Sigler.

PATCHETT—PIPPIN.—At the same time and place, by the same, E. Harry Patchett, of Easten, Talbot Co. Md., to Effa, J. Pippin, daughters of Trustine Pippin, Esq.

DAWSON-LEIGH.-On Dec. 16th, 1885, in Milford, Del., by the Rev. Dr. Hayward, assisted by Rev. A. W. Milby, Presiding Elder of Dover District, Rev. W. F. Dawson, of the Wilmington Conference, to Miss Lib-

TARBUTTON—MULLIKIN.—On Dec. 16th, 1885, in the Trappe M. E. church, by Rev. R. K. Stephenson, Gco. B. Tarbutton and Elma M. Mullikin.

SHUSTER-APPSLEY .-- At the M. E. parsonage in Chestertown, Md., on Dec. 17th, 1885, by Rev. Jno. D. Kemp, William R. Shoster, of New Jersey, and Annie E. Appsley, of Kent Co., Md.

MULLIN-MONTGOMERY.-At Marshallton, Del., on Thursday evening, Dec. 17th, 1885, by Rev. E. H. Nelson, Wm. A. Mul-lin and Sarah Montgomery.

Quarterly Conference Appoint-ments.

WILMINGTON	DISTRICT-FOURTH	QUARTE	CH.				
Epworth	Dec.	22	27				
Mt. Pleasant	•4	26	27				
Brandywine	41	:27	28				
Chesapeake	Jan.	2	3				
Bethel	£ t	2	- 33				
Elkton	10	3	4				
Cherry Hill	16	3	4				
Hockessin	14	y	10				
Christiana	**	10	11				
Newark	- 12	10	11				
Charlestown	n	16	17				
North East	4.	17	18				
Elk Neck		17	18				
Scott	6.4	19	24				
St. Paul's	**	24	25				
Union	41	21	24				
Newport	"	30	31				
Asbury	14	30	31				
St. Georges	Feb.	6	7				
Delaware City	7	7	8				
Port Deposit	44	12	14				
Rowlandville	. 14	13	14				
Zion	4.6	20	21				
Rising Sun	14	21	22				
Red Lion	, 6	27	23				
New Castle	Feb. 28,	March	1				
	CITAS, H	CHAS. HILL, P. E.					

EASTON DISTRICT-FOURTH QUARTER.

į	Marydel		Dec.	20	27
	Ingleside		16	26	27
i	Sudlersville		4.6	27	28
	Still Pond		Jan.	12	- 3
	Galena		1.6	3	4
	Chestertown		14	-8	10
	Pomona		6.4	9	10
	Rock Hall		4.4	9	10
	Church Hill		4.4	16	17
	Centreville		6.6	17	18
	Queenstown		15	23	24
	Kent Island		44	23	
	Wye		11	24	
	Hillsboro		46	30	31
	Kings Creek		1.6	30	31
	Greensboro	Feb. 1	4.6		31
	Easton		Feb.	.5	7
	Trappe		44	.6	7
	Oxford		44	6	7
	St. Michaels		6.6	12	
	Talbot		5 É	13	
	Royal Oak		44	14	15
	Middletown		4.4	20	
	Odessa		14	21	32
			PDANCE	D :	10

DOVER DISTRICT-FOURTH QUARTER.

Ì	East New Market,	Dec.	24	y
	Hurlocks,	14	25	2
	Vienna,	1.6	26	2
ı	Burrsville,	Jan.	2	
	Farmington,	6.6	4	
	Federalsburg,	4.6	9	10
	Denton.	14	11	
1	Senford,	44	15	1'
i	Galestown,		16	i'
	Bridgeville,	16	18	i'
	Ellendale,	. 5	23	3.
Į	Lincoln,	14	25	2
į	Magnolia,	4.6	30	$\tilde{3}$
ľ	Felton, Feb. 1	4.6	13.2	3
į	Millsboro,	Peb	6	
1	Georgetown,		8	
i	Milton,	44	11	1.
ĺ	Lewes,	**	12	1.
	Nassau,	4.	13	1
į	Milford,		18	2
	Frederica,	11	22	1
ĺ				
	Houston,	1.6	27	2
	Harrington,		:29	5

A. W. MILBY, P. E.

SALISBURY DISTRICT-FOURTH QUARTER.

Charge			te.	Sab. Ser	. Q	. С.
Smith's Island	Dec	26	27	10	\mathbf{s}	13
Tangier Island		27	28	6	М	-8
Newark	Jan	2	- 3	10	8	10
Berlin	a \$	1	3	7	F	3
Snow Hill	A 5	8	10	10	F	7
Girdletree	2 A	9	10	3	S	10
Stockton	1.1	1.0	11	7	M	9
Chincoteague	4.4	16	17	10 3 7	S	7
Pocomoke City	+ 4	23	24	10	S	7
Pocomoke Circuit	1.6	23	24	3		10
Fairmount	· 1	30	31	10	S	
Westover	16	30	31	3	8	9
Deal's Island	Feb	6	7	10		34
Somerset	1.6	6	7	3		$1\frac{7}{2}$
St. Peter's		G	7	7	S	10
Onancock		13		10	8	9
Accomac	0 \$	14	15	3	M	
Cape Charles	1.4	15			M	
Crisfield	6.6		21	10	F	
Annamessex	í s	20	21	3	S	
Asbury	+ 6		21	7	S	
Princess Anne			28	10	ŝ	
Mt. Vernon	x #		28	3	S	
Tyaskin	· 4	28	,	7		(°)
Preaching in Qu	arterl		onf		w h	OT4
practicable.		, -				

JOHN A. B. WILSON.

H. ARTHUR STUMP ATTORNEY AT LAW.

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J. A. McCAULEY, D. D. President-

A SONG OF THE NIGHT.

O Christias; amount not Though excitity boys depart; Reservation who satisfies thy changeful lot, the trust His boats.

Think of the weeful tree.
Think of the weeful tree.
Think of the shame, this markery and score,
the tree for thee.

the set arous that start from to be at hands and side thick of the batter ver, the breaking heart; for the died

Level How through every hose from Hon whaters befull; That laring heart that bons the tortaing 411433 Despense all

to see to a dark at day.

I mbase this like a limit,
I fromk the should take the precious things Oh! Hard Him still

Ther knows it not the end,

There exists not see the way, To Hou the path, and whither it shall lend, Amelian as day lie my He will is right

Be sure He learth still.

The leads three upward, through the storm and might Tadon's hill

then when the task motor, When foil and outon comthen shoft that cutrame on that blis-ful

Till's WONN WOLL, in Physician Union.

A man's host, and one that needs frequent repetition, is given by the editor of the Central Christian Advocate, as follows. "Half the manuscripts we receive give one the impression of never having been read after they were written. Somo has afterly until for the compositor, and rather than prepare them we pass them to the waste basket or decline them. It is no part of the duty of an editor to correct carele sly written compositions. For the benefit of these who do not keep a copy of their acticles, we take the folhaving from George Eliot, when she was at the height of her fame; 'Re-writing is an excellent process, frequently both for the book and its author; and to prevere you from gradging the toil, I will tell you that so old a writer is Mr. Lewes now as writes everything of importance, though in all the earlier years of his authorship he would never take the treable."

Our readers will remember our reference, in the Peninsula Murnopist of Son Dith, is sister Inskip's noble work in behalf of orphan girls in India. The following leter to the Christian Standard shows that only 8 and remains to collect of the \$10,000, she has undertaken to raise. Every dellar given here counts two as the British Government will duplicate the amount sent over for this object.

THE CALCUTTA SCHOOL - Dear Friends-Please accept many thanks for the ecutribations received for the Calcutta Girl's School Building." I Calcutta Girl's Seanet Bunating.

Dave forwarded dine thousand dollars to the forwarded dine thousand dollars to the first English government duplicates the English government duplicates the first Mr. Sieeper, or description of the services, assisted by Rev. Charles Hill, P. E., the Rev. R. H. Adams of St. Paul's, the Rev. N. M. Brown of Scott, and the Rev. Jesse Higgins, rector of Old Swedes Protestant Episcopal Church. The music was very largely attended. The Rev. W. L. S. Murray, of Asbury Charles Hill, S. H. Adams of St. Paul's, the Rev. N. M. Brown of Scott, and the Rev. Jesse Higgins, rector of Old Swedes Protestant Episcopal Church. The music was very largely attended. The Rev. W. L. S. Murray, of Asbury Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. H. E. the Rev. R. H. Adams of St. Paul's, the Rev. N. M. Brown of Scott, and the Rev. Jesse Higgins, rector of Old Swedes Protestant Episcopal Church. The music was very largely attended. The Rev. W. L. S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, P. E., the Rev. R. H. Adams of St. Paul's, the Rev. N. M. Brown of Scott, and the Rev. Jesse Higgins, rector of Old Swedes Protestant Episcopal Church. The music was very largely attended. The Rev. W. L. S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, P. E., the Rev. R. H. Adams of St. Paul's, the Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the services, assisted by Rev. Charles Hill, S. Murray, of Asbury Church had charge of the servic He haires the privilege of Paul's, and James McKay, Edward Spencer and William Pennell of Ashury Church. W. Best o have their Bro. Williams leaves a widow, three sons, and a daughter. One of the sons is pastor of the M. E. Church, North East, Md., another will be a will Let the the M. F. Churen, North East, Md., another resides in Wilmington, and the third in Smyrma. His daughter is the wife of Mr. F. R. Smith, druggist in Wilmington.

Our Book Table.

Our Book Table.

For both week day and Sanday reading. The Panay, edited by "Panay" herself, holds the first place in the hearts of the children, and in the approval of earnest-minded parents. Among the nore interesting features for 1886 will be Panay's serial story, Reaching Out, being a further account of "Little Fishers: and their Nets." The Golden Text Stories, under the title, "Six O'clock in the Evening," will be told by a dear old Grandma, who knows many interesting things about what happened to herself when she was a little girl. Margaret Sidney will furnish a chaming story, St. George and the Dragon, to run through the year. Rev. C. M. Livingston will tell stories of discoveries, inventions, books, people, places. Faye Huntingdon will be a regular contributor during the year. Panay will take the readers with her whereover she goes, in papers under the title of Weet et Went and What I saw. There will Pansy will take the readers with her where over sine goes, in papers under the title of Where I Went and What I saw. There will he, in each number, a selection from our best standard poets witable for recitation in school standard poets suitable for recitation in section or circle. From time to time colloquies for Mission Bands, or for general school exercises, will appear. There will be new and inter-esting books for the members of the Pansy esting books for the members of the Pansy Society, and as before, a generous space will be devoted to answers to correspondents in the P. S. Corner. Pally Blustolid. Only \$1,00 a year.

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Franklin and Hawley Streets, Boston, Mass. The January impression of *The Chantauquan* contains the immest of several new contribu-tors. Dr. Henry Calderwood of the Univerarry of Edinburgh, Scotland, begins a popular exposition of Moral Philosophy. Dr. Wil lar exposition of Moral Philosophy. Dr. Willis K. Reccher writes the first of two papers which he will contribute on "God in History." Dr. J. R. Holder, curator of the Department of Marine Zoology in the American Muscum of Natural History, furnishes an article on that important institution. Dr. H. C. McCook, of Philadelphia, writes on "Nature's Weavers," and the Rev. J. G. Carnachan, L.L. D., tells "The Story of Sir Thomas More."

A new dress of type beautitles The Chandan-quan for January. It makes a great improve-ment in the appearance of the magazine.

OBITUARY.

Jacob Williams was born in Kent Co. Del., et. 24th, 1808, and died in St. Paul's M. E. Church, Wilmington, Del., Dec. 7th 1885. He was converted in his 22nd year, and from that time to his last moments be maintained a consistent Christian character. His devo-tion to the church of his choice was very marked all through his life; for many years be filled the offices of class leader and stew-The Sabbath school and its work had a specially warm place in his heart. Having served in this department of the church in all positions from pupil to superintendent; he continued to the last, to work therein as a teacher.

The teligious influence exerted by him in family citele, by his Godly counsel and advice, by his devotion to the family altar service, in reading from the Word of Truth, and pleading at the throne of grace that his entire family might be saved, was not only felt at the time, but made such a lasting impression, that to him was given the joy of seeing his entire family sharing with him the joy of this great salvation.

While his widow, children and friends sit in sorrow, at his call from them, this sadness is greatly alleviated, if not entirely removed by the thought, that the husband, father and

friend has intinitely gained by the change.

The translation was of the happiest kind.

Mingling with the people of God, in St. Paul's
Church, the Monday evening above named,
after joining in that beautiful hymn, "We're going home to die no more," he arose to his feet, and in a calm and self-possessed manner, spoke of the contentment in this life, brought about by the Christian religion; then of the bright hope with which it inspired the believer, as to the life to come, closing with the words "This seems like Heaven to me." Then, as he sat down, "he was not tor God took him."

Smyrna. His daughter is the wife of Mr. F. R. Smith, druggist in Wilmington.
From his late residence in Waynesburg, Pa., Nathan Manship, passed to his heavenly ione on the morning of Nov. 18 1885. He was born in Caroline County. Md., June 6, 1820, and was converted when sixteen at a camp-meeting near the Three Bridges in 1820. He joined the Methodist Episcopal Caurch in Denton, Md., and soon became leader of a class, and served at that place for waynesburg (now Honey Brook), Pa., and keyntally was a steard, trustee, and class-leader more than twenty years. He leaves as wife, less what in active enterprises, and one a Methodist preacher now a senior in Wesley-and Ended the Philadelphia Conference, is his brother. The Philadelphia Conference is his brother. The Philadelphia Conference

The Rev. John Miller was recognized as the pastor of the Baptist Church, Dover, on Thursday evening 9th inst. The Rev. Dr. R. B. Cook of Wilmington presided, and the Rev. Mr. Stonecipher of the Presbyterian Church, and the Rev. Mr. Martindale of the M. E. Church participated.—Ex.

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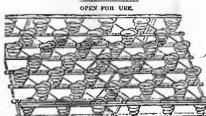
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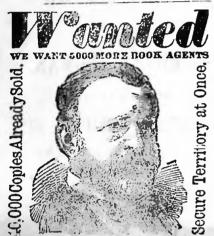
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