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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## THE NEW YEAR.

BY S. W. HITCHCOCK.

A fair New Year, a bright New Year  
Has dawned on the earth with gladness  
and cheer,  
Has risen in splendor, is sitting in state,  
In the eastern sky at the opening gate.

She is flinging her smiles with lavish hand,  
To the rich and poor all over the land,  
I fancy she wishes us all a glad year,  
Unclouded by sorrow, untarnished by tear.

The Old Year died in his ermine last night,  
His mission fulfilled; and e'er the fair  
light,  
We were hailing with joy this empress new;  
So soon we forget the old and the true.

And yet we stand gazing wistfully back  
At the errors we made in the old trodden  
track;  
The thoughts that we thought, bring they  
pleasure or sadness?  
The words that we spoke, caused they sor-  
row or gladness?

Are our souls as pure, are our minds as clear,  
As at dawn of the now Old Year?  
Have we added our mite to those far and  
near,  
Whom we wished in a glow, "A Happy  
New Year?"

Ah! the deeds that we wrought, be they  
kindly or cruel,  
Are passed by to-day, for 'tis the renewal  
Of good resolutions we so often make,  
And thoughtlessly, carelessly, maliciously  
break.

We, "little lower than angels" above,  
Should drink deep draughts of infinite  
love,  
Grow better in heart, and stronger in mind,  
In spirit and thought more truly refined.

Never forget there is One, who, all seeing,  
Knows every want and flaw in our being,  
Can strengthen our weakness in mercy and  
love,  
Will supply what is wanting in grace from  
above.

So we linger awhile at thy portal, New Year;  
For we tremble with hope, and yet falls a  
tear,  
As we ask His assistance who only can give  
The strength and the grace to spotlessly  
live.

—Selected.

## Future Recognition.

BY REV. J. H. WILLEY, B. D.

Read before Wilmington Preachers' As-  
sociation, and published by request.

PAPER II.

II. The first claim I would make for Recognition in the Future world is, that it is a Human Instinct. If John Locke had not so fiercely repudiated the notion of innate ideas, I would say, of such nature, is the doctrine in question. It is indigenous to no clime, the peculiar possession of no people. It has a part in all literature, a share in the poetry, the prophecies and the prayers of Christian and Heathen, enlightened and debased. "It is the earnest expectation of the creature, which waiteth for the manifestation of the sons of God."

Poetry has gilded this hope with its silvery measures. Philosophy has recognized its presence, and hesitated to deny its promises. The porticoes of Athens, the mystic labyrinth of Egypt, the baneyan groves of India, the sunny vineyards of Italy, the Druidic solitudes of Britain, have all echoed with the song of the living, and the prayer of the dying, through which breathed the promise and the hope of Recognition in the world of the spirits. Homer, the exponent of primitive Grecian belief, sends Ulysses through the abode of the dead. There he meets and greets Ajax, the invincible warrior, there Achilles and Patroclus—fast friends on earth—are again in close communion. Socrates expected to meet Orpheus, Hesiod, Palamedes, Sisyphus; and the thought sweetened the bitterness of death. Virgil sends Æneas down under the direction of the Sibyl, and in their pilgrim-

age through the shades they encounter Anchises; the father of Æneas, who "Meets him with open arms and falling tears, 'Welcome,' he says, 'the god's undoubted race, O long expected, to my dear embrace.'"

The American Indian expected "—in that equal sky, His faithful dog would bear him company."

The widow of Hindostan burned herself on the funeral pile of her husband, in order that she might attend him in the other world. This is a universal belief, and universal beliefs—under conditions hereinafter named—are the voice of God. The stars that twinkle on the tranquil surface of the tranquil ocean, twinkled first in the sky, and that which we find as part of human thought and faith and aspiration, is a reflection from above. It is none less than God who kindles the altar fires on these Mt. Carmels of the world—thought and faith;—wherever there is a rope that draws humanity upward, we may look for a Divine hand at the upper end.

But now, for the condition mentioned above. The belief in Future Recognition is, not only a universal instinct, but it is an instinct that is strengthened by Christianity—it has been touched by the spear of Ishmael—it is the voice of the people, when the people have stood nearest to Sinai, and have heard most distinctly the Divine tones. The errors of Paganism have died with Paganism; its truths are coeternal with God. There were some real gems in all that mass of paste and pinchbeck, and Christianity is not ashamed to wear them upon her bosom. This hope of Future Life and anticipated Recognition was made manifest by the light. It is stronger to-day than it ever was. It is one of those things which Jesus found in the world, and which he regarded as worth preserving. It has come through the furnace, and there is no smell of fire upon its garments. It is the one white winged spirit which escaped not from Pandora's box, but has been kept as the peculiar treasure of the human heart. The hope that we will know our friends in heaven, is the link invisible, inviolable, by which the present and the future, time and eternity, the living and the dead are bound into one, and "that which God hath joined together let not man put asunder."

III. Another argument for Recognition may be found in the Persistence of Personal Identity. I am myself—I am conscious of it. This is the great principle which forms the basis of all personality, and to which are exceptions in trance conditions, or insanity only. By means of Electro-Biology the consciousness of personal identity may be lost, and a man may be led to believe himself another, at the will of the manipulator. This result is attained through the operation of what mental physiologists call the "Dominant Idea," and may be seen in an exaggerated type in certain forms of insanity. But in the natural, healthy state, there is in the mind a consciousness of identity; and I make the assertion that the persistence of this personal identity depends upon memory. This would seem to require no demonstration, yet, as it has been controverted, I quote first, Mr. Locke, who says, "Consciousness is that which distinguishes myself from all others, and as far as this consciousness can be extended backward to any past action or thought, so far reaches my personal identity." His

terms are inaccurate, but his idea is what is wanted. Consciousness extended backward really ceases to be consciousness and becomes memory. Consciousness is instantaneous; memory is the impression it has left. Consciousness one moment is the proof of personality, the next moment it has become memory and is the proof of personal identity; and that personal identity depends upon the integrity of this retroactive consciousness or memory. Again Dr. Carpenter, the greatest of Mental Physiologists, says, "Consciousness of agreement between the present and the past mental experiences, constitutes the basis of personal identity." "But" says the objector, "suppose I lose the past, suppose I forget." "Then," answers the scientist, "in so far do you lose your identity."

We must each moment of our lives carry with us, the capacity to remember the past, or each moment is virtually a new creation:—after death we must remember the scenes and thoughts of before death, or death will be annihilation and the resurrection a creation of new souls.

Thus speak philosophy and mental science, and thus speaks our native reason. I am reminded by a friend, of an incident, of which I have no recollection; the relation is a revelation. I have no consciousness that it was I who passed through this experience. I must simply accept it as truth on the word of the informer. Very good; grant that at death memory is blotted out—a strange unchristian assumption, though an assumption of some Christians—and the Resurrection will be a creation. There will be no memory of past sins, of salvation from sin, of obligation to a Redeemer, and the strangest part of the heavenly programme to the awakened soul, will be the words of the new song: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." "What does it all mean?" will be the uneasy question of the soul that has no more recollection of the past, than we have of any preexistent intent state in which we have moved according to the metaphysics of Plato. All we have gained or grown or learned will have been demolished in the great catastrophe which stripped the soul, and left it in its primal nakedness. We begin to live as though we had never lived at all. All our struggles and bloody sweats and wrestlings with pain and temptation and pitiless fate have been but a series of spectacular mummery for the entertainment of the angels, and the encompassing cloud of witnesses,—all to pass away like the weird dream of the opium eater, when the morning dawns—such is the logical consequence of this position.

## The Starving Man—A Parable.

A certain traveller became so weary and faint for want of food that he lay down to die, and it came to pass that a fair one with a thoughtful gaze stood over him, and began to talk to him about the laws of health and the science of life—ideas for a starving man. But he would not listen, and she turned away. Then there came a being bright and beauteous, who pressed to his lips a cup sparkling with jewels, and said to him

"Drink of this cup and be happy." But he would not drink, for his heart was heavy, and he cared not for the cup. And, behold, there came a creature of fascinating face and form, whose eyes were bright, and whose step was elastic and youthful; "arise," said she to the weary man. "arise and come with me. I will show thee scenes, the sight of which shall fire thy heart; and, lo, thou shalt live." But he would not look up, even for a moment. Now when all these had come and gone there was the sound of chariot wheels, and soon appeared in sight a kingly personage clothed in robes most rich and beautiful. Seeing the wretched man by the wayside, he who rode in the chariot stopped and said, "O miserable man arouse thee from thy stupor, for, see, here is money; here are jewels rich and rare; they shall be thine if thou wilt have them." And at that saying the poor man became so angered that he raised his head and said, "away with all thine empty offers of treasures such as these! Give me bread, or I perish with hunger." Last of all came one who carried in her hands loaves of bread, the very sight of which caused the sunken eye of the fainting traveller to dance with joy. Eagerly did he eat, and anon pursued his way.

Man is a wayfarer bound for eternity. Philosophy, and Pleasure, and Passion, and Power, come to him with offers and promises; but none can satisfy his inner wants which only heaven can fill. Religion alone brings bread that satisfies and saves.

T. M. GRIFFITH.

In the days of His incarnation, faithful women ministered to the Saviour in His seasons of fatigue, of sorrow, and of depression. They were the warmest of His friends in their affection; they never forsook Him and fled; they lingered longest around that bloody cross; they were earliest at the sepulcher, on the morning of that first of Christian Sabbaths; it was "the women" who were commissioned to bear to the scattered disciples, the men, the news that the Master had risen from the dead; and it was faithful women and not unfaithful men whom the Saviour honored with the first manifestation of Himself after His resurrection. Women always stood bravely at the side of Jesus, and yet it is a remarkable fact that he never called a woman. He didn't need to do so. Knowing all hearts, He knew that the heart of woman would almost instinctively recognize the Christ, turn truly to Him and stand steadfast by His side through all the future ages. "The sight of Him; the knowledge that He had come—these were all she needed to lead her to walk faithfully by His side.—Interior.

SANCTIFIED common sense says to the pastor: "Don't preach an hour when you haven't half an hour's matter prepared. Don't pray us into a good condition of mind, and then pray us out of it. Let the fleece that God has wet with His dew wash our faces; but don't turn the fleece itself into a hard towel to dry us off again. Give us something to first think about and then act on. Leave mere words, which are 'an empty sound void,' to him who 'feedeth on the wind.'" Sanctified common sense says to the new prayer meeting talker: "Brother, give us five minutes of real, heart-felt, melting experience, and three minutes of

earnest supplication, and more good will be accomplished in one night of such testimony than six weeks of moaning and groaning, sighing and sobbing, over the 'coldness of the Church.'" Take fifteen minutes in the closet and five in prayer meeting, and see, when twelve to twenty take part, what a power there is compared to the efforts of three or four.

The papers are recording the gratifying fact that what is known in our worship as "the organ interlude" is dying out. The projection of this "fantastic trick," with its exhibition of skilled nonsense, between the stanzas of a hymn being sung, has always appeared to us as a species of musical impertinence. The key-board of the organ appears to be a sort of training ground for the exhibition of manual dexterity, which always lowered, and in a sense, suppressed the spiritual tone of worship. We believe in using the instruments; we would like to hear them all in the house of the Lord; but we are glad the interlude is going. May it speedily reach that "undiscovered country, from whose bourne no traveler returns!"—New Orleans Christian Advocate.

THE dime novel is at work again making young criminals. Two young boys have been arrested in Texas, charged with murder. They had imitated a paper hero. About the same time a club of boys was detected in Connecticut attempting to rob an express train. They intended to rob the dead passengers, and with the proceeds go out West to fight the Indians. The remedy for these evils of sensational stories lies in the hands of parents, who should take at least as much care to protect the minds and morals of their children as they would to guard their stomachs from improper food.—Philadelphia Public Ledger.

THE minister who thinks that in order to be up with the times he must become familiar with all current infidel opinions and literature is handicapped by an error which may prove fatal to his usefulness. To be an instrument for saving souls one needs more knowledge of the gospel than of current theories of evolution. It is not to be forgotten that saved men are the best possible answer to those who cavil at the Word of God. "Seeing the man who was healed standing among them, they could say nothing against it," is the testimony of the Book concerning some ancient enemies of Christ. It is so yet, and the man who would silence the critics of the Word of God now does well to cultivate those qualities which will make him successful in bringing men into the new life.—Western Christian Advocate.

Less than one hundred years ago \$65 were raised among the Baptists of Nottingham, England, for missions to the heathen. That is recorded as one of the earliest collections with that distinct object in view; but last year \$10,750,000 were given by the Protestant Churches in Europe and America for the same purpose.

According to a late number of the *Missionary Review*, it appears that during the last year 155,553 members were added to Churches on missionary ground, which is only 28,404 less than accessions to the Christendom, with their manifold advantages.

Temperance.

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

What Little Girls Can Do.

In the town of Newburyport, Mass., a Juvenile Temperance Society was formed by the Sabbath school teachers. One evening some little members of it were going home, when they saw a poor intoxicated man leaning against a post. One little girl went up to him and said: "Please, sir, will you sign the pledge?" "I haven't got it, or I would," said the conscience stricken man.

Harper's Weekly makes the following well-timed defense of prohibitory or restrictive laws, against the complaint that the law is often evaded:

"But evasions of the law however ingenious, do not prove that restrictive laws are useless. It is a common sneer that men cannot be made virtuous by an act of Congress. But a stigma can be thrown upon a traffic by law combined with public opinion, and this is the effect of the restrictive liquor laws. The consequences of such a stigma are great and valuable. To make dram-drinking difficult and discreditable is to save many a youth from drunkenness and disgrace. It is this practical benefit, not virtue by act of Congress, which a stringent restrictive law promotes. It deprives dram-drinking of all its ease and glamour; and it is because of the actual and important effects of such laws upon the traffic that the liquor interest has entered politics, and seeks to control parties for its own ends. Here it is a common enemy. Its object is not Republican or Democratic, but to use both Republican or Democratic votes to protect itself and increase its power. The legislature may elect either a Republican or a Democratic senator, the saloon will not care. But it does care that the same legislature should not pass laws unfriendly to what Mr. Shook holds to be the just rights of the saloon. The overthrow of this malignant power is a public duty, whatever may be a man's view of prohibition. The present agitation will be undoubtedly of great public service, and in many districts it will certainly amaze politicians who neglect it as the wild whim of foolish fanatics."

It is said that the medical department of the Livingstonia Mission, was one of the first to enable the people, by its care for the sick, to comprehend the nature and effects of Christian teaching. The increasing confidence of the natives in the Medical Missionary is shown by the fact that in 1882 there were 3,300 attendances registered at Baudawe; in 1883 7,000; in 1884 10,000. The marauding Angoni, who often haughtily disdain the Gospel message, can respect and trust as a friend the Medical Missionary; hence a doctor has been appointed to each of the Angoni districts.

There are four medical missionaries on the staff, and it is expected that another will soon join the Mission.—Medical Missionary Record.

Children at Church.

The habit of church attendance must be formed in early life, or most likely it never will be. The habit of attending church as families, sitting together in family pews, cherishing a feeling of common family interest in all church privileges, is a most wholesome habit.

It is really quite as easy to train children from the start, so that they will love to go to Church with their parents, as to make them love to sit at table with them. In order to this, it is not necessary, nor is it probably practicable, that every thing in the services and in the sermon should be fully understood by the children. Children are happily and usefully impressed by much they do not understand. So are we all, the oldest and wisest of us. In a lovely landscape, in a glorious sunset, in an awful cataract, in the crash and roar of a tempest, there is much which modern science explains to us, making it simple and intelligible; but beyond all this there is vastly more into which we look, and are not able to see through it, and much to which we listen without finding it articulate. Do we get no salutary impression from all this? Far otherwise. There, in the unexplained depth, is the hiding of its power.

The measured peal of the bell, the solemn swell of the organ, the lifting up of harmonious voice: in choral song, the hushed stillness of prayer, the orderly ongoing of the services, the ample audience room full of human persons, the roverant aspect of so many human forms and faces, the being in and of such a decent and orderly company, the being environed with such cheerful solemnity, all these to a child that can not understand one of them, are means of salutary impression which will be permanent, and for which in his maturity, when he will understand them, he will thank God, and seek to transmit it to his children. A large part of the most salutary influence of the sanctuary upon those brought up under its ministrations, is exerted upon them in very early childhood. Such influences set their minds in the right direction, and give the best culture to their susceptibilities before their intellects are fully open to verbal instruction.—H. A. Nelson, D. D., in the New York Evangelist.

Dr. Young, at the Leeds anniversary, proposed that in view of the great need at home and abroad—need of gifts and need of service—Methodism and Methodists should determine to have "A year of self-denial."—Methodist Recorder (London).

The Methodist Episcopal Church, South, has 5,394 Indian members in Indian Territory.

Snow Hill District—1861-1865. No. 70.

BY REV. A. WALLACE, D. D.

The upshot of the military occupation, referred to at the close of my last letter, was, that I kept one company under command of Capt. Watkins, and Lieutenant Davis, and another clever officer, in Laurel; and sent back the others, who had volunteered for this midnight reconnaissance in force, to Camp Wallace at Salisbury.

I was puzzled that morning, to know who sent them; for the Brinkley affair, occurring several weeks previously, had passed out of my mind. Slowly I worked out the problem in this form: A despatch arrived at Camp Wallace, directed to the Colonel. He was down at Drummondtown, attending a Court Martial; and it was forwarded to him there. Its purport was, to send me a

detachment of his command immediately. He not knowing what sort of insurrection might have broken out, telegraphed to his Adjutant to beat the long roll, and make up an expedition of volunteers for instant duty. The whole regiment volunteered, but only about 100 men with Chaplain Poulson were accepted. They had a locomotive fired up; moved as quietly as possible up the road; debarked and invested the town; and created the utmost consternation, by making several arrests of fellows who, as soon as they saw them, started to run away.

The same deputation of towns' people who had advised me to leave, and considered me a source of disturbance, now called to beg me, for the sake of the reputation of their community, not to have these "Lincoln hirelings" stationed there. I told them I had no hand in bringing them to Laurel, (which was true, but they thought I lied); and since they had come, I thought it best to retain them, until their sons and the irresponsible vagabonds of the town, who were maltreating colored people without cause, and threatening to hang preachers, or shoot them down like dogs, learned better behavior. In no case, said I, can you be allowed to interfere with the Methodist Church or its ministry; especially since it never interferes with you, but for your own good.

Next came the young rowdies, who had mobbed Brinkley and threatened me, to beg pardon, and promise better behavior. They were expecting to be arrested, but I wrote a paper which they all signed, pledging themselves to give up night prowling and abuse of the colored folks. This gave us peace, and my much bothered preacher Brinkley was allowed to return and fill his appointments. I often meet him now at the Philadelphia Preachers' meetings, and we occasionally go over the scenes of those nights in Laurel, when we had to face the Devil, in combined mobs, who dictated to us how many hours they would give us, to leave their coats, or the alternative of being hung.

With Col. Wallace's command I had become quite familiar, as they were all Eastern Shore and Delaware men. Their chaplain Rev. T. L. Poulson, was a genial friend and helper, whenever I had occasion to call for his services. When this crack regiment was ordered to the front, we still had a reserve of troops here and there, on whom in cases of emergency we could rely, when the angry spirit of rebellion became so rampant that we needed protection.

I am reminded here of a series of occurrences, somewhat different from those I have been relating, which also had their origin in the town of Laurel, and illustrate the spirit of the times. Among those who had felt undue anxiety about their human chattels, was one of the merchants of the place. He resolved to get on the track of runaway slaves, if possible, and suspected that some one of their own color in the town had lent assistance, in cases where servants had disappeared. There was a number of highly respectable free colored families residing there, one of them was named Gunby, an industrious man, and above reproach. I was told that a party at the instance of this merchant, surrounded Gunby's house quite late one night, and his clerk, dressed up to personify a colored woman, knocked for admittance, and in the hearing of the others outside questioned Gunby about the best way off to the North. He replied that he could not tell her, nor give any assistance. The supposed woman then wanted information about a certain colored man in Bridgeville, who owned a house, and might help her on her way. He said he knew the man, and that he kept a team. Gunby was entirely non-committal on the subject of aiding the supposed slave to escape. The party broke in however, and took him under their charge in a wagon to Bridgeville that night, arrested the other man also, and lodged both in

Georgetown jail about daylight next morning, on the charge of aiding slaves to escape.

It was just before the session of court, and the culprits were immediately hauled up for trial. Neither had a chance to see friends, or make any defense. The Bridgeville man was released, but on sworn testimony by this merchant's party, Jerry Gunby was convicted. Judge Gilpin, a very strict constructionist of the terribly blue laws of Delaware at that time, sentenced this harmless man to the pillory and the lash, and then to be sold out of the State. Scores of similar cases had occurred; and I never think of some of them, and of the parties who swore these poor people into such a penalty, without looking a little farther into their life's history, to see when and where the lightning of God's retributive judgment struck them.

The day Jerry was sold there was no one to bid him off but Mr. Merchant, who took him handcuffed to Laurel, and hid him for awhile in irons in his barn. He was then smuggled down to Princess Anne, Md., and corraled in the jail with others, awaiting developments.

One dark night the "gang" heavily ironed were put in a wagon to be spirited across the the Bay, to some point in Virginia. While proceeding stealthily along towards Ravens' Neck, the "traders," whose names I could mention, heard the clatter of horses feet, and cavalry, sabres meeting them, they fled to the woods, leaving their "property" behind. The squad of cavalry surrounded the wagon, heard the pitiful story from the kidnapped negroes, turned them about, and escorted them back to town. Jerry, not knowing which way to go, now that he was free again, and not daring to go home, begged the soldiers to employ him to attend to their horses and accoutrements. They did so, and as I was passing a few days afterward, he recognized me, and told me his thrilling story. He was anxious, poor fellow, to hear from his sorrowful family, but I told him, he would soon have the privilege of riding back to Laurel, in Uncle Sam's uniform, with a sabre by his side. I told him he should meanwhile, keep very close to his protectors, or the rescuers who wanted to sell him, would take him, or kill him.

Now, to go back a little. In Laurel there was a busy organization, making Confederate uniforms, collecting quinine and other needed supplies, and sending aid and comfort, through a certain "Captain, across the lines, to their friends, the rebels. They had their load all packed, own and drive, "Charley," I used to say, Rev. James Hubbard; put him to a dearborn, stolen from some one else, and started the expedition southward.

The contraband cargo came stealing into Princess Anne, about the dawn, one morning, and repaired to a hiding place. They might have eluded the sharp scrutiny, and got their valuables afloat for Virginia, but they were trapped.

The man Gunby, stolen from his home, and sold away as was feared for ever, happened to get up very early that morning to feed and curry his cavalry horses for a scout in some direction. He saw my old white horse, and in a moment knew whose he was and where he came from. He roused the soldiers, and set them on the trail. They captured horse, vehicle, and contraband goods to the value of several thousand dollars, but the "captain" and his body-guard escaped. We got the horse and wagon back, but the goods were confiscated at Drummondtown.

So much for Jerry in the line of retaliation; and that was not all. The names of the Laurel Confederates, and the very party who had given me so much trouble previously, in regard to preacher Brinkley, and every mother's son of them were sent to Fort Delaware, to reflect awhile, in company with a

couple of thousand rebel prisoners, who were there at the time.

And the best of this strange tale is that negro enlistments were brought about soon after. I spoke for Jerry, and sure enough, he returned to his old home in the uniform of a soldier of the Union army, where his old persecutor, the merchant could see him, and know the file of bitter disappointment, at the failure of his best laid schemes, to ruin one who had never wronged him. I repress the name he so despicably dishonored.

Quarterly Conference Appointments.

Table with columns for District, Location, Date, and Appointment. Includes Wilmington District—Fourth Quarter and Easton District—Fourth Quarter.

Table with columns for District, Location, Date, and Appointment. Includes Dover District—Fourth Quarter and Salisbury District—Fourth Quarter.

Table with columns for District, Location, Date, and Appointment. Includes Salisbury District—Fourth Quarter.

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

Table with columns for District, Location, Date, and Appointment. Includes Salisbury District—Fourth Quarter.

If we look at the earth, as prepared for the occupancy of man, we find little that is made ready for his use, but boundless material which his own labor and skill can fit for it. The spontaneous fruits of the earth furnish a scanty and precarious subsistence even to a few; but with skillful labor it is made to yield an abundant supply for the "wants of every living thing." Its treasures of mineral wealth lie hidden beneath its surface; and when discovered and brought to light, they are valueless to man till his own labor subdues and fits them for his service. What an education for the race has been this labor of subduing the earth! How it has developed reflection, stimulated invention, and quickened the powers of combination which would have lain dormant."

29. I have given you every herb bearing (R. V., "yielding") seed. "The sacred writer here hands down to us from the mists of a hoary antiquity the primitive deed of conveyance, which lies at the foundation of the common property of man in the earth, and all that it contains." The grant is of all fruits and grains that are adapted to his constitution. To you it shall be for meat.—It does not say that these and these only should constitute man's sustenance; though it is very likely that for a period at least a vegetable diet was used by the human pair, and in large portions of the earth this kind of food has always constituted the sole provision, flesh not being procurable. But the study of the human body shows that man is carnivorously built; and, later on in Biblical history, animal food is mentioned in such connections as to show that there was authority for its use. 30. To every beast of the earth.—God is not unmindful of the creatures below man in the scale of being; even the least is cared for. He here informs the newly created and appointed ruler of earth what these creatures should eat—"every green herb." Not that they should be confined to these, but that speaking generally of the class, grass and various herbs are the appointed food. Some animals are carnivorous; and some eat the higher order of vegetation appointed for man—fruits and cereals. "Doth God take care for oxen? Yes, certainly, He provides food convenient for them; and not for oxen only, which were used in His sacrifices and for man's service, but even the young lions and the young ravens are the care of His providence—they ask and have their meat from God. Let us give to God the glory of His bounty to the inferior creatures, that are all fed, as it were, at His table every day."

31. God saw everything that he had made—reviewed the works of the previous "days;" and approved them. The complacency, understanding and judgement here indicated in the Divine nature subsequently appear in His image—man. Dr. Murphy deduces from these words a contradiction of pantheism in all its forms, since they "imply that the created thing is distinct from the creating Being, and external to Him." Behold it was very good—"good" in itself, in the completeness of its structure or qualities; "good" in its relations or adaptations, as fulfilling the end for which it was created. God's moral rectitude here comes into view. Whatever He "creates," in that absolute sense of the term, is "good;" He is said to "create evil," but the word is there used in the permissive sense. "Very good" means "exceedingly good," "admirable." It is the verdict pronounced upon a completed creation. Man thus far was pure. There was no blot of sin on the perfected work of God. The evening and the morning were the sixth day.—R. V., "And there was evening, and there was morning, the sixth day." The Hebrew arrangement of time—beginning the diurnal period with the evening instead of the morning—is derived probably from the creative days.

"It must be remembered that, in the first day, the first great phase of development was the time of chaotic darkness; while the glorious morning which follows indicates the time during which the illumination of that vast nebula is performed. It was thus in the nature of the process that the evening actually preceded the morning."

1. Thus (R. V., "and") the heavens and the earth were finished—in materials, structure, organization, peopling, laws. No new order, either in nature or in creation, has been introduced since the time here indicated. Dr. Murphy who adheres to the literal "days" of the creative week, says: "The whole is now finished; that is, perfectly fitted at length for the convenience of man, the high-born inhabitant of this fair scene. Since the absolute beginning of things the earth may have undergone many changes of climate and surface before it was adapted for the residence of man. But it has received the finishing touch in these last six days. These days, accordingly, are to man the only period of creation, since the beginning of time, of special or personal interest." All the host of them—

all the details, "the visible contents of the heavens and the earth," "luminaries, plants and animals," resembling in their variety, orderly arrangement, and obedience to the creative will, a disciplined host or army. 2. He rested on the seventh day.—With us "rest" suggests its correlative—fatigue; and the primary and only conception of the Sabbath is, to many, repose from physical toil. But one may "rest" when nothing remains to be done, and when no weariness is implied. In this sense, it seems to us, the Creator "rested." He put forth his energy in creation, and ceased from that kind of work when it was accomplished. 3. Blessed the seventh day and sanctified it—conferred upon it special honor and privileges above other days, and set it apart for holy uses and sacred rest. The ordination of the Sabbath was, therefore, co-ordinate with the creation of man, and did not begin at the era of the giving of the Law. Its essential ideas are rest and holiness. One of the best summaries of Sabbaic obligation is given by the prophet Isaiah (58: 13, 14); "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." As to the authority for the transfer of the seventh day obligation to the first day of the week, it is enough, to state, that on the first day occurred the resurrection of Christ, which sealed all His doctrine and inaugurated redemption; on the first day occurred the pentecostal outpouring, which inaugurated the Christian church; and that this first day was kept sacred instead of the seventh by inspired apostles who, presumably, received their authority for so doing from "the Lord of the Sabbath" himself. "The simple meaning of the text is by far the most probable, namely, that God, having divided His own great work into six portions, assigned a special sacredness to the seventh, on which that work became complete; and that, having called man into being, He ordained him for labor, but yet in love and mercy appointed that one-seventh of his time should be given to rest and to the religious service of his Maker. Not only has it been felt by divines that the religious rest of the seventh day is needful for the preservation of the worship of God, but it has been acknowledged even by statesmen and physiologists that the ordinance is valuable for the physical and moral benefit of mankind."

### That Jerusalem Meeting.

BY ALFRED T. SCOTT.

That Jerusalem meeting was a strange meeting. It was held in an "upper room."

1. The persons composing it, were "the apostles," and other followers of "our Jesus" who had been put to death by the Roman government; and yet on the third day after, it was said, he arose from the grave, and having manifested himself to some five hundred persons at different intervals, he led these apostles out a little way from Jerusalem; and they declared that he went up into the heavens, until a cloud received him out of their sight. This man claimed to be the long looked for Messiah, the Son of Man, the Son of God, the King of the Jews. These apostles who gathered in this upper room, steadfastly asserted these statements, and were looked upon by the large mass of the inhabitants as fools, fanatics, if not insane. But to all the taunts, scoffs, and jeers of their friends and others, they paid no attention, but gathering together day after day, they spent the time in "prayer and supplication."

2. It was a strange meeting, because they did not know how long it was to last. The command of the Master was, "not to depart from Jerusalem," but, to tarry "not many days." So there was no set time, so far as they knew for this meeting to last.

3. They were to wait for the coming of a strange person, of whom they could form but a very faint idea. Jesus had told them some time before his death, that he was going to leave them. This troubled them. For they thought He was, as a King, the King of the Jews, about

to erect a temporal kingdom, and they could not understand how that could be, if He went away. He then said it was expedient for them, for there was another person whom He would send, if he went away. He called this person the Holy Ghost, the Comforter. This person was to baptize them, and to take of the things concerning Him, (Jesus) and make them plain unto them, and He was to call things to remembrance. It was a strange waiting for one of whom they could form so slight conception.

4. They wanted power, a place in the kingdom of Israel, which their Master was about to restore. He said, "ye shall receive power after that the Holy Ghost is come upon you." And they were looking and waiting for this strange power.

5. But what, perhaps, seemed more strange than all else, was the purpose for which He said the power was to be given—"He shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." What could all this mean? And yet for all this, day after day they waited.

It must have been a severe trial of their faith, surrounded by those who looked upon the Lord Jesus as an impostor, as day after day passed and no change took place. How their enemies must have taunted them! and how their friends must have pitied them, expressing their hope, perhaps, that time would soon cure them of their folly.

6. But the way in which they spent the time was, under the circumstances, perhaps, as strange as anything else. "These all continued with one accord in prayer and supplication." Some persons of late years have told us, the apostles were seeking the blessing of sanctification; and very vivid pictures have been presented of this earnest seeking. But of this, we have failed to find any account in the Scriptures. They were simply waiting, because the Lord had said "tarry."

The question has sometimes been asked, "were these apostles converted?" The answer necessarily turns upon the meaning of the term, converted. If by it, the question means, "were they at peace with God—in a state of salvation," we think there can be no doubt that they were. They were our Lord's chosen associates, and on one occasion, He said, "Rather, rejoice, that your names are written in heaven;" and again, "I go to prepare a place for you, that where I am there ye may be also." But if the questioner means, were converted in the sense in which we have to be, under this dispensation, that is, had they received the Spirit of Christ, the Comforter, we cannot say they were; for He had not yet been given. In these days, in order to be brought into peace with God, the sinner must believe in Jesus of Nazareth as the Messiah, and he becomes a son of God. They believed in a Messiah promised, and trusted in Jesus, as this Messiah. But because the Comforter, the Spirit of Christ had not yet been given, they could not know Him to be such.

This was a transition period. The old dispensation was just closing. The new—the dispensation of the Holy Ghost, was soon to open. These men were still Jews, pious Jews, but in the real sense were not yet Christians.

We hear it frequently stated, "they were only justified, not yet sanctified." Aside from the fact that justification and sanctification must always be present at the same, in the experience of the believer, we must not forget that holiness belongs to all the dispensations. These people, like Enoch, Moses, and David, were men of pure hearts and clean hands. No, no, they were not seeking sanctification, they already possessed it. But there was a plane of experience, up to which they were soon to be lifted; and a work was to be committed to them—the grandest work mortal man can perform for his fellows, of which they seem not to have had the slightest conception.

So day after day, they gathered together, prayed doubtless, comforted one another, elected an apostle to take the place of Judas, and seemed as if determined to believe and wait all their days. But on the tenth day—the time appointed by their Father, as they were with one accord in one place, suddenly there was "a sound as of a mighty rushing wind," (it was not a mighty rushing wind, but the sound as of "a mighty rushing wind,) and the Holy Ghost fell upon them, and entered into them, and over each apostle's head there was the appearance of a fiery, forked tongue. Immediately, Peter sprang to his feet, and filled with the Holy Ghost, preached the first Gospel sermon, under the new dispensation. With the clear understanding of the nature of Messiah's kingdom, which had now come to him, he proceeded to show how all the prophecies in regard of Messiah, were fulfilled in Jesus of Nazareth. With holy boldness, he charged his murder home upon the unbelieving Jews, and bore joyful testimony of his own personal salvation. Each other apostle and disciple, with a heart made glad by the presence of the indwelling Comforter, also commenced to witness for Jesus. Filled with the Spirit, they were doubtless intensely excited; and the news of what was going on spread abroad, and the people came from all quarters. No wonder some scoffers said they were drunken. They were, indeed, intoxicated, but it was with "the new wine of the kingdom" of God.

The old notions of a temporal kingdom and of temporal power were gone, and they realized the truth of what the Lord had told them—"My kingdom is not of this world." No more did they wish a seat on his right or left hand, to rule men; but now the Spirit of Christ made them realize that the highest place is, to minister unto others.

They suddenly found that "after the Holy Ghost had come upon them," they had received "power," and were glad to "witness" to Jesus as the Messiah, and as their Saviour from all sin and unrighteousness. Righteousness, peace and joy filled their souls, and they longed to tell of this salvation.

Then, too, there was a strange supernatural power; the power of the Holy Ghost had taken possession of them. He looked out through their eyes, was heard in the tones of their voices, quickened their intellect, filled them with boldness, made their faces to shine with a new light, which caused a conviction of the truth of their testimony to fasten upon those whom they addressed. No wonder that in Jerusalem that day, three thousand Jews were satisfied that Jesus was indeed the Messiah, and received him.

With these were other supernatural signs and wonders. The Motley gathering of Jews from all quarters, Medes, Parthians, Elamites, &c., heard Peter and the apostles speak in their own tongues. And so these pious, holy Jews, the apostles and other believers, were that day lifted up into the higher plane of Christian experience, and become "sons of God."

Was not that Jerusalem meeting a strange meeting? Reader, thou who hast been born of the Spirit, and were constituted a witness for Jesus, hast thou continued to obey the impulse, which came upon thee, when first thou did'st receive the witness of the Spirit to thine adoption? Art thou faithful to that holy impulse,

To "tell to sinners round,  
What a dear Saviour thou had'st found?"  
Alas, we fear many have grieved the Spirit, in failing to witnessing for Jesus.

If each man, woman, and child in the Southern Methodist Church should give ten cents to wipe out the old missionary debt, the result would be the enlargement rather than the diminution of their regular contributions. A good thing done prepares the way for a better.—  
Nashville Christian Advocate

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## Peninsula Methodist,

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

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Six Months, " " 60 " "  
One Year, " " \$1.00  
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Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the Proprietor, J. Miller Thomas, Wilmington, Del. Those designed for any particular number must be in hand the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

### Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

### A Move in the Right Direction.

The Local preachers, Class-leaders, and Sunday School superintendents on Dover District, are reporting their work to their Quarterly Conferences as the Discipline directs, and many of the Committees present their reports in writing. The best Committee report presented to the Frederica Quarterly Conference was that from the ladies, on parsonage and parsonage furniture. These Committees and office-bearers are the pastor's assistants, and his power for effective work in all departments is largely increased by the fidelity with which they discharge their duties. Regular reports of work for the quarter will tend to stimulate to activity.

We are sorry to report the loss by fire of our church at Red Lion, Del., last Sunday evening. It had been but recently repaired and reopened for Divine worship. We understand it was partially insured.

### Our Part of the Million.

Rev. G. W. Burke, whom Chaplain McCabe has appointed his assistant Secretary for Dover District, in pursuance of his plan to have such an assistant on every District throughout the Conference makes a strong appeal in our present issue.

In order to complete success in raising our portion as a Conference, of the Million Dollar Collection, it is important to compare our doings of last year with what must be done this year. We are credited by the Missionary treasurer, with \$17,339, which is \$292 more than the returns in the Minutes. The apportionments to be raised the current year are in advance of the collections of last year as follows: Wilmington District, \$914; Easton, \$1097; Dover, \$1419; Salisbury, \$108; total \$3538. On Wilmington and Salisbury Districts this advance is small, but on Easton it is over thirty per cent., and on Dover nearly fifty-five per cent. Obviously these two Districts will have to stretch their traces if this load is to be drawn. The 7143 members of Easton District will have to average 63 cts., and the 9058 of Dover 50 cts. This certainly is not a high average for a year's contribution to the great cause of Missions, home and foreign. Most probable there are few, if any of our charges, in which this average cannot be made up without burdening any one member, however poor. But it can only be done by the strong bearing the burdens of the weak, by those who

are able to give \$1, or \$5, or \$10, or larger amounts, contributing such sums as will make up any deficiencies. The need is pressing; instead of One Million, many millions could be wisely and profitably used in distributing to destitute millions the bread of life; the Master's mandate bids his followers "go into all the world, and preach my Gospel to every creature." Surely every one who loves his Saviour, who loves his brother redeemed by the same precious blood, will gladly obey this high command.

But the success, at which we shall all rejoice, means work by every pastor and every Sunday School Superintendent, and a good deal of it. In many cases, the apportionment can only be raised by frequent and small gatherings; the way in which Mr. Wesley collected the most of the money, with which he built his chapels. We are confident that even Dover's advance can be raised, if our brethren determine to do what they can. Will it not encourage others to have a report of success, in the PENINSULA METHODIST, as each charge shall reach such good tidings from any part of our work. Brother Burke will no doubt assist any brother who desires him to do so, in spreading missionary intelligence among the people. It will be well to take advantage of every fair Sunday, so as not to fail to reach our largest congregations.

### Beyond Expression.

In the *Public Ledger*, Phila., Dec 13, is announced the death of Mrs. Warburton, wife of the proprietor of the *Evening Telegraph* of that city. The following editorial note impresses us as peculiarly just in its appreciative tenderness:

"Mr. Charles E. Warburton, whose household has been twice visited within a brief period by the severest affliction, by death, has the most earnest sympathy of all his brethren of the newspaper press. The death of his cherished son was a severe loss; the death of his wife, a bereavement beyond expression."

"A bereavement beyond expression!" How universal the echo of these descriptive words, wherever they come to hearts that have ever known the joys of truly wedded love, where two souls are really one in all that constitutes the experience of life, the counterparts of each other, the complements each to the other! When the keen blades sever this bond and separates such souls, to the survivor, it is indeed, a bereavement beyond expression."

We trust our readers, who found our columns last week so attractive, by reason of interesting items communicated by so many sprightly and observant correspondents, will be thoroughly convinced how much an editor may be aided by sympathizing friends, and under such salutary convictions, shall not our correspondents be largely multiplied? Come brethren beloved, and sisters too, do your duty, and write for the PENINSULA METHODIST, giving us items of interest in your respective neighborhoods, as well as your freshest and brightest thoughts. Let our thousands of readers know what the Lord is doing throughout our favored territory for the progress of his cause.

### A Perennial Memento.

Many flowers, though beautiful and fragrant, bloom but once, and when the season is past, whatever other attraction or service the plant may present, there is no more flowering till the year has sped its flight. It is thus with many of the souvenirs with which, on birthdays or in holiday seasons, our feelings of friendship and love are made manifest in appropriate emblems. The gift, however valuable and however permanently serviceable, is complete at the time, and though it may be often renewed in pleasing memory, the joy of the giving and receiving comes not again till the year goes by.

Whoever may select for their Christmas or birthday gift, some choice periodical, whose weekly or monthly issues as often renew the expression of loving affection on the part of the donor, may thus provide a perennial memento, the fragrance and beauty of whose flowering, like that of frequent blooming plants, offer their charms in pleasing repetition all the year. Shall not the number of those who make presents of a year's subscription to the PENINSULA METHODIST, to acquaintances and friends who otherwise would have no such paper, be largely increased this season? Send us the name and address with the subscription price, and its reception from week to week, will prove a glad surprise, and may be a blessing beyond price to the objects of your loving remembrance.

A HINT TO HASTY SCRIBBLERS AND CARELESS WRITERS.—Typos, whose work as to value and accuracy depends so much on easily legible penmanship, will appreciate a close following of the Bishop's example.

The letter we print from the pen of Bishop Taylor, will greatly please and instruct his many warm friends in the old Baltimore Conference. Printers, we imagine, are glad to get such "copy." Every t is crossed, every i dotted, every punctuation point is properly made, every printer's mark is indicated accurately and carefully; no "doctoring" or "editing" of such an communication is needed. What is worth doing is worth doing well—a thing Bishop Taylor thoroughly appreciates and practices in writing for the press and in establishing his missions. Incomprehensible chiroraphy does not come from Africa, but from that part of the United States which is contiguous to the 39th parallel of north latitude and the 76th of longitude.—*Baltimore Methodist*.

### Appoquinnimink.

SLIGHTLY HISTORICAL.

It may be of interest to some of our readers to have a few words explanatory of our title. The earliest trace we find of this name is in the Council book of the Maryland Colony, referred to by Mr. George Johnston in his History of Cecil County, Maryland. It is here recorded that a treaty of peace and amity was concluded between the Governor and Council of Maryland and the Passayonke Indians, at Appoquinnimink, Sept. 19, 1661. Ten years later, it is mentioned as one of the boundaries of St. Augustine Manor; and is applied to a river that runs across the lower part of New Castle County, dividing St. Georges from Appoquinnimink hundred, or township, and empties into the Delaware Bay, some eight or ten miles above Bombay Hook. Its headwaters, and those of the Bohemia whose outflow is through the Elk into the Chesapeake, approach very near to each other, near the watershed between the two bays. Into this part of Delaware, Methodism was introduced, according to Ledman, in 1778, by a Mr. Turner, a local preacher from New Jersey. Among the fruits of his ministry, was the conversion of Lewis Alfree, who, "from a great sinner came out a useful Methodist preacher." From the meetings held in Mr. Alfree's house where was preaching, and a Society formed, Methodism spread to Thoroughfare Neck, Duck Creek cross roads (now Smyrna) and Union. Mr. Alfree was very intimate with Francis Asbury, and was very successful in establishing societies in this region. A beginning was made at Duck Creek cross roads in 1779, in the house of Mr. James Stephenson, and in December of the following year, Mr. Asbury preached there for the first time to about three hundred people. Some time after this, Joseph Wyatt, who joined the Methodists in 1778, and soon after began to preach, moved into the village and opened his house for preaching. Here he carried on shoemaking,

but also did considerable itinerating; and in 1781 his name appears in the Conference Minutes. Of him, Rev. Thomas Ware says, "in talent, he was little inferior to any among us; and in purity, perhaps to none. His sermons were short, but composed of the best materials, and delivered in the most pleasing manner." Late in life he was Chaplain to the Maryland Legislature. In 1784, Dr. Coke and Mr. Whatcoat passing through this place en route to Barrett's Chapel, were entertained by Mr. Thomas Cole, "a prominent member of the Duck Creek Society." Two years later, 1786, their first house of worship was built, a structure "thirty feet square, and costing about one thousand dollars, and named after Bishop Asbury, who alludes to it as "a comfortable house." Lednum says the lot on which this church was erected, was the gift of Allen McLane, Esq., who subsequently moved to Wilmington. He and his wife were Methodists, and had their children baptised by Bishop Asbury. One of these was the Hon. Lewis McLane, a member of President Jackson's Cabinet, and afterwards Minister to England. Allen McLane and other members of his family, lie buried in the rear of Asbury M. E. Church, Wilmington. The second Smyrna Church was built in 1845. This has been enlarged and improved, since then. In June, 1800, the Philadelphia Conference held a session in the Smyrna Church, Bishops Asbury and Whatcoat presiding, and Dr. Wm. Penn Chandler, Secretary. Three years later, another session was held there; in 1820, the Conference again convened there, Bishop Enoch George, presiding, and again in 1827, when Bishops George and Hedding presided.

### Death of Senator Logan.

Another one of the distinguished citizens of the Republic has passed forever from the scenes of earthly activity, ere the year had reached its close. Hon. John Alexander Logan, United States Senator from Illinois, died Sunday afternoon last, after a brief illness of rheumatic fever, in the sixty-first year of his age. The suddenness of this unlooked for event, has made a profound impression throughout the country, where his name was so universally familiar.

He was born near Murphysboro, Ill., Feb. 9, 1826. His father Dr. John Logan, was a native of Ireland, and his mother, of Tennessee. Educational facilities were meagre in that locality at that time; yet from his father and other private teachers, young Logan received pretty fair instruction, completing his education in Shiloh College. In his twentieth year he enlisted in the army, for the war with Mexico, receiving a commission as Lieutenant. At the close of the war, he studied law with his uncle Alexander M. Jenkins, at one time Lieutenant Governor of Illinois, and in 1849, he was elected clerk of his native county. After a few years in law practice, he turned his attention to politics; in 1853, he was elected to the Legislature; in '56 he was a Presidential elector on the Buchanan ticket, and in '58 he became a member of Congress, at the same time with Roscoe Conklyn. In 1860 he took the stump for Stephen A. Douglas, but when Mr. Lincoln was elected, Mr. Logan defended his right to a peaceful inauguration. When the conflict was precipitated by the attack upon Fort Sumter, although re-elected to Congress, he left the Capitol for the army, and entered the ranks of a regiment from his native state. In many of the most important engagements he bore a conspicuous part, displaying great bravery and indomitable perseverance. At Fort Donelson, he was severely wounded in the left arm. For his conduct at the battle of Pittsburg Landing, he was promoted to the rank of Major General of Volunteers, in Nov. 1862. He was with Sherman in the capture of Atlanta; and afterwards took an active

part in the final campaign for the capture of General Johnston. In 1866 he was again elected to Congress, and in 1871, he was promoted to the Senate. In 1884, he was candidate for the Vice-Presidency, on the Republican ticket with James G. Blaine. After the defeat of this ticket, he was re-elected to the U. S. Senate. About a year ago, Gen. Logan published a graphic history of the war of the rebellion, entitled "The Great Conspiracy," which has had a large sale.

In 1855 Mr. Logan married Miss Mary S. Cunningham, who has proved a devoted wife and a wise counsellor. Their surviving children are a son, Manning Logan, and a daughter the wife of W. F. Tucker a paymaster in the army.

Rev. Dr. Newman says the General joined the Methodist Episcopal Church some time since, under the influence of his wife, and was a firm believer in Christian doctrine. The Holy Communion was administered to him for the first time, by Dr. Newman about two weeks ago, General Logan kneeling on the floor in his sick chamber and devoutly joining in the service.

### Bishop Taylor's Steamer.

The *Christian Witness* of the 16th inst. reports dollar subscriptions in response to the Bishops call to the amount of nearly \$200. In view of the urgency of the case, Dr. Lowrey suggests that friends of the enterprise take as many shares at once, as they may be able and willing to pay for. He writes as follows:

It will be seen from Bishop's Taylor's letter that he wants twenty thousand dollars to buy and transport a vessel to the Upper Congo, that he may navigate the tributaries of that great river, and plant Missionary stations from the coast to the centre of Africa. He proposes that twenty thousand consecrated persons give one dollar each, to raise the amount. The sum is so large, and the haste so imperative, and the receiving and receipting for so many one dollars so burdensome, that I want to suggest that our brethren take as many shares at once as possible. One lady takes one thousand shares already; others take from one, to five hundred shares.

The vessel must stand at the mouth of the Congo, with the prow pointing inland, by the first of May next, and I believe it will be done, according to the foreknowledge and predestination of God.

Mrs. Rebecca Pettis inclosing a subscription to the steamboat, says: "God bless that noble man and his equally noble, sacrificing companions in labor to carry the Gospel to Africa. My heart is deeply interested in the Self-supporting Mission work, especially in Africa."

The *Baltimore Methodist* and the *Pittsburg Christian Advocate*, as well as our own paper, offer to report contributions to this fund.

### Our Home Missionary.

Most heartily do we commend to the favorable attention of all our readers, the earnest appeal of our self-sacrificing, laborious and devoted brother, Rev. A. D. Davis, Conference Missionary. Like the heroic and apostolic Bishop Taylor, he relinquishes the comforts and joys of his family and home, for the furtherance of the gospel. It ought to be known, that he has not spent two weeks with his family, now located in Georgetown, Del., since he went to his present post of duty. He goes from house to house, as Methodists pioneers used to do, roughing it as they did, working hard for everything he gains for the cause. He is encouraged, by having good congregations and growing Sabbath Schools. The outlook is most promising, but he must have help. Let the dollars be forth-coming, and let our dear brother be relieved of the financial burden, he has assumed for the sake of the Church we all love so much. Send help direct to him, or through the PENINSULA METHODIST.

Conference News.

The new M. E. church at Cokesbury, on Galestown charge, will be dedicated on Sunday, January 2d. All of the former pastors are invited to attend.

DEAR BRO.—Having received additional help from the friends herein named, we wish to thank them for their generosity:—Rev. B. C. Conner, pastor Ridge Avenue M. E. church, Harrisburg, Pa., \$5.00; M. E. church Centerville, Md., congregation, \$16.50, Sunday-school, \$8.20; Messrs. Perkinpine and Higgins, Sunday-school supplies and church envelopes, \$11.25; Sunday-school Union of the Methodist Episcopal Church, Sunday-school books, \$30.00.

W. B. WALTON. Salisbury, Dec. 13th, 1886.

The Basket Entertainment for the benefit of Wesley M. E. Church, will be held Thursday, Jan. 6th, 1887, at Weccacoe Hall, Jackson St., between Front and Second Sts.

MT. SALEM, DEL., R. C. Jones, pastor.—By a unanimous vote, the Quarterly Conference of this charge, at its fourth meeting, adopted a series of resolutions highly appreciative of the labors and success of their pastor during the year just closing, declaring it to be their unanimous desire, that he be returned to the charge for the third year, and providing that the resolutions be filed, and copies, under the seal of the corporation, be placed in the hands of the Presiding Elder and the pastor.

Among the items noted are, the payment of one half the Church debt, the greatly improved spiritual and financial condition of the Church, and the addition of seventy to the membership.

NORTH EAST, MD., T. S. Williams, pastor.—Sabbath, the 19th inst., Rev. W. K. Galoway supplied the pulpit. Christmas Day was ushered in with an early prayer meeting, at which a few devout ones attended, and found it good to be there. In the evening, a very interesting entertainment was given in the Hall by the Sabbath School, consisting of recitations, addresses, tableaux, a broom drill, and the building of a monument, in illustration of building Christian character; the whole interspersed with vocal and instrumental music. Receipts were sufficient to defray all expenses, including "buckets" of confectionery to the children, and nearly thirty dollars besides for the benefit of the School. As usual quite a number of presents were distributed.

Last Sabbath morning, appropriate addresses were made in recognition of the anniversary of the nativity, by the Rev. J. L. Howard, the pastor, and the editor of the PENINSULA METHODIST. Mr. Howard is a student in the Centenary Collegiate Institute, in Hackettstown, N. J., and is a candidate for the ministry. While here he is the guest of Mr. F. A. Foster.

The reviews of the Sunday-school lessons for the past quarter in St. Paul's M. E. church, were conducted in a novel style, and were most entertaining and instructive. Six, among the best informed of the teachers and scholars were appointed by the superintendent, to write essays of not more than ten minutes in length, on the principal divisions. These were read, and with the music between gave a most delightful service. The school is in a flourishing condition; over four hundred present last Sunday. The new room is expected to be ready about the last of January.

Kingswood Sunday-school, on Monday evening, gave a Christmas anniversary programme. The house was crowded. Many of the scholars received presents for faithful attendance; all received a box of candy. The superintendent, G. W. Todd, and Rev. W. L. White were also kindly remembered. In loving remembrance of Hattie Georgine, the superintendent, G. W. Todd, gave to the superintendent, G. W. Todd, a little each teacher and officer, a little book of poems and scriptural texts called, "Heavenward."

St. Paul's pastor, W. L. S. Murray, and family were kindly remembered by their friends, and among many tokens of kind regards, was a handsome oil painting by one of Wilmington's best artists, C. S. Hammitt, presented by Joseph Pyle.

The pastor of the M. E. church, Kent Island, Md., and his family have been the recipients of many presents during the holidays. Owing to the deep snow drifts, no service of any kind has been held in the churches of Kent Island, for nearly three weeks.

Rev. W. T. Vallant writes: We were the recipients of a bountiful donation from the members and friends of the Stockton M. E. church, the 23d inst.

ANOTHER PREACHER CALLED.—One of our lay brothers recently wrote a letter to one of the Presiding Elders, inquiring about the points of a certain preacher, whom Blank charge thinks of calling, for next year. The name of the preacher was deeply engraved on the mind of the lay brother; so deeply indeed, that he addressed the letter of inquiry, not to the Presiding Elder, but to the preacher himself. The witty brother replied as follows:

"My dear brother Blank; yours to my Presiding Elder, has just reached me; and in reply, I will say, that if I don't go to your church next spring, it will be because I don't suit you.

Yours truly, X.

New Church Work.

MR. EDITOR:—I read the article of the 1st inst., in the TIMES on "New Church Work," with much interest. It carried me back to the time, eighteen years ago, when I organized the first M. E. Sunday-school ever started at Clayton. It was in what is now the "Gentleman's Waiting Room," and from that day until this I have never lost sight of our cause at Clayton. I frequently pass by the place and always notice with sorrow the signs of Delaware's disgrace, in the presence of rum shops and beer saloons. My soul cries out, "How long; O, Lord, how long!" shall these cess-pools of infamy be permitted to curse my adopted State. Now I have a plan to offer, looking to redemption and salvation for Clayton. It is to make a new circuit, to be composed of Kenton, Blackistons, Central and Clayton. The preaching to be as follows: First Sunday, Kenton, 10 A. M.; Blackistons, 3 P. M., and Kenton again at 7 P. M. Second Sunday, Kenton, 10 A. M., Central, 3 P. M., and Clayton, 7 P. M. Clayton to have class-meeting at 10 A. M., Sunday-school at 2.30 P. M., and the local preachers to preach alternate Sundays at 7 P. M., this plan to continue a few years until the societies of the new circuit grow strong enough, then make Clayton a separate charge. A second part of our plan is about as suggested in the article already referred to, namely: Friendship, Servensons and Bethel, with a chapel at Moorton, to be used as a Sunday-school and to hold the ground for future development. A third part of the plan is to sell the Smyrna circuit parsonage and divide the money and build parsonages at Kenton and Moorton. A fourth part of the plan is to shut old Union up and build over toward Odessa, if a church is needed, and supply it from Townsend.—Smyrna Times.

ONWARD.

Letter from Blackbird, Del.

DEAR BRO. THOMAS.—Your editorial of last week, in which you take so favorable notice of Appoquinimink charge, has been read by us with much pleasure. We love to read in your columns, how the good work goes on, in other charges, and presuming it may be equally interesting to others, to read of our work, we are ready to send items of information, whenever we have any good news to send.

It is well known, at least to its former pastors, that the village of Blackbird, in which our parsonage is located, has not had either a house of worship or a Sabbath-school within its limits. Even the day-school for this district, was held in an old building, a half-mile away. But about the time of our moving here last spring, that old building was abandoned for a new one, in the village, neat and of good size. It was then decided to open a Sabbath-school; and Miss Lottie T. Robinson, of Wilmington, our school teacher, was elected superintendent. This good sister, who hardly recognizes the word fail, much less the fact, has, with the aid of her faithful co-workers, succeeded far beyond all expectations. Thursday evening, Dec. 23d, a Sabbath-school entertainment was given, the first of the kind ever held in Blackbird. The house was crowded; the recitations, speeches, dialogues, and tableaux were of the finest selections, and well suited to the nearing Christmas time. The music, equally appropriate, was well rendered; Miss Dollie Coleman and Mrs. Fannie Buckston presiding at the organ. The school has succeeded well financially; its collections more than meeting its current expenses; while an organ has been bought and paid for, one that, in size, power and capacity, will compare favorably with those commonly used in large country churches. Greater and more glorious results, we confidently anticipate.

G. S. C. Dec. 27th, 1886.

Letter from Rev. A. D. Davls.

DEAR BRO. THOMAS.—I wish to unite with Bro. Quigg, in his earnest appeal for Church Extension in the Wilmington Conference, in your issue of last week, with my endorsement of every word he wrote. Let us raise the \$3,000, and secure the \$2,500, to be used within the bounds of our own Conference. Although a missionary myself, with but little remuneration for services given, and with but one little church with five members at the beginning, I pledged \$10. With my experience in this work, and seeing the needs in the case as no other one can, owing to the position I occupy, I propose to make it \$20, on the weakest charge in the Conference. Brethren of Salisbury District, and of the Conference, let us raise the \$3,000, even if we have to make unusual sacrifices to do it. We must build at least six churches along the line of the New York, Philadelphia and Norfolk Railroad, next year. It won't do to wait, or the opportunity will be gone. I want to assure doubting brethren, that there is no doubt about this territory. It is a field ripe for the harvest, and can and must be occupied, before it is taken up by others.

While I am writing, I want to make another appeal for help. With the blessing of God, and faithful men that have stood by me in this work, I have been enabled to renovate and greatly improve old Ebenezer, and to build four nice new churches, after our Church Extension plan No. 1 Prospective.

All paid for, but the two, last built. For these, in order to save them for our church, and there being no other way without losing the opportunity, I had to personally involve myself several hundred dollars; and am now sorely pressed for money, and must have it.

Brethren, it is all right to help Bishop Taylor, (God bless him,) to help him buy a steamer, but please, for every dollar you send the Bishop, send your brother, who is doing his utmost to build up the Master's cause within the bounds of your own Conference, a dollar also. I am quite sure that if any one who may chance to read this, will realize the great need for this urgent appeal, I will speedily obtain relief from financial pressure and great anxiety of mind. My address is, Parksley, Accomac Co., Va., or you can send to Bro. Thomas of the PENINSULA METHODIST. Parksley, Va., Dec. 27th, 1886.

A New Departure in a Mite Society.

The Mite Society of Houston's M. E. church, J. M. Mitchell, pastor, has hit on a new plan of managing their affairs. They raise their funds by monthly entertainments, given in the church. We attended one of them, Saturday night, the 25th inst.; the house was packed. The admission fee being five cents, the receipts were over seven dollars. The entertainment was good—very good; consisting of music, song, declamation, and readings. Three things were accomplished, a pleasant entertainment was given, education was improved, and some money was raised,—and no harm done.

Visit to New York.

The editor of the PENINSULA METHODIST will see by this, that the writer takes it for granted, that a place will be found in the columns of his paper, for this communication; nor will his readers object as this is the season for varieties and congratulations. Compliments in writing between absent friends, or personal intercourse with kindred wherever practicable, become the order of the day. My visit to New York was of this latter character and paternal. Procuring an excursion ticket in Wilmington, I left on the morning of the 23d inst., at 8.30, and reached the great Commercial Metropolis, and was at the home of my oldest son by 4 p. m. As my ticket allowed me the privilege "to stop off," in Philadelphia, I had several hours at my command, which I utilized as taste and convenience directed. I met Bro. H. F. Gilroy on the street, and the pleasure of the interview was mutual. We were former comrades in the old Philadelphia Conference. A quarter of a century ago, he was in precarious health, but at this time he looks vigorous, and with little change in his appearance, and yet he is on the supernumerary list. We passed some minutes in talking of the past and the present, and separated with a pleasant "good-bye." At the Methodist Book Store, 1018 Arch St., I saw Bro. Heacock, who is one of the older itinerants, he looks well, and is still in the effective work. Bro. W. L. Gray was at his post in the Tract department of the house, with little change from his early manhood; we had a pleasant greeting. There I also met with Presiding Elder Swindells, who is in the vigor of youthful manhood. I gave him license to exhort, in Norristown, in 1862; he was a member of Oak Street church,

where I was pastor. Bro. Gordan was contemporary with him, to whom also, I gave exhorter's license; the following year they entered together, the Philadelphia Conference. And I learned from Bro. Swindells, that three other brethren had gone out as Methodist preachers from Norristown, and all from Oak Street church. It is also worthy of note that Bro. Swindells' father was a local preacher, and so was his grandfather, in the Wesleyan connection in England, and Robert Swindells, a cousin of his father's, was the first Methodist preacher, that proclaimed the gospel in Ireland. Bro. Swindells also has a brother in the ministry of the Philadelphia Conference. And as a little private coincidence, the writer has a watch, that belonged to his grandfather; so has Bro. Swindells an "heirloom" of the Swindells' family, and I believe originally the property of his grandfather, in the shape of a pocket time piece.

At the Book Store of Perkinpine & Higgins, I met with Bro. Stubbs, formerly of the Wilmington Conference, and the greetings tendered us were pleasant. I called at the office of the Philadelphia Methodist, and the absence of the editor, Dr. McCullough, denied me the pleasure of shaking his friendly hand, and exchanging the compliments of the season. The editor of the PENINSULA METHODIST knows full well how to appreciate these things, and will see how I have connected the two grounds of the respective Conferences, and established the historic sympathy of the two bodies represented by the living standard-bearers in the army of Prince Immanuel. Further particulars of my visit will be given in another letter.

HELPER.

Corrections.

In the allusion to a change in the program for Sabbath evening service, with which our Appoquinimink letter closed last week, the last word should have been hearers instead of "heavens." We had no thought of intimating that either Brother Quigg, or any of our indulgent hearers had any disposition to bind our wings, or refuse us permission to soar at will even "among the heavens."

Bro. Conaway writes us that it was Mr. Joseph Anderson who, with brother Deakye "gave practical proof of their interest in the gospel, by looking after the comfort and welfare of their pastor." Mr. Chambers, Brother Conaway's nephew, was visiting his uncle at the time, his name was given by mistake for Mr. Anderson's.

AN EDITOR IN LUCK.—Bro. Cornelius, of the Baltimore Methodist, had the pleasure of friendly remembrance during Christmas. Hear his jubilate:

"Occasionally an editor might hope to see and taste such a thing as an orange—after his subscribers had all paid up; but to have poured into his basket, before his eyes, six dozen selects, which were only a few days before picked from a choice Florida grove, is to experience a sensation which can be better imagined than described. For such a Christmas treat, we have heartily to thank our old and kind friends. Mr. and Mrs. Rev. Samuel Cummings, of Silver Springs Park, Florida."

Dorothy Delafield by Mary Harriott Norris; 430 pages, price \$1.50: Phillips & Hunt, N. Y.—J. Miller Thomas, Wilmington, Del. An interesting story, with striking transitions; the leading purpose being to show how women may best maintain their independence, in the severe competitions of life, and accomplish a destiny worthy of their nature.

Lord Lawrence says: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has

The American Board of Missions has offered Bishop William Taylor a steamer to aid in his African work. It is called most appropriately the "John Brown." The Bishop says, if he can utilize it for coast work, he will soon "have the John Brown marching along to the tune of our great redemption song."

Extract from a letter from Mrs Park-er, India, with reference to one of our girls in the school—Moradabad: "We are constantly keeping before the minds of these girls that they are being educated with special reference to working for others when they shall become fitted for work. And in all our prayer-meetings the girls pray for a preparation for work. And in class-meetings they speak of their hopes and desires with regard to this."

ITEMS.

Little Charlie: "Papa, will you buy me a drum?" Fond Father: "Ah, but, my boy, you will disturb me very much, if I do." Charlie: "Oh, no, papa, I won't drum except when you're asleep."

The Earl of Carnarvon, at a banquet, in proposing the health of the clergy, said that "in these days, clergymen were expected to have the wisdom and learning of Jeremy Taylor." His lordship was next day reported to have said: "In these days, clergymen were expected to have the wisdom and learning of a journeyman tailor."—Ex.

"Mr. Jones," said little Johnny to the gentleman, who was making an afternoon call, "can whisky talk?"

"No, my child; how ever can you ask such a question?"

"Oh, nothing! Only ma said whisky was beginning to tell on you." Two boys of four and six, were overheard talking together during a very heavy thunder shower. "Aren't you afraid?" said the younger. "Oh, no, it's jolly." "The lightning does kill folks sometimes," continued the little one, "Yes, but God steers the lightning, you know."

Marriages.

SHORT—WALSTON.—At Galestown, Md. on Nov. 3d, 1886, by Rev. Wm. M. Green, Joseph E. Short and Annie L. Walston.

MURPHY—BRADLEY.—On Nov. 16th, 1886, at Galestown, Md., by Rev. Wm. M. Green, Wm. A. Murphy and Julia A. Bradley.

WILLING—CALOWAY.—On Nov. 16th, 1886, at Galestown, Md., by Rev. Wm. M. Green, Josiah E. Willing and Georgiana Caloway.

YORK—DARE.—On Dec 3d, 1886, at the Christiana M. E. Parsonage, by Rev. Joseph Dare, Harry C. York and Mary H. Dare, daughter of the officiating clergyman.

HOXTER—KERSEY.—At Kingsley M. E. church, Kent Island, Md., Dec. 15th, 1886, by Rev. J. E. Kidney, W. H. C. Hoxter and Debbie Kersey, all of Kent Island.

SMITH—EARECKSON.—At the residence of the bride's parents, Batt's Neck, Kent Island, Dec. 16th, 1886, by Rev. J. E. Kidney, Samuel E. Smith, of Pa., and Maggie R. Eareckson.

DAVIS—WOODALL.—At Leipsic, Del., Dec. 19th, 1886, by Rev. D. F. McFaul, Isaac F. Davis and Sallie A. Woodall.

SEMERTEN—SWARDS.—At the M. E. church, Leipsic, Del., Dec. 20th, 1886, by Rev. D. F. McFaul, James T. Semerten and Bella A. Swards, of Philadelphia.

CULVER—ELLIS.—On Dec. 20th, 1886, by Rev. C. S. Baker, Chas. B. Culver and Louisa J. Ellis.

GRAY—KNIGHTON.—At the Galena M. E. church, on the evening of Dec. 21st, 1886, by the Rev. T. L. Tomkinson, Howard C. Gray and Maggie L. Knighton, both of Galena, Kent Co., Md.

PARKER—GORDY.—On Dec. 22d, 1886, by Rev. C. S. Baker, Elisha H. Parker and Margaret W. Gordy.

HAMILTON—DEFORD.—At the Galena M. E. Parsonage, Dec. 22, 1886, by the Rev. T. L. Tomkinson, John C. Hamilton and Annie V. DeFord, both of Kent Co., Md.

PENNOCK—LITTLE.—On Dec. 23, 1886, at the Christiana M. E. Parsonage, by Rev. Joseph Dare, Alpheus Pennock and Maggie J. Little, both of Mill Creek Hundred, New Castle Co., Del.

HENDERSON—GORDY.—At Mt. Pleasant M. E. church, Delmar circuit, Dec. 23d, 1886, by Rev. C. S. Baker, Isaac J. Henderson and Martha E. Gordy.

ADKINS—HASTINGS.—At Mile's M. E. church, Quantico circuit, Dec. 23d, 1886, by Rev. C. S. Baker, Elijah S. Adkins and Matilda Hastings.

MELSON—CARMINE.—At Delmar M. E. church, Dec. 23d, 1886, by Rev. C. S. Baker, Ulysses G. Melson and Eliza H. Carmine.

LAUGHLIN—JOHNSON.—On Dec. 25, 1886, at the M. E. Parsonage, Bridgeville, Del., by Rev. I. D. Johnson brother of the bride, B. K. Laughlin and Mary R. Johnson, both of Philadelphia, Pa.

SHAKESPEARE—PORTER.—At Red Lion, on the 26th 1886, by the Rev. W. A. Wise, Harry R. Shakespeare and Sue R. Porter both of New Castle Co.

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Youth's Department.

A Little Gentleman.

Bang went the door with a crash that set nervous people a-shiver, and made mamma put her hand to her aching head with a sigh.

But suddenly he paused, and stood quite still at the bottom. Of what was he thinking? Only a little talk that he had had with Uncle Fred the other day.

Uncle Fred was mamma's lame brother, so lame that he could do little else than sit in his chair from morning till night, reading or writing.

Harry could not do a great deal himself, but he at least always helped other people to do what was right.

Harry had been reading some story of a great military chief and hero, and was very full of it.

"Oh, Uncle Fred, I wish one could be a hero in these days! I would so like to be able to do something great and wonderful!"

The boy's cheeks flushed at the thought.

"Do you know, Harry, there is something a boy can be and do daily, that is quite as hard as to be a hero on just one occasion—that is, to be a gentleman. Think what the word means. It is composed of two parts—gentle and man.

So that was what came into Harry's mind as he stood so still at the foot of stairs. Certainly it had not been very gentlemanly or considerate to bang the door after him like that, when he knew mamma disliked it so much, and it made her head ache.

"I'll go back, and tell her I'm sorry," he said to himself; and then came second thoughts, "Oh, bother!" it's a nuisance to go up stairs again. I'll let it go now, and try not to do so after this."

But Harry knew that in this case "second thoughts" were not best, and the surest way to make himself remember was to go and apologize.

"Mamma, I'm very sorry I slammed the door just now. I will try and be more careful the next time," he said as he went back to her.

Mamma looked up, surprised, but not a little pleased.

"That is my little gentleman!" she exclaimed, as he shut the door quietly, and to Harry it seemed quite a curious coincidence that she should use these words.

This was no easy task he had set himself, and he often thought of Uncle Fred's remark, that it was harder to be trying for a lesser thing all the while, perhaps, than to do something great only once.

Then again, he would forget all about his resolve, and be not a whit more gentle or considerate than the average. But still he did try, and if once in a while he forgot altogether, his memory

soon woke again; so gradually, those about him, if not he himself, could see the progress.

He got into a street-car one day, with rather a heavy bundle that mamma wanted him to bring home, and being a little tired, was glad to find one seat still unoccupied.

Presently, a stout woman got in, and Harry began to feel uneasy. It did not seem very polite to let a lady stand. He looked along the line, but nobody moved, so he got up and offered her his seat, which she dropped into without so much as a "Thank you."

That was not very satisfactory, and she could not be much of a lady, Harry thought; but, after all, one must not do courteous actions just to be thanked. He had done his part, and need not concern himself with hers. And then he got a seat again.

Another lady entered, and still, among all the men sitting there, Harry seemed the only gentleman. He rose once more.

"Thank you, my dear, said the sweet-faced lady; "but perhaps you are tired, and have quite a large parcel."

"I had rather you took the seat, indeed, ma'am. Boys are not often very tired, and I should not feel comfortable to sit while you were standing."

"I will take it then, my little gentleman, and you can rest your parcel on my lap. You may be sure you will never be loser, either in this world or the next, if you are always thus considerate. Your training speaks well for your mother."

Harry, like most boys, got into fights occasionally, though in general a good-natured fellow, and a favorite with his schoolmates. He was a pretty good fighter, too, when once roused.

One day he got into a quarrel with a boy much smaller than himself, the small boy being particularly aggressive and aggravating. Matters got to a pretty bad point, when the little boy finally struck him.

Harry's blood was up in a minute, and he lifted his arm to strike back, when he suddenly realized how small was his antagonist. It was a tremendous effort, but he conquered himself, and, turning on his heel, said:

"No, I won't be so mean as to hit such a little chap as you."

"There's good stuff in that boy," said some one standing by, who had seen and understood the trouble.

Harry had been trying very hard to take the first prize at school, and as the examination drew on, was all anxiety on the subject. The much-dreaded day came at last—came and brought with it a bitter disappointment, for though Harry's record was most excellent, in some small particular one of his school-fellows had surpassed him, and carried off that for which he had striven so hard, while to his lot fell the second reward.

Tears of disappointment sprang to his eyes, and a great sob rose in his throat; but he choked it back, and after a moment's delay, went up to his successful competitor, held out his hand, and congratulated him.

Mamma, who was standing by, drew her boy into a side-room, and kissing him fondly said:

"My darling, I would rather see you make such a conquest over yourself, than take a dozen prizes. I am more proud and happy in my boy, than ever I should have been had he gained that for which he has so faithfully striven. Go on, little son, in the path in which you are trying to walk, and let your motto be: 'Love of the right, for His sake who was all kindness and consideration for others.'"—Leigh North, in Golden Days.

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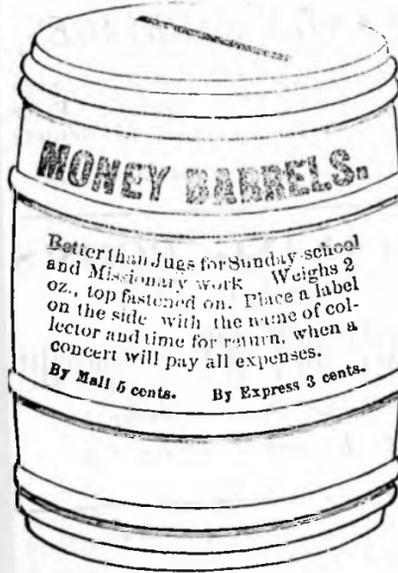


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Wilmington	7:00		2:45	5:12	6:15	
French St.						
Newbridge						6:25
Dupont	7:20		3:03	5:37	7:00	
Chad's Ford Jc	7:43		3:23	5:57		
Lenape	7:55		3:35	6:13		
West Chester Stage	8:50		4:30	6:50		
Coatesville	9:30	8:45	4:10	6:45		6:50
Waynesburg Jc	7:10	9:16	4:40	7:10		7:23
Springfield	7:27	9:34	4:05	6:34		7:40
Birdsboro	8:04	10:06	2:05	5:20		8:12
Reading P & R	8:40	10:40	2:40	6:00		8:40

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 8:05 A. M.—Accommodation for Hanover, Frederick  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and intermediate  
 stations.  
 9:10 A. M.—Pen Mar Express.  
 10:00 A. M.—Accommodation for Union Bridge,  
 Hanover, Gettysburg, and points on H. J., H. & G.  
 R. R. (through cars).  
 2:25 P. M.—Accom. for Glyndon, (Relietstown)  
 3:30 P. M.—Southern Express for points on Shen-  
 andoah Valley, Norfolk and Western, East Tennes-  
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 Bridge, Mechanictown, Blue Ridge, Hagerstown,  
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 4:35 P. M.—Express for Arlington, Mt. Hope, Pike-  
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 Falls, Finksburg, Patapsco, Westminster, Medford,  
 New Windsor, Linwood, Union Bridge and principal  
 stations west also Hanover, Gettysburg and stations  
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 8:20 P. M.—Accommodation for Glyndon.  
 8:40 P. M.—Accommodation for Union Bridge.  
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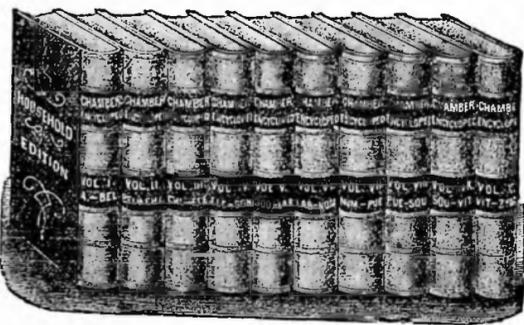
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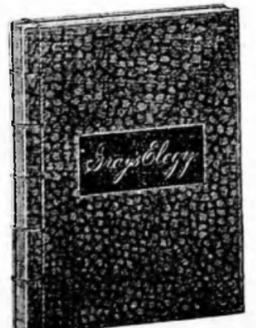
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