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REV. T. SNOWDEN THOMAS, A. M.,
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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

New Year's Wishes.

BY FRANCES RIDLEY HAVERGAL.

What shall I wish thee?
Treasures of earth?
Songs in the springtime.
Pleasure and mirth?
Flowers on thy pathway.
Skies ever clear?
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,
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 WITTALMAGE, 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 echoes ring 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 balcony 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 meeting-house at Somerville to take the vows of a Christian. Through a long life of vicissitudes she lived blamelessly and usefully, and came to her end in peace. No child of want ever came to her door and no stricken soul ever appealed to her and was not comforted. No sinner ever asked her the way to be saved and was not pointed to Christ. When the angel of life came to a neighbor's dwelling, she was there to rejoice

at the incarnation; and when the angel of Death came, she was there to robe the departed one for burial. We have often heard her while kneeling among her children at family prayers, when father was absent, say: "I ask not for my children wealth or honor: but I do ask 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 crumbled 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 mother!

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 politics to the worldly, and that disregards the great social movements that tend to ameliorate society, on the pretext that we are living not for time but for eternity. The true preparation for eternity 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 been fewer wars, less intemperance, happier homes, a loftier commercial integrity, a greater social equality and freedom. But it is not too late to prove that we are better qualified to be the citizens of earth because our highest citizenship is in heaven. Then let us labor hopefully in every effort that we make for the good of the community and the evangelization of the mankind. Hopefully, I say, because the victory is sure. If the world were, indeed, never be, could never be, reached by this method.

like fugitives from Sodom in its conflagration—why, then, I suppose, we should go on witnessing and protesting our very thankfulness that we are among the saved overwhelmed by the horror and dismay of the universal ruin.—S. G. Green, D. D.

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 delineation 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 ecstacy 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 paths 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 that in the life of the lowliest Christian, and amid the unloveliest surroundings of the poorest tabernacle, 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 prejudices. We do not undervalue, nor lightly estimate, the revival method. We are constantly impressed with the results attained 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 these methods present a record of which any one might be honestly proud. But there are those—and they are numerous—who are never reached thus, who would never be, could never be, reached by this method.

He is greatly lacking in spiritual poise, in intellectual balance, who talks, writes

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 Holy 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 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 assumes 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 upon paper: 'Have you got a working 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 their whole nature, and put new desires and hopes and joys into them; it is quite fair for the world to say, 'Have you? Does it? Does it do so with you? Can you produce your lives as working models of Christianity? Can you produce your cure as a proof of the curative power of 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 favorably to the message of God's love, win

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 throughout that territory have erected 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 Claflin, 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 thirty-five thousand dollars have been paid upon it, besides the interest, repairs, and incident expenses. In addition to this, it has afforded fine accommodations 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 pecuniary 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 successors."

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 grace of the infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my means. It seemed to me as though I were a little fish in the sea, and in my thirst I said, "Alas, I shall drink up the ocean." Then the Father of the waters lifted up his head sublime and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear ridiculous, as indeed it is.—Rev. C. H. Spurgeon.

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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 of 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 same to his pastor.

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

We deem 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 castigating 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. Macnicol 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 Genevian 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 Catholics, "The Imitation of Christ" and the Life of Madame Guyon, two of the most helpful of all his publications, surely we cannot be un-Wesleyan in gathering choice fruit, even though we stray into Genevian gardens. When a boy we learned a lesson, we deem worthy of perpetual remembrance.

"Seize upon truth where'er 'tis found Among your friends among your foes; On Christian, or on heathen ground; The flower's divine where'er it grows; Neglect the prickly and assume the rose!"

But Bro. Macnicol, 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 platitudes," "credulity," "glittering and fascinating verbiage," "Calvinism of the most pronounced type," Fore-ordination, Pre-destination in its most "literal form," and the "Immaculate Trio," of Baptismal, Unconscious, and Infantile Regeneration." Bro. Macnicol, or any other brother cant fusillade against such terrible doxies more earnestly, than the editor of the PENINSULA METHODIST would. The only difference between us is, the editor fails to find these ugly things in this article.

To judge the article criticised, by our brother's criticism, a reader would have about as correct an opinion of it, as one

would have of John Wesley, by reading some of Toplady's bitter tirades against that Apostolic man. A more complete caricature of the article in question could hardly have been written. The whole scope and intent of it is ignored, and disjointed sentences and expressions are selected and commented on, as if 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 born 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 great-grandmother 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. Macnicol 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 the 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 necessary here, is that our brother, in his desire 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 earnest protest against Christians depending "so disproportionately on revivals of religion," instead of following the Divine order, and securing the conversion of children in early childhood. As to revivals and even a "convulsive change," the Professor 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 disingenuousness 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," as the critics state, but, as any one will see who will turn to the article, because he could not honestly say he had felt "this and that revolutionary change in his mental exercises," that he was "overwhelmed by his consciousness of guilt,"

that he "deserved to be damned for his sins." It was not that he had not repented, but that his pastor thought his penitential feelings were not sufficiently intense. We heard Bishop James say, in a sermon, at a dedication in Wilmington, in answer to the question, how much sorrow must I feel for my sins, before I 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 man said, "he only knew that he loved Christ, and it seemed 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, catching its spirit, wherever he goes, "up and down this entire Peninsula," 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 kindest feelings toward our critic, we respectfully suggest, that the next time he goes shooting he make sure of two things; first, that he knows 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 lumble himself. Who, but Dr. Buckley, would have ever thought of excusing his own ignorance, by affirming that "not one person in a 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 retreat."

"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 a 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." One's cachinatory muscles must be

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 Wesleyan 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 unanimously. The following portions of this report we commend to all friends of Temperance Reform;

(1). Bishop Merrill's argument (see PENINSULA 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 sections of our land; that the protection,

thrown by wrong legislation, around the vile and wicked traffic in hurtful intoxicants, be withdrawn, and that the traffic be outlawed. We especially commend to all thoughtful citizens the eminent phatic 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 righteousness; thus leaving the people whom its action may be supposed to influence, free as citizens, without ecclesiastical dictation or suggestion, to make conscientious 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 crime 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 suasion 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 son was 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 pen."

Wanted—The Gospel.

When I go to the house of God I do not 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 purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sinner, because glad to me as a sinner.—Mason.

The Young Women's Christian Association of New York, will erect a new building on East Fifteenth street, at a cost of \$100,000.

A SONG OF THE NIGHT.

O Christian! awaken not through earthly joys depart, Remember who sustains thy changeable lot...

A timely hint, and one that needs frequent repetition, is given by the editor of the Central Christian Advocate...

Our readers will remember our reference, in the PENINSULA METHODIST of Sept. 26th, to sister Inskip's noble work in behalf of orphan girls in India...

The CALCUTTA SCHOOL.—Dear Friends:—Please accept many thanks for the contributions received for the Calcutta Girls' School Building...

During service last Sunday week, the roof of Wm. Scott M. P. Church caught fire from a defective fuse...

Dr. Cooper made a statement in Richmond during the conference that recently, that in a membership of two or three quarters millions of Europeans in this country have less than twelve hundred dollars...

Our Book Table.

For both week day and Sunday reading, The Pansy, edited by "Pansy" herself, holds the first place in the hearts of the children...

OBITUARY.

Jacob Williams was born in Kent Co., Del., Oct. 21th, 1808, and died in St. Paul's M. E. Church, Wilmington, Del., Dec. 7th 1885.

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 infinitely gained by the change.

His funeral took place Thursday afternoon, and 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.

From his late residence in Waynesburg, Pa., Nathan Manship, passed to his heavenly home on the morning of Nov. 18 1885. He was born in Caroline County, Md., June 6, 1829, and was converted when sixteen at a camp-meeting near the Three Bridges in 1846.

Dr. Cooper made a statement in Richmond during the conference that recently, that in a membership of two or three quarters millions of Europeans in this country have less than twelve hundred dollars...

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.—Etc.

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P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.40, 7.00, 8.15, 9.10, 10.30 a. m.; 12.45, 2.30, 4.45, 7.45, 9.55 p. m.

D. M. & V. Division. Leave Harrington for Georgetown and Lewes, 11.05 a. m. 5.45, 8.45 p. m. Leave Harrington for Georgetown and Franklin City, 12.05 a. m.

Wilmington & Northern R. R. Time Table, in effect December 6, 1885. GOING NORTH. Daily except Sunday.

Table with 5 columns: Stations, a.m., a.m., p.m., p.m. Rows include Wilmington, P, W & B Station, Dupont, Chadd's Ford, etc.

GOING SOUTH. Daily except Sunday. Stations, a.m., a.m., p.m., p.m.

Table with 5 columns: Stations, a.m., a.m., p.m., p.m. Rows include Reading P. & R. Station, Birdsboro, Springfield, etc.

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

L. A. BOWER, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Commencing November 22, 1885, leave Union Station as follows: DAILY. 2.05 A. M. Fast Mail for Sheuandoah Valley and Southern and Northwestern points.

DAILY EXCEPT SUNDAY. 8.05 A. M.—Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.

10.00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

3.55 P. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

5.50 P. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

7.55 P. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

9.55 P. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

11.55 P. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

1.00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

3.00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

5.00 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and points on H. J., H. & G. R. R. (through cars).

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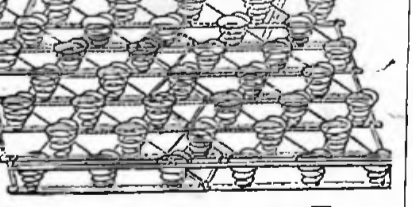


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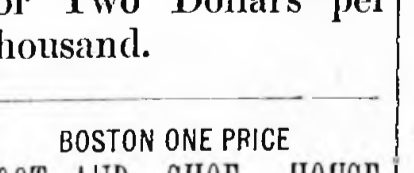
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