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THE NATIVITY OF CHRIST.

Night of wonder, night of glory,
Night all solemn and serene,
Night of old prophetic story,
Such as time has never seen:
Sweetest darkness, softest blue,
That the fair skies ever knew.

Night of beauty, night of gladness,
Night of nights—of nights the best:
Not a cloud to speak of sadness,
Not a star but sings of rest:
Holy midnight, beaming peace,
Never shall thy radiance cease.

Happy city, dearest, fairest,
Blessed, blessed Bethlehem!
Least, yet greatest, noblest, rarest,
Judah's ever-sparking gem;
Out of thee there comes the light
That dispelleth all our night.

Now thy King to thee descendeth,
Borne upon a woman's knee;
To thy gates his steps he bendeth,
To the manger cometh he;
David's Lord and David's Son,
This his cradle and his throne.

He, the lowliest of the lowly,
To our sinful world has come;
He, the holiest of the holy,
Cannot find a human home.
All for us he yonder lies,
All for us he lives and dies.

Babe of weakness, child of glory,
At thy cradle thus we bow;
Poor and sad thy earthly story,
Yet the King of glory thou:
By all heaven and earth adored,
David's Son and David's Lord.

Light of life, thou liest yonder,
Shining in thy heavenly love;
Naught from thee our souls shall sunder,
Naught from us shall thee remove:
Take these hearts and let them be
Throne and cradle both to thee.
—Horatius Bonar.

THE BEAUTIFUL SONG.

There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry,
And the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a
King!

There's a tumult of joy,
O'er the wonderful birth,
For the Virgin's sweet boy,
Is the Lord of the earth,
Aye, the star rains its fire, and the beautiful
sing,
For the manger of Bethlehem cradles a
King!

In the light of the star
Lie the ages impearl'd,
And that song from afar
Has swept over the world,
Every hearth is aflame, and the beautiful
sing,
In the home of the nations that Jesus is
King!

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng,
Aye, we shout to the lovely evangel they
bring,
And we greet in his cradle our Saviour and
King.
—J. G. Holland.

Bishop Wiley.

THE TENDER STORY OF HIS LIFE AS TOLD BY HIMSELF.

(A few months ago the Rev. Dr. Liebhart, editor of *Haus und Herd*, pressed Bishop Wiley to furnish data for an article concerning himself for that magazine. After much solicitation the bishop yielded and furnished the desired information. It was hurriedly written, and was intended simply as memoranda. From this autobiographic sketch published in the *Western Christian Advocate*, we give our readers the most interesting passages, which will make more complete the sketch already given in the *Peninsula Methodist*. Ed.)

My parents were members of the Protestant Episcopal Church. In 1815, ten years before my birth, the Methodists began to appear in this region, and my mother was among the first converts. In my childhood, the little brick church at one end of

the town, an object of contempt to most people, and of strong opposition to others, was still the place of worship for the persecuted Methodists. My father remained in connection with the Protestant Episcopal Church till within a year of his death, at which time he was converted at a Methodist camp-meeting. He died a triumphant death. His death was my first great sorrow. I was then six years old, and he had been an invalid for three years, the result of an accident. In his sick-room I spent much time, and dearly loved my father. His death first brought me into contact with the great mystery, and made an impression upon me which lasted through life. It solemnized me, and my mind immediately began to work on religious matters. Soon after I entered the Methodist Sunday-school, and had for my teacher one of the most saintly of women. She is still living, now a great sufferer, but rejoicing in hope. For sixty years she has been a most exemplary Christian, has been the means of leading many souls to Christ, and has been for all these years a benediction to the town. I well remember a cluster of six godly women, members of our church, of whom my mother was one, whose names were held in reverence in all the place as examples of real religion. My mother lived to be eighty years old, having been more than fifty years a Methodist. From my childhood I was thus under blessed religious influence, and even in childhood my mind was turned to the ministry. I used to preach to my invalid father in his sick-room, and was called by him his little preacher. I gathered my sisters and neighboring children into our attic, and there we had prayer-meetings, class-meetings, and even miniature camp meetings. When about ten years of age my Sunday-school teacher led me to the "mourners'-bench," and prayed with me till I felt a new light in my heart. I do not know whether this was conversion or not. I knew I loved God and his people, and all his works, and could not remember when I did not. My name was put down as a "probationer" on the Church book, and there remained for four years, without any further allusion to it or me. Another gracious revival took place in our Church when I was fourteen. Again I was found at the altar, and again my name was entered as a probationer. But little attention was given in those days by the Church to the religion of children, and all religious experiences of childhood were looked upon with much doubt by even grave old class-leaders. However, at the end of the six months, I was received into "full connection."

In the mean time my education was going on, first in a little log school-house, under a poor cripple as a teacher, who seemed to be busily working to keep one lesson ahead of his pupils. Then came the first introduction of the "free-school," and huddled into a large brick building, along with about two hundred boys and girls, we struggled for about four years in the battle of education. When received into full membership

in the Church at fourteen, my convictions had fully settled for the ministry. I then entered the "academy" to prepare for college. This was a new thing in our region for a Methodist boy to begin to prepare for college with a view of becoming a Methodist preacher. The day of contempt for Methodism had by no means passed away in that region, and I had many a struggle in the academy as the "Methodist," "the preacher," etc. I kept steadily growing in the favor and approval of the Church, and at the age of sixteen was made an assistant class-leader in connection with a godly local preacher from England. From him I gained much help and spiritual light. In another year, at the age of seventeen I was made an exhorter, and in another year was licensed to preach.

In the Winter of 1842-43 a remarkable revival of religion occurred through all our region. Three hundred were converted in our own Church; all the other denominations were greatly revived, the gracious influence spread throughout the rural regions, and many hundreds were converted. Into this work I threw myself with very unwise zeal; exhorting, preaching, going into the country places, and laboring night and day for several months; giving up my school work, and devoting myself wholly to this exciting revival. For a boy of eighteen this was most unwise, and I paid a heavy price for it. About the close of the meetings, in the Spring of 1843, my throat gave way, and I entirely lost my voice. I returned to school, and continued in the academy for six months, when it seemed to be the judgment of all that my voice was permanently gone. This was, I supposed, an end of my life as a preacher, and was a sore trial. I took a school for the Winter, teaching as well as I could with my broken voice. In the following Spring, giving up the idea of the ministry, I began the study of medicine in the little village of Mifflin, where I had been teaching. In this village Methodism was still in its days of struggle, holding its prayer and class meetings, and having occasional preaching in a little abandoned frame school-house at one end of the town. There were but 13 members, one of whom was a sweet-voiced, devotedly pious, and earnestly working Christian girl, named Francis J. Martin. Three years afterward she became my wife, accompanied me in my work in China, and in 1853 died at Foochow, and sleeps there among the few who have stayed to die on the mission field.

In 1846 I graduated as a physician. My voice was then completely recovered, and I had been preaching as a local preacher again for more than a year. Then came the question again of my "life-work." Many friends urged me to follow the practice of medicine; others, among whom was my venerated friend, the eccentric Jacob Gruber, urged me to enter the ministry. But there was in the way what constituted then a peculiar Methodist difficulty, which even brother Gruber could not solve. I was about to marry Miss Martin, and married preachers could not then be received on tri-

al. Brother Gruber urged me to give up both the marriage and the medicine, but this was too much for me, and in the Fall of 1846 I was married and commenced the practice of medicine in Western Pennsylvania. It was a failure. I was not happy; I was not satisfied that I was in the line of duty. I had plenty of work to do, and had good success in healing the sick, but financially I was not succeeding. In the Spring of 1847 I opened my convictions to the pastor and presiding elder, and both urged me to enter the itinerant work. I consented, and my name went to the Pittsburg conference, and again "there was no room for married men in the conference." I now reached the conclusion that my true work was that of a physician, and not a minister. I sought a better place for medical practice in Eastern Pennsylvania, and thought to give up all preaching. I asked my pastor to give me a certificate simply as a member of Church, and not as a local preacher, which he declined to do, and I declined to take any other. Soon after I reached my new field of practice in Pottsville, Pa., the pastor, Rev. J. B. Hagany, a royal brother and preacher called on me and said he had received from my former pastor, Rev. W. F. Lauck, my Church certificate as member and local preacher. At first I felt to resent this, but in a little while felt that these good ministers were acting better and more wisely than I in the matter, and on the following Sunday night I preached for Brother Hagany.

I now remained in the practice of medicine for three years, succeeding well, but still unhappy in my work. I felt that my life-work was that of a preacher. I took greater interest in the theological, than in medical studies; I preached a great deal, and was more happy in preaching than in practicing medicine. At length in the spring of 1850, I again consented that my name might go to the Philadelphia Conference on condition that it should not be brought forward, unless on the certainty that I would be received. The presiding elder in trying to settle this question, stated the case to Dr. Durbin, then missionary secretary, who said he thought that was just the man he was looking for, to go as medical missionary to China, and he requested the elder to hold the name till he could correspond with me. In a short time I had a letter from Mr. Durbin opening the question of going to China. This letter deeply impressed both myself and my wife. It was exactly in the line of life that I had long pictured to myself. My wife was a consecrated Christian worker, and in a week I answered Dr. Durbin that we were willing to consider the matter. In a short time we had a visit from Dr. Durbin. It was then arranged that I should attend special medical studies in New York, and sail for China in the Spring.

The only way to reach China then was by a more than three months' voyage around the Cape of Good Hope. With the usual incidents of a long voyage we reached Hong Kong in 96 days. A voyage of eight days up the coast on a little Portuguese Lorch,

brought us to Foochow. No luxurious steamers then for either the ocean voyage or the sail along the coast. Our China Mission was in its infancy. All was experimental, both for the board at home and for the missionaries abroad. Brother Collins and White had gone out in 1847 to explore for a location, and had fixed upon Foochow, 500 miles north of Canton. The place had just been entered also by the American Board and the Church of England. It was but little known to foreigners, and the natives knew still less of the foreigners. In 1847 brothers R. S. Maclay and Henry Hickok had gone out, and in 1850 brother Collins and Hickok had returned broken down in health, the former soon to die in his native Michigan. In 1851 our little company consisted of brothers Maclay and wife, White and wife, Colder and wife, and myself and wife. Brothers Maclay and White were just getting sufficiently acquainted with the language to be able to talk with the people. We had as yet no homes to live in. The people and their language, and their habits were unknown. They feared and despised the foreigners, and were yet smarting under the punishment of the "opium war." At this date, say 1850, we may fairly say real missionary work began in China. All that had been done before had been overthrown by the war. Nobody at Foochow was yet able to preach to the people. A couple of little houses had been rented for chapels, and a little school had been started on brother Maclay's premises. We had all been doing good work in laying foundations when the great Tai Ping rebellion broke out, and swept along just west of us with terrible slaughter and devastation. Our city was thrown into a state of great excitement. The foreigners began to fear we were in great danger. The rebels were threatening Foochow just north of us. Scores of headless bodies were floating down the river from the slaughter that was going on a few miles to the north. Some of the missionaries felt that our lives and property were in danger and advised to take what property we could and go to Hong Kong for protection. Brothers Maclay and Colder determined to do so. Brother White had already gone home with his sick wife. I determined to remain, and so through the long Summer and dreary Fall we were alone of our mission at Foochow. It was a season of immense trials. The Summer was fearfully hot; the city was in a constant state of feverish alarm; a typhoon swept along the coast, doing vast damage, and was followed by a flood in the city four feet deep in all the streets of the suburb. We were thus hemmed in in our flood-bound house for more than a week. After the flood receded, we were left surrounded by the reeking filth of a Chinese city. My wife succumbed to the terrible pressure, and in November died, and I was left alone with my two little children, in this surging heathen city, with only three American families of the other mission left. Unconverted pagans carried on their bamboo poles, in a plain, wooden box, all that was left of my heroic young wife to a hill in the suburbs, and there we buried her, and there she waits the resurrection to come forth among the redeemed ones of China, to be counted among the first who laid down their lives for the evangelization of China.

Children's Department.

A Long, Long Journey.

When the doctor came down stairs from the sick room of Mrs. Marshall the whole family seemed to have arranged themselves in the hall to way-lay him.

"How soon will mamma dit well?" asked Clyde, the baby.

"Can mamma come down-stairs next week?" asked Kitty, the eldest daughter and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions.

"I am in a great hurry," he said, as he took his hat; "I must go to a person who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the nurse's instructions were all concerning the comforts of the patient; she was professionally discreet and silent. The children playing on the stairs were told to make no noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better or she could not see them. The doctor had cured her. They would love him for it all their lives! She was very pale, but smiling, and the first words to them were:

"I am going on a journey!"

"A journey," cried the children, "Will you take us with you?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far-distant country, more beautiful than even the lovely South," said the mother faintly, "and I will not come back."

"You are going alone, mamma?" asked Katy.

"No, said the mother in a low, sweet voice. I am not going alone. My physician goes with me. Kiss me good-by, my dear ones, for in the morning before you are awake I shall be gone. You will all come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke, their father them of the beautiful country at which she had safely arrived while she slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horsemen thereof!" their father told them solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children; when asked about their mother they say: "She has gone on a journey," and every night and morning they read in the guide-book of that land where she now lives, whose inhabitants shall no more say, "I am sick, and where God shall wipe all tears from their eyes."—*Detroit Free Press.*

The Lord of Misrule.

CHRISTMAS FESTIVITIES IN QUEEN ELIZABETH'S GIRLHOOD.

It was Christmas Eve. The great hall of Hatfield House gleamed with the light of many candles that flashed upon sconce and armor and polished floor. Holly and mistletoe, rosemary and bay, and all the decorations of

an old-time Christmas were tastefully arranged. A burst of laughter rang through the hall, as through the ample door-way, and down the broad stair, trooped the motley train of the Lord of Misrule to open the Christmas revels. A fierce and ferocious looking fellow was he, with his great green mustache and his ogre-like face. His dress was a gorgeous parti-colored jerkin and half-hose, trunks, ruff, slouch-boots of Cordova leather, and high befeathered steeple hat. His long staff, topped with a fool's head, cap and bells, rang loudly on the floor, as, preceded by his diminutive but pompous page, he led his train around and around the great hall, lustily singing the chorus;

Like Prince and King he leads the ring,
Right merrily we go. Sing hey-trix, trim-go-trix,
Under the mistletoe!

A menagerie let loose or the most dyspeptic of after-dinner dreams could not be more bewildering than was this motley train of the Lord of Misrule. Giants and dwarfs, dragons and griffins, hobby-horses and goblins, Robin Hood and the Grand Turk, bears and boars and fantastic animals that never had a name, boys and girls, men and women, in every imaginable costume and device—around and around the hall they went, still ringing out the chorus:

"Sing hey-trix, trim-go-trix,
Under the mistletoe!"

Then, standing in the center of his court, the Lord of Misrule bade his herald declare that from Christmas Eve to Twelfth Night he was Lord Supreme; that, with his magic art, he transformed all there into children, and charged them, on their fealty, to act only as such. "I absolve them all from wisdom," he said; "I bid them be just wise enough to make fools of themselves, and do decree that none shall sit apart in pride, and eke in self-sufficiency to laugh at others," and then the fun commenced.—*From "Historic Girls," by E. S. Brooks, in St. Nicholas for January.*

The Tell-Tale.

With the aid of a pair of compasses or a pencil and a bit of string, carefully draw two concentric half-circles,—that is, from the same center, and one about a half an inch within the other. The size of the design makes but little difference, but the result is more easily seen if the diagram is as large as convenient. Divide this double half-circle into a number of compartments, and in each place a letter of the alphabet, a numeral, or a name, as the fancy may dictate; the object being that there shall be no possible mistaking of one compartment for another. Rule straight lines from each compartment to the common center. Now take a small button—a shoe button is as good as any—and fasten a bit of fine silk thread about eight inches long to it, making a knot in each end of the thread. Now let one of the party take the thread by the end, and hold it so far above the figure that the button shall hang about an inch and a half above the paper. Let him fix his mind firmly upon one of the compartments, and then close his eyes. Very soon the button will develop a pendulum-like motion, and before long, generally in about three minutes, it will begin to move toward the compartment of which the holder is thinking. It really seems, at the first glance, that the button itself is influenced by the unconscious exertion of will on the part of the experimenter. But close investigation will reveal the fact that the hand moves with a slight tremulous motion, which, being transmitted through the fine thread, moves

the button. Much amusement can be had by putting the names of people in the compartments, and then seeing of which one the experimenter is thinking.—*Allan Forman, in St. Nicholas for January.*

Told a Lie.

A little newsboy to sell his paper told a lie. The matter came up in Sabbath-school. "Would you tell a lie for three cents?" asked the teacher of one of the boys. "No, ma'am," answered Dick, very decidedly. "For a dollar!" "No, ma'am." "For a thousand dollars?" Dick was staggered; a thousand dollars looked big. Oh, would it not buy lots of things! While he was thinking, another boy behind him roared out, "No, ma'am!" "Why not?" asked the teacher. "Because, when the thousand dollars is all gone, and all the things they have got with them are gone, the lie is there all the same," answered the boy.—*Philadelphia Methodist.*

Influence of Women.

The well-being of society rests on our homes, and what are their foundation-stones but woman's care and devotion? A good mother is worth an army of acquaintances, and a true-hearted, noble-minded sister is more precious than the "dear five hundred freinds." The love we experience for domestic blessings increases faith in an infinite goodness, and it is a fore-taste of a better world to come.

Our homes, as one well observes, are the support of the government and the church, and all the associations and organizations that give blessing and vitality to social existence are herein originated and fostered.

Those who have played around the same door-step, basken in the same mother's smile, in whose veins the same blood flows, are bound by a sacred tie that can never be broken. Distance may separate, quarrels may occur, but those who have a capacity to love anything must have at times a bubbling up of fond recollections, and a yearning after the joys of by-gone days. Every woman has a mission on earth. Be she of high or low degree—in single blessedness or double—she is recreant to her duty if she sits with folded hands and empty head and heart, and frowns on all claims to her benevolence or efforts for the welfare of others. There is "something to do" for every one—a household to put in order, a child to attend to, some parent to care for, some class of unfortunate, degraded, or homeless humanity to befriend. "To whom much is given, of them much will be required." That soul is poor indeed which leaves the world without having exerted an influence that will be felt for good after she has passed away.

There is little beauty in the lives of those women who are drawn into gay circles of fashionable life, whose arena is public display, whose nursery is their prison! At home does woman appear in her true glory; in the inner sanctuary of home life can she be most like those who walk above "in soft white light" and follow the Lamb whithersoever he goeth.—*Cleveland Leader.*

A Gunboat Running the Gauntlet.

From an illustrated article by Rear-Admiral Walker, in the "Operations of the Western Flotilla" in the January Century, we quote the following: "Having received written orders from the flag-officer, under date of March 30th, I at once began to prepare the Carondelet for the ordeal. All the loose material at hand was

collected, and on the 4th of April the decks were covered with it, to protect them against plunging shot. Hawser and chain cables were placed around the pilot-house and other vulnerable parts of the vessel, and every precaution was adopted to prevent disaster. A coal barge laden with hay and coal was lashed to the part of the port side on which there was no iron plating to protect the magazine. And it was truly said that the old Carondelet at that time resembled a farmer's wagon prepared for market. The engineers led the escape-steam, through the pipes aft, into the wheel house, to avoid the puffing sound it made when blown through the smoke-stacks.

"All the necessary preparations having been made, I informed the flag-officer of my intention to run the gauntlet that night, and received his approval. Colonel Buford, who commanded the land forces temporarily with the flotilla, assisted me in preparing for the trip, and on the night of the fourth brought on board Captain Hollestein, of the Forty-second Illinois, and twenty-three sharpshooters of his command, who volunteered their services, which were gratefully accepted. Colonel Buford remained on board until the last moment to encourage us. I informed the officers and crew of the character of the undertaking, and all expressed a readiness to make the venture. In order to resist boarding parties in case we should be disabled, the sailors were well armed, and pistols, cutlasses, muskets, boarding-pikes, and hand-grenades were within reach. Hose was attached to the boilers for throwing scalding water over any who might attempt to board. If it should be found impossible to save the vessel, it was designed to sink rather than burn her, as the loss of life would probably be greater in the latter case by the explosion of her magazine. During the afternoon there was promise of a clear, moonlight night, and it was determined to wait until the moon was down, and then to make the attempt, whatever the chances. Having gone so far, we could not abandon the project without a bad effect on the men, equal almost to failure.

"At ten o'clock the moon had gone down, and the sky, the earth, and the river were alike hidden in the black shadow of a thunder storm, which had now spread itself over all the heavens. As the time seemed favorable, I ordered the first master to cast off. Dark clouds now rose rapidly over us, and enveloped us in almost total darkness, except when the sky was lighted up by the welcome flashes of vivid lightning, to show us the perilous way we were to take. Now and then the dim outline of the landscape could be seen, and the forest bending under the roaring storm that came rushing up the river.

"With our bow pointing to the island, we passed the lowest point of land without being observed, it appears, by the enemy. All speed was given to the vessel to drive her through the tempest. The flashes of lightning continued with frightful brilliancy, and 'almost every second,' wrote a correspondent, 'every brace, post, and outline could be seen with startling distinctness, enshrouded by a bluish white glare of light, and then her form for the next minute would become merged in the intense darkness.' When opposite Battery No. 2, on the mainland, the smoke-stack blazed up, but the fire was soon subdued. It was caused by the soot becoming dry, as the escape steam, which usually kept the stacks wet, had been sent to the wheel-house, as already mentioned, to prevent noise. With such vivid lightning as prevailed

during the whole passage, there was no prospect of escaping the vigilance of the enemy, but there was good reason to hope that he would be unable to point his guns accurately. Again the smoke-stacks took fire, and were soon put out; and then the roar of the enemy's guns began, and from Batteries No 2, 3, and 4 came almost incessantly the sharp crack and screaming sound of their rifle-shells, which seemed to unite with the electric batteries of the clouds to annihilate us.

"While nearing the island or some shoal point, during a few minutes of total darkness, we were startled by the loud, sharp order, 'Hard a-port!' from our brave and skillful pilot, First Master Hoel. We almost grazed the island, and it appears were not observed through the storm until we were close in, and the enemy having no time to point his guns, fired at random. In fact we ran so near that the enemy did not, probably could not, depress his guns sufficiently. While close under the lee of the island and during a lull in the storm and in the firing, one of our pilots heard a Confederate officer shout, 'elevate your guns!' 'Yes, confound you,' said the pilot, in a much lower key, 'elevate.' It is probable that the muzzles of those guns had been depressed to keep the rain out of them, and the officers not expecting another night attack in such a storm, and arriving late, ordered the guns elevated just in time to save us from the direct fire of the enemy's heaviest fort; and this, no doubt, was the cause of our remarkable escape. Nearly all the enemy's shot went over us.

"Having passed the principal batteries, we were greatly relieved from suspense, patiently endured, however, by the officers and crew. But there was another formidable obstacle in the way—a floating battery, which was the great 'war elephant' of the Confederates, built to blockade the Mississippi permanently. As we passed her she fired six or eight shots at us, but without effect. One ball struck the coal barge, and one was found in a bale of hay; we found also one or two musket bullets. We arrived at New Madrid about midnight with no one hurt, and were most joyfully received by our army. At the suggestion of Paymaster Nixon, all hands 'spliced the main brace.'

Christian father, do not part with your children in the morning without a prayer. Better than all the gold that busy hand or busy brain can coin is the shield, which an earnest, thankful petition throws around them, as they go out into a world of temptation and sin. It will be harder for them to heap shame on a bowed head, and if they stray away, filial love and religious obligation will prove a doubly strong cord to draw them back again. Take time to pray.—*Philadelphia Methodist.*

Don't Marry a Drunkard.

A young lady in Iowa, against the earnest wishes of her parents and the advice of her friends, married a man addicted to the use of liquor. He had promised her he would reform, that after they were married he would not touch a drop of liquor, and she believed him. A year of married life was sufficient to dispel the illusion. The husband drank deeper and deeper, and sank lower and lower, till at last the wife felt that she could live with him no longer, and applied to the Supreme Court for a divorce. Her petition was denied, the Court informing her that, having voluntarily chosen a drunkard for her husband, she must discharge the duties of a drunkard's wife. "His failure to keep a pledge made before marriage," said the Court, "does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the sacred relationship."—*Christian Advocate.*

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Cottage Hearth,	1.50	2.00
Wide Awake,	3.00	3.50
Our Little Men and Women,	1.00	1.75
The Pansy,	1.00	1.75
Cultivator & Coun- try Gentleman,	2.50	3.00
Century Magazine,	4.00	4.75
St. Nicholas,	3.00	3.75
Harper's Magazine,	4.00	4.50
Harper's Weekly,	4.00	4.50
Harper's Bazar,	4.00	4.50
Harper's Young People,	2.00	2.60

Cash must accompany order.

Address,

J. MILLER THOMAS,
Fourth & Shipley Sts.
Wilmington, Del.

A Burning Shame.

So writes a brother, in response to
an application for important data in
making out the biography of a promi-
nent church official. "The old re-
cord is very much mutilated, hav-
ing been used by some one to press
fern leaves; the leaves are very much
cut up, and perhaps some are mis-
sing. It is a burning shame that a
church record should be used for such
a purpose." This report seems al-
most incredible, and yet there is too
much reason to fear, that many in-
valuable records are used for similar
purposes, or, even worse still, have
been destroyed. What can be done
to rescue what may yet remain?

1. Let every pastor make im-
mediate inquiry for the church re-
cords of his charge, and see that all
those which are not in present use,

are deposited in some safe and re-
sponsible custody.

2. Where the old records cannot
be found, let the pastor do his best
to supply the deficiency by confer-
ing with the aged members of his
charge, and gathering all the import-
ant facts that may be within reach,
and making a record of the same.
All personal journals and corres-
pondence bearing on the history of
the church are valuable as materials
for the historian, and with the re-
cords ought to be carefully pre-
served.

3. Let special inquiry be made for
journals of the old preachers. There
is good reason to believe there are
not a few such stowed away in pri-
vate families.

Rev. A. W. Milby, Presiding Elder
of Dover District, requests us to state
that his Post office address hereafter,
will be Harrington, Del. instead of
Frederica.

Rev. Henry Colclazer.

BY REV. R. W. TODD.

Another hero is fallen; another of
the few remaining links that bound
the past to the present is severed.
Henry Colclazer, the oldest preacher
and the oldest man in the Wilming-
ton Conference, went to his rest on
the 18th day of December 1884, hav-
ing spanned in his sojourn on earth,
a little over three-fourths of a centu-
ry. He entered the itinerant minis-
try of the Methodist Episcopal Church
in 1828 in the Philadelphia Confer-
ence, and took a supernumerary re-
lationship at the session of the Wilming-
ton Conference held in the city of
Wilmington in March 1884; having
completed his fifty-sixth year in the
effective ministry. When he was li-
censed to preach, the afterwards great
Methodist Journalist, Charles Elliott,
was a young member of the Phila-
delphia Conference, whose family
lived in a log cabin on the head waters
of the Muskingum River; and it
was in his cabin that Bro. Colclazer
preached his first sermon. Both
Bishop Hamlin and Bishop Thomp-
son joined the same Conference a few
years subsequent; the former, yet un-
converted, was an interested hearer
in the boy preacher's congregation in
Lanesville, Ohio, in his first year of
his ministry; the latter was his friend
from boyhood.

When Henry Colclazer made his
first annual report as a travelling
preacher, there were 8 Methodist Con-
ferences in the United States, 519
travelling preachers, and 150,904
members; when he made his last re-
port there were in his own branch of
the Methodist family nearly 100
Conferences; 12,000 travelling preach-
ers, and a membership of nearly two
millions, and in all the branches
represented in the late Centenary
Conference 25,839 travelling preach-
ers, 34,714 local preachers, and over
4,000,000 communicants.

The first report of the Sunday-
school Union of the Methodist Epis-
copal Church was made in the year
Bro. Colclazer entered the ministry.
It estimated the number of schools
at 1024, teachers and officers 10,892,
and 63,240 scholars. The report for
our own branch of the church in
1883 is 21,453 schools, officers, and
teachers 229,565, with 1,796,034 schol-
ars. We give these figures to enable
the reader to grasp in a measure the
range and import of a ministerial
life stretching across such vast fields
of experience and progress. Through-
out all this period and amid all this won-
derful development of material and
spiritual aggression, he was an in-
telligent, active and efficient pas-
tor.

In 1830, Bro. Colclazer was trans-
ferred by Bishop Roberts to the Pe-

insula of Michigan, where, with
his assistant, he roamed through the
forests, "hunting the scattered emi-
grants, preaching almost every day,
and three times on Sundays;" endur-
ing hardships, sleeping in log cabins,
ferrying unbridged rivers, following
Indian trails or blazed trees, breast-
ing the storms on horseback, and lay-
ing the foundation for Methodist
empire. Here he labored for six-
teen years, when family affliction in-
duced him to take a location and re-
move to the East. Almost immedi-
ately, Bishop Hedding offered him the
appointment of New Brunswick, in
the New Jersey Conference, which
he accepted, serving the old Liberty
Street Church until the spring of 1848.
When about to leave on his return
West, a telegram from Dr. I. T. Cooper
reached him which resulted in his
appointment to Wharton Street
Church, Philadelphia. At the ter-
mination of this service in 1849, he
was admitted to the Philadelphia
Conference; and on the division of
that territory, he became a member
of the Wilmington Conference with
which he remained connected until
his death, filling important positions
with useful acceptability, until last
spring, when the burden of many
years admonished him of the need
of release from the care and responsi-
bility of the pastorate.

From 1858 to 1862, he was presid-
ing elder of the Snow Hill district
within the territory of the present
Wilmington Conference. During
this time the editor of this paper and
the writer were stationed at Cam-
bridge, Md., where Bro. Colclazer re-
sided; and both can bear grateful
testimony to his efficiency in that
relation, and to his gentlemanly and
Christian demeanor.

As a preacher, Henry Colclazer
was in many respects a model. He
scorned plagiarism as an acted lie,
and utterly dishonorable; yet he
never preached a poor or carelessly
prepared discourse; and often his
sermons were eloquent and power-
fully impressive. Chaste, terse, deli-
cately ornate, pathetic, perspicuous,
often full of "fire and the Holy
Ghost," his presentations of Divine
Truth were singularly effective for
good results, and through their in-
fluence together with that of his
blameless life, many souls were given
to his God—ordained ministry.

As a husband and father, he was
considerate, kind and generous; as a
friend, true and faithful; as a Chris-
tian gentleman, a model of refined
politeness. Such a life could only
be crowned with "glory, honor and
immortality."

Mrs. Anna M. Thomas.

Wife of Rev. T. Snowden Thomas,
Editor of the "Peninsula Methodist,"
and daughter of the late Joseph Mil-
ler of Philadelphia, fell on sleep on
Sunday evening last, Dec. 21st, at her
residence at Green Hill, near North
East Md., after an illness of three
weeks, and much suffering which she
bore with submissive and Christian
resignation.

When on Friday previous the
three physicians in attendance, two
of whom had been summoned from
Baltimore by the family physician,
announced to her that her case was
beyond the reach of human means or
skill. She received the intelligence
with the most perfect composure, and
conversed about it, and arranged for
leaving her family and for her funeral,
with as much tranquility as she
would receive the news of the visit of
a welcome friend and provide for his
entertainment. With all the endear-
ing ties of family, and the attractions
of happily circumstanced life about
her, she expressed herself as being as
perfectly willing and ready to depart

and be with Christ as to remain with
her loved ones. All this will appear
the more remarkable when it is sta-
ted that Sister Thomas' piety was of
that retiring kind that only at
rare intervals expressed itself in ver-
bal profession.

Mrs. Thomas was the subject of
careful religious training in her
youth, but made no profession of re-
ligion until after her marriage.

As a wife this Christian lady was
fully devoted to the comfort of her
companions. She was a self-sacrific-
ing and loving mother, always anx-
ious for the culture and religious
welfare of her children. She was a
true and changeless friend, counting
it no self-sacrifice to spend her time
and means and strength to minister
to the comfort and enjoyment of the
numerous guests that found in her
home a happy retreat. She was pre-
eminently "given to hospitality," as
many a Methodist itinerant can tes-
tify.

Her dying counsels to her weeping
family were touchingly beautiful and
appropriate. Having taught her chil-
dren to pray in their infancy bending at
her knee, among her last counsels was
"O be good! Keep on 'praying.'"

Some things in Sister Thomas'
Christian character deserve special
mention. To her the Sabbath was a
holy day, not to be used for visiting
or pleasure. She carefully made
preparation in the concluding part
of the week, so that no unnecessary
work should be done on God's ap-
pointed day of rest and worship. She
was never absent from the sanctuary
on Sabbath, but for justifiable cause.
She greatly appreciated and rejoiced
in the privilege of the holy commu-
nion, and was a constant and syste-
matic reader of God's holy Book,
oftimes drinking from the blessed
fountain of Inspiration for hours to-
gether. With these characteristics,
it is no wonder that, though the glean-
er came early and unexpectedly, she
was ripe for the cycle.

In addition to her bereaved hus-
band, our departed sister leaves one
son—the proprietor of this paper,
and six daughters to mourn their
loss. While earth and this dear and
loving household are poor, Heaven
is richer and nearer.

When near the close, her husband
quoted God's promise, "My grace
shall be sufficient," she exclaimed,
"O, yes, sufficient—sufficient!" Sev-
eral times she quoted the beautiful
words, "There shall be no night
there," and, while about to leave her
earthly home so full of light and joy,
exclaimed with glad emphasis—"A
home! A home! A home in Heav-
en!" Though seldom singing while
in health, a few hours before she de-
parted, she joined with holy fervor,
in the beautiful hymn:

"Just as I am without one plea"

Appropriate funeral services were
held at the now desolate home of the
family, on Tuesday afternoon, Dec.
23d, conducted by the writer and
participated in by Revs. W. J. S.
Murray, C. F. Sheppard, J. F. Wil-
liamson, John Wilson, and Rev. E. K.
Miller of the Protestant Episcopal
church; and the following day her
remains were interred in Ivy Hill
Cemetery, Philadelphia, near where
the ashes of her parents lie, to await
the resurrection of the just.

R. W. Todd.

Letter from Odessa.

DEAR BRO. THOMAS:—Not because
I wish "to be seen of men," but in
hope of aiding my brethren in advo-
cating the Freedmen's Aid cause, and
also because Dr. Frysinger thought
the narration of my experience would
be beneficial, I send you briefly the
facts. For a long time I have been
convinced that the frequent practice
of "omnibusing" this with the min-

or collections is both wrong in princi-
ple and bad in policy; and that a
judicious, clear statement of the facts
and reasons in the case would ulti-
mately, if not at once, increase the
liberality of the people. In this view
I was confirmed by Bro. Wilson's ex-
perience at Crisfield. Hence, I an-
nounced the collection a week in ad-
vance, to be taken separately from
all others, and asked the people wheth-
er they approved of the cause or not
to come and hear what could be said.
I sought the surest foundation of
God's world for all religious and
philanthropic movements—Gen. 28,
14—and stated the facts of the Freed-
men's Aid Society's work, the neces-
sity of giving this element of our
population a true Christian morality
and civilization for our own sake, and
the precise use made of our offerings
—the current expenses of Centenary
Biblical Institute. The result is that
we have raised our entire assess-
ment—I think for the first time—
and the pastor has not given any
more than he ought, or otherwise
would.

Fraternally

J. P. OTT.

Religious and Irreligious Boast- ing.

BY REV. JOHN THOMPSON.

When man fell he came down with
such a crash as to throw every good
propensity and faculty with which
God had endowed him into a wrong
channel. It is no part of the work
of grace to destroy these faculties and
propensities; we simply need to have
them converted into their original
channels, and then they will all flow
Godward. What is now Pharisaic
vain boasting was originally, no
doubt, praise and thanksgiving. From
praising God, man fell to praising
himself, and this we rightly call
vain, irreligious boasting. When
David's heart was rightly tuned, he
said, "My soul shall make her boast
in the Lord; the humble shall hear
thereof and be glad." "The humble,"
those who were living in a state of
the most perfect humility, were not
shocked at this kind of boasting, but
they listened with gladness while
David's soul thus boasted in the Lord.

Our story of conversion—sanctifica-
tion—answers to prayer and remark-
able deliverances, when rightly told,
is boasting after the Psalmist's style.
John did not become an irreligious
boaster when he said, "The blood of
Jesus Christ his son cleanseth us from
all sin;" he gives the glory to the
blood of Christ, and ascribes no glory
to the poor sinful heart that has been
cleansed. Paul is not to be contem-
ned for saying, "I can do all things
through Christ which strengtheneth
me." His doing all things was not
in his own strength, but in the
strength of Christ, and thus Paul
takes no glory to himself. If our
souls are truly humble, our boast will
continually be in the Lord—and "the
humble will hear thereof and be glad."
This kind of boasting will be accept-
able to all Christians—

President Arthur has given "Right
Reverend," as he is styled, Bishop
William Taylor a letter for use in his
trip to Africa. Other distinguished
persons at Washington and elsewhere
have given him letters of testimony
to serve in the disputed regions of
Western Africa.

The marriage of Mr. S. B. Bowman,
son of Bishop Bowman, to Miss Mary
Walden, daughter of Bishop Walden,
at Covington Ky., occurred on Thurs-
day, Nov. 20. This very pleasant
event tends to cement the new and
the old in the Methodist episcopacy.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. Newport charge, E. H. Nelson, pastor, writes: Members and friends from Stanton Church paid the parsonage a visit on last Saturday night. It was a complete and wholesale surprise. We have been frequently remembered during the year. Our extra meeting still continues. There have been several conversions, and the church considerably revived.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del. Odessa charge, J. P. Otis, pastor, writes: We have so much Christmas here that we began on the evening of Dec. 18th, with a treat to the Sunday-school of St. Paul's church. The Sunday-school room was tastefully trimmed with evergreen and the tree profusely and beautifully decorated. After singing by the school, remarks by the pastor, Kriss appeared. Him there is not room in the METHODIST to describe. His perfect representation of the traditional giver of Christmas gifts, his wise and witty remarks when distributing the gifts, the efficient services of his charioteer, "Tom of the Sky," were a fountain of delight to young and old, and will not soon be forgotten. They can be heard from by calling on Bro. Jos. G. Brown, our chorister, or Bro. G. W. Naudain, Jr. After all the refreshments were distributed to the audience, and all went away feeling well satisfied, stormy though the evening was.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del. East New Market, T. O. Ayres, pastor, writes: There will be a turkey supper at Salem M. E. Church, Christmas day, and a Sunday-school entertainment during Christmas. The Sunday-school at East New Market will have a "Christmas gift" for the children. The parsonage debt is most paid. The parsonage at Hurlocks is nearing completion and will be commodious. They need a chapel at Hurlocks.

Hurlock charge, G. Hopkins, pastor. The special revival efforts in three churches on this charge have about closed. Eighty-two have professed faith in Christ, many others are penitent, and the churches are greatly revived. God is doing a great work in this community.

Rev. A. D. Davis, pastor of Denton circuit, writes: Because of the heavy rain storm on last Sabbath, Dec. 21, the dedication of the Hickmantown M. E. Church was postponed until January 4th, 1885. The programme recently published will be substantially carried out. A pressing invitation is extended to all, especially to liberal minded persons, to be present to help us in the collections. The burden falls heavily upon a few, and we need all the help we can get.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md. Berlin charge, C. A. Grice, pastor. Tuesday and Wednesday evenings of Christmas week, the ladies will hold an oyster supper and festival for the benefit of the church.

Pocomoke circuit, E. H. Derrickson pastor. Protracted meetings have

been held at Hollands and Williams with grand results, having had twelve accessions at former and forty-two at the latter place. The meeting at Curtis Chapel which is now in progress bids fair to be a success, fifteen souls have already professed faith in the Master and connected themselves with the church on probation, and still there's more to follow. In the whole the work here is progressing finely. Seventy accessions thus far to the church, and collections in advance of last year. Extra meetings at Cokesbury will begin on January the 4th, 1885.

Crisfield charge, W. W. W. Wilson, pastor. The trustees of Immanuel M. E. Church have sold all their pews in the basement to the Shiloh M. E. Church, colored, for \$50, and they propose to replace them with the most modern Sunday-school seats. They also intend to put in new heaters. The Rev. W. W. W. Wilson preached to the Independent Order of Heptasophs yesterday morning in Immanuel church.

PERSONAL.

Rev. Geo. R. Bristor, will preach in the M. E. church South, Easton, Sunday morning and night. His sermon in the morning will be on "The Organization of American Methodism."

Rev. John O. Barton has returned to his home in Princess Anne, very much improved in health.

After Dec. 10, the post-office address of Bishop Mallalieu will be New Orleans, La. Until that date he may be addressed at Austin, Texas.

Bishop Taylor will in a few weeks start for Liberia via England. He will preside over the Liberia Conference, at Monrovia, Jan. 29. He will then proceed southward, intent on finding for his missionaries a practicable route to the interior.

Bishop Andrews has changed his residence. His address now is "The Richmond," corner 17th and H Sts., N. W. Washington, D.C.

A note from Austin, Texas, to a gentleman of this city makes the following references to Mrs Bishop Ames: "She continues blessed with good health, though feeble. While her infirm condition confines her to the house constantly, she is always cheerful and apparently happy in her surroundings." A large circle of friends in Baltimore will be glad to read these words.—*Baltimore Methodist.*

The Queen of England worships God in Scotland with the Presbyterians, and in England with the Episcopalians.

Mrs. Hillis, of Elgin, Ill., has a copy of the poem, "Oh, Why Should the Spirit of Mortal be Proud?" in the handwriting of Abraham Lincoln, given her by himself.

A little girl in Cambridgeboro, Pa., has realized \$139.93 for foreign missions, by preparing thistle balls, which she sold for fifty cents a box, containing five.

A certain Jew in the southern part of Russia, is preaching the true Messiahship of Jesus, and many of his countrymen are acknowledging that he is indeed the Son of God.

The Rev. William Griffith, of Albany, N. Y. is announced as having promised to give \$40,000 to Wesleyan University to found a professorship.

Francis Murphy, the distinguished temperance advocate, was present at the anniversary of the great temperance revival in Pittsburg, which occurred several years ago, and has procured several years ago, a series of

meetings, which are eminently successful. Monday, Dec. 1, he held a meeting at the Work-house, and hundreds of prisoners signed who were profoundly impressed with his form of Gospel temperance, with "charity for all and malice for none."

The Rev. Dr. James Elijah Latimer, Dean of the School of Theology of the Boston University, died suddenly Nov. 29.

We are delighted to learn that our almost life-long friend, Rev. Joseph J. Camp, has been selected to take the position of Prison Agent, recently held by "Father Heritage," of temperance fame: No more suitable election could have been made. We congratulate Bro. Camp and also the Board of Prison Inspector on such an excellent arrangement. *Christian Standard.*

Dr. George S. Robinson, son of our brother, Rev. W. C. Robinson, we are pleased to learn, has been appointed resident physician of the House of Correction. He will enter upon duty at the commencement of the coming year. We congratulate our young brother on his elevation to this responsible position, and we congratulate the father also on the career of usefulness opening to his sons, whom he has educated with so much care and self-sacrifice.—*Philadelphia Methodist.*

Bro. Robinson has another son who is a member of the Philadelphia Conference. Many of our friends will remember the father as one of the successful Peninsula preachers, when the Peninsula was a part, and an important part of the Philadelphia Conference and will with him rejoice in the satisfactory entrance of his sons upon lines of activity that promises honor and usefulness.

Bishop W. L. Harris has been elected president of the board of education, in place of the late Bishop Simpson. Bishop Harris has had large experience in educational work, and will make a thoroughly efficient officer.

PROHIBITION NOT TO BLAME—The secular papers have had an account of the attack of a temperance mob on a saloon-keeper in a town in Ohio, ending in his death. We said nothing about it, preferring to wait for fuller particulars, and now we take, not from a Prohibition paper, but from the *New York Sun*, which does not believe in Prohibition, the following:

The sermon of the Rev. J. Richards Boyle, A. M. on "The Catholicity of Protestantism" is a reply to the sermon of Monsignor Chapel on the divisions of the Church, which was preached in the cathedral in Philadelphia April 13, 1884. It reviews the statement of the willy priest with great candor and kindness, showing the well-known mis-apprehensions which prevail among Romanists as to the character of the divisions into which other than doctrinal differences have separated the Church in this Country. It is an effective reply to the dignitary whose principal mission in this country is to advocate his Church by the suppression of the truth, and, sometimes, by its perversion. The sermon was preached in Grace Methodist Episcopal Church, Wilmington, and is published by request.—*Christian Advocate.*

The Children in the Church.

A good deal has been said about the "Relation of Children to the Church" and their right to be considered as members of the Church, but very little attention has been given to the important question—what are the best means to use in order to bring the children into the church, and to secure their co-opera-

tion in church work? It is very important to have the membership reinforced from the Sunday-school of the church, and from the young people of the families connected therewith. Everybody knows the difficulty of impressing with religious truth persons of mature years who have long kept themselves outside of religious influences. Every minister and every evangelist knows how hard it is to bring about the conversion of an aged sinner. Very often such an one has become hardened and callous, so that nothing moves him, while childhood is innocent, sincere, and easily influenced.—*Christian Guardian.*

PENINSULA PROGRESS.—From time immemorial the United States mail for Accomac and Northampton counties has been dependent on the slow and lumbering stage coach or the somewhat uncertain steamboat. But after the 17th of December the new railroad will carry the mail bags for all the postoffices in the two counties, and letters will go and come at least twenty-four hours earlier than formerly. It will then take only half a day to send a letter to the lower Peninsula instead of a day and a half.

The Dominion of Canada has a local option prohibitory law, passed six years ago. Under this forty-five counties have secured prohibition.

The Marquis of Lorne having been asked, on his return to England from Canada, how prohibition of the liquor traffic saved the general prosperity, has replied: "Admirably—it makes all the difference between savagery and civilization."

The first Church in Newbury, Mass., which was established nearly 250 years ago, has recently installed its twelfth pastor.

The Christmas Quarterly.

STRAWBRIDGE & CLOTHIER'S QUARTERLY for Winter 1884, is at hand from the publishers. A peep within its bright holiday cover shows that there has evidently been especial care taken in the preparation of this issue, that it should compare favorably with similar publications that come to us at this time. From cover to cover of this holiday number there is an unbroken succession of pictures of all kinds and on all subjects. To the shopper who from any cause is prevented from shopping, this holiday number will enable her to select the presents that she contemplates purchasing: which she will here find described and illustrated. Whoever desires a complete fashion magazine, literature, music, and fashions, should send Strawbridge & Clothier 50 cents for a year's subscription, and if they do so before February 1st, 1885, they will receive as a premium, a 25-cent book on crazy-patchwork, containing six transferable designs, with complete instructions.

MARRIAGES.

BARRETT—MACE.—On the 17th inst, at the bride's home, Mr. Jethro McCullough's, by Rev. J. Robinson, Mr. Philip Barrett and Miss Sadie E. Mace, all of Cecil Co.

BROHAWN—KERR.—At Vienna M. E. Church, Dec. 17th, 1884, by Rev. T. O. Ayers, Samuel M. Brohawn and Katie Kerr.

WINGATE—STOUT.—On Wednesday evening, Dec. 17th, 1884, by Rev. T. B. Hunter, at the home of the bride's parents, Mr. Lester P. Wingate and Miss Etta Stout, all of Delaware City.

WRIGHT—ANDREWS.—Oct. 22d, by Rev. J. Warthman, Peter W. Wright to Miss Mollie Andrews.

TODD—TREBBITT.—Dec. 17th, by Rev. J. Warthman, in Harmony M. E. Church, Charles H. Todd, Jr., to Miss Mollie Trebbitt.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.

Mt. Pleasant,	Dec.,	28	28
Claymont,	"	26	26
Brandywine,	"	28	28
Epworth,	30 Jan	4	4
Chester,	"	4	4
Charlestown,	"	10	11
North East,	"	11	12
Blk Neck,	"	11	12
Zion,	"	17	18
Cherry Hill,	"	16	18
Hockessin,	"	24	26
Newark,	"	25	26
Union,	"	29	31
Newport,	31	1	1
Christiana,	Feb.,	1	2
Asbury,	"	7	8
St. Paul's,	"	8	9
Scott,	"	12	12
Port Deposit,	"	13	15
Rising Sun,	"	14	15
Red Lion,	"	21	22
New Castle,	"	22	23
St. Georges,	"	18	18
Del. City,	"	1	1

CHAS. HILL, P. E.

DOVER DISTRICT—FOURTH QUARTER.

Bridgeville,	Dec.	27	28
Federalsburg,	Jan.	29	28
Denton,	"	6	4
Felton,	"	8	11
Dover,	"	12	11
Leipsic,	"	16	18
Wyoming,	"	19	18
Camden,	"	24	25
Magnolia,	"	26	26
Farmington,	"	28	29
Seaford,	"	30	31
Galestown,	31	1	1
Millsboro,	Feb.	7	8
Georgetown,	"	9	8
Ellesdale,	"	14	15
Lincoln,	"	16	15
Milton,	"	18	22
Lewes,	"	20	22
Nantux,	"	21	22
Houston,	"	22	23
Milford,	and Mar.	22	1
Federick,	Mar.	2	1
Harrington,	"	6	8
"	"	7	8

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Gumboro,	Jan.	3	4
Powellville,	"	5	4
Parsonsburg,	"	4	4
Delmar,	"	10	11
Barren Creek,	"	11	12
Sharptown,	"	11	12
Salisbury,	"	17	18
Fruitland,	"	17	18
Quantico,	"	18	19
Pocomoke City,	"	23	25
Pocomoke Circuit,	"	24	25
Onancock,	31 Feb.	1	1
Holland's Island,	"	7	8
Asbury,	"	7	8
Annessex,	"	7	8
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P. Trains Pass.

A mixed train leaves Harrington for Lewes and intermediate points connecting with train that leaves Wilmington at 10.01 p. m.

Steamer leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m.

Train leaving Franklin City at 6 a. m., Harrington 12.00 a. m., connect on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning.

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