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ANOTHER YEAR.

FRANCES RIDLEY HAVERGAL.

Another year is dawning!
Dear Master, let it be
In working or in waiting.
Another year for Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress.
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service.
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be.
On earth, or else in heaven.
Another year for Thee!

Faith Tests.

BY REV. T. L. TOMKINSON.

When the hungry soul, burdened with sin, comes to the Divine Father and seeks forgiveness, he will not be satisfied that he has been set free from his sins, without some evidence of the fact that is satisfactory to himself. He reads the promises of pardon on the condition of "repentance and faith," and he may, and must, believe them in order to be saved; but he cannot in the very nature of things, go out and claim all the functions of the saved soul, unless there comes to him a personal answer to his prayers, that he knows means himself and no one else. But when there comes to his soul the new birth of peace, the angel song of spiritual gladness, and a strange new love for God, and a thrilling emotion burning in his soul toward all that is good and true and pure, then he knows that there has been a divine interference in his individual case. God has heard and answered his prayers, and the promised Holy Spirit has taken up his abode in his soul, and now he goes out and sings—

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men,
The signs infallible.

He is now able to be a factor of great power in the work of helping others into the light of spiritual life, and in pushing forward every part of the work of the church of Christ in the world.

This blessed work of salvation has been accomplished in him through the faith venture he made, when he cast himself upon the promises of God's word and paid the price, in giving himself to God through the merits of the Lord Jesus Christ.

But now that he is in Christ a new creature, and purposes to follow all the counsels of God faithfully, does he not possess a new power in his faith? And may he not go to his heavenly Father with his petitions and desires, and without waiting for any Divine emotion to come over him, go to his work of obedience with as much assurance as he had in the first place, after the mighty

spiritual answers had been given him? I believe he may, and when he is willing to lay his petitions on the altar, and has faith that trusts God, and goes away assured that he is heard, he has touched the true spring of spiritual influence and power. He may be a father and he has a father's deep desire that his son may be saved. He takes his petition to the Lord and believes at once that he is heard, and has the divine help in the work of his son's salvation, and he goes out in this confidence to do what he can to lead the son to Christ. I fear sometimes we are so much like Gideon, that we are not willing to move to do the will of God, even after we have promised to believe and do it, unless the dew falls on our place and upon nothing else; and not even then, but we wait until the dew falls upon all around and our fleece is dry.

Can we do anything that will so honor God and bless ourselves as to learn to take the naked promise of the word and believe it, and apply it at once? If it be to some duty, to go at once, knowing we have the help of God to do it. If it be to climb to some more blessed heights of grace, to begin to climb at once, and in this way do all the will of the Lord promptly and lovingly, because we have a faith that dares to trust and dares to do.

Our power to work the work of the Lord does not depend upon the thrill that may come upon the soul but upon confidence we have in God, and that confidence is shown to be the stronger where the act alone upon the word of Divine authority.

Every Christian may live, and should live, in the "land flowing with milk and honey, and his soul will have at times unrapturous joy in the Lord, and all this soul-gladness is in confirmation of his faith. But I am sure that we will honor God more by going to the work the Lord puts before us without waiting for the soul's transport of joy; but when we have the promise of the word and lay our petition upon the promise and then both—petition and promise—before the Lord we are armed at once, if we have a true faith, with the power of the Holy Spirit to do all the will of God. Is there not very much effeminate seeking the help of the Lord, and too little masterly, believing, confiding, acting, even, daring faith?

Woman and Her Sphere.

Rev. T. M. Griffith, of the Philadelphia Conference, believes in putting woman in responsible places in the official board as efficient workers, and in a recent sermon in his church at Media, Pa., in a sermon on the "Virgin Mary," said, among other pointed remarks:

"If a man is the crown of creation, woman is the jewel that gives that crown its value. Woman is more spiritual and refined, is nearer God, has a keener moral sense. Women are vastly in the minority in the penitentiaries, and in the majority in our churches. It is time to bring this great reserve army to the front. They have too long been remanded to silence, subjection and retirement. Let

the tongue that first told the story of the resurrection now tell the story of salvation, and the feet that then were swift to run at Christ's command now run to the ends of the earth with the Gospel message. Man usurped power over woman simply because he was the stronger, and, in the barbaric ages, ruled by brute force. Might still makes right in the seraglio of the Sultan and the wigwam of the savage; but the enlightened conscience of the nineteenth century places her by the side of man.

"In Cairo and Smyrna, the scream of a wife when beaten by her lord attracts no attention. When he is angry she trembles: he eats first like a hungry bear; she eats the leavings; he has the power and she must submit. The conquering Christ came to crush the serpents of injustice, oppression and cruelty. Many of our laws, remnants of the common laws, of old England, are a disgrace to our statute books. A wife yields her property to her husband and then comes to him like a beggar for a little spending money. In some States she has not the control of her own children. Her wages are pitifully low, and she is crowded out of the avenues of employment and pushed back from the gates of privilege. In the churches, whose charters are modeled after State laws, we have such relics of the dark ages as male members' meetings, from which the voices and votes of women are excluded. But the leaven of christianized humanity is working its way. The day that dawned with Mary shall end with that radiant product of the ages, a richly-dowered and cultured Christian woman, justly treated and crowned with her queenly rights."

Prohibition Growing.

Within five years all the New England States, with New York and several others, have adopted the policy of prohibition. It remains to-day in New Hampshire and Vermont, as in Maine, and Kansas and Iowa have adopted it. More than half of Maryland; Georgia and Tennessee have it, with many countries and towns in New Jersey, Pennsylvania, South Carolina, Alabama, Mississippi, Arkansas, Texas, Kentucky, Missouri, and in other States, including Massachusetts, Rhode Island and Connecticut; and an exciting agitation is now in progress in every State in the Union for the adoption of the same policy. A large part of Nova Scotia, New Brunswick and the western part of the dominion of Canada have prohibition by local option, while Prince Edward Island, with 100,000 people, has absolute prohibition.

In England there are two thousand parishes under prohibition, with large districts in London, Liverpool, Birmingham and the large manufacturing towns of Saltaire, in Yorkshire, and Bessbrook, in Ireland, with a district of country containing sixty-two and a half square miles in county Tyrone. Scotland, Wales and Ireland have absolute prohibition for one seventh of each week, and the question of suppressing the liquor traffic is now engrossing the thoughts of a large majority of

the people of the united kingdom more than any other question of public policy. All this, and much more, comes from the act of the Legislature of Maine in June, 1851; and yet the friends of the liquor traffic declare the Maine law to be a "failure!" Among these, I am sorry to say, are many excellent men, church members, clergymen, doctors of divinity, who inspire some of our religious papers, so called, to join in that cry, and to favor the policy of license to that dreadful traffic, which no intelligent man will deny to be "a greater mischief to society than war, pestilence and famine combined."—Gen. Neal Dow.

Bishop Lay will be present at the consecration of Bishop Paret, at the Church of the Epiphany, Washington, on the 8th of January. He will be one of the consecrators. While in Washington Bishop Lay will be the guest of Chief Justice Waite.

The Noblest Ambition.

The late Bishop Simpson, in closing his lectures at Yale, anticipating the end of all earthly service, said:

"In that great day how insignificant shall appear the offices of honors, the wealth and comfort of earthly life, compared with the crown that shall be given to those who have conquered souls for Christ! Could I live a thousand years, I would proclaim the divine message; but almost as soon as we learn how to live we must die. Had I a thousand lives, they should all be spent in the ministry of the Word. If I could, I would inspire you with the noblest ambition: I would give you strength to bear away the gates of the enemy and to overcome my Master's foes; I would commission you to win triumph after triumph; I would strengthen you so that 'one of you should chase a thousand, and two of you put ten thousand to flight.' I have not the strength; but there is One who has. He has all the power in heaven and earth, and he has promised to be with you wherever you may go. Into his hands and to his guiding Providence I commit you every one, praying 'That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.'"

Prohibition in Kansas.

From a letter in the *Evangelical Messenger*, we quote the following, in reference to Kansas: Much is said about prohibition in Kansas; it was supposed by some that the prohibition sentiment had somewhat abated. This, however, was shown to be a mistake, as Martin, who ran for Governor on the *no resubmission* platform was elected by over 40,000 majority over Glick, who advocated *resubmission* of the prohibitory amendment. Those who are opposed to the prohibition of ardent spirits are very loud and emphatic in their cry that "prohibition does not prohibit."

Why then oppose it? The facts, however, show that wherever there is a desire to have it prohibit, it does prohibit. There are places in Kansas where the lawless people have control, and there it does not prohibit. Neither do the laws against other crimes prohibit. But everywhere, among law and order-loving people, it does prohibit. One can walk the streets of towns and cities without seeing a liquor sign anywhere, and without being compelled to hold his nose on account of the obnoxious and abominable smell of the beer saloons. For the last two years the anti-prohibition sentiment was fostered and encouraged by the present Governor of the state. "Glickism" in Kansas is synonymous with free whiskey and lawlessness. This, of course, has to some extent retarded the good effects of the prohibition law, and prevented its enforcements. With Martin, who is pledged to enforce the law, at its head, the law-breakers will find that the way of transgressors is hard. Prohibition has had the effect of bringing a large number of the better class of immigrants to Kansas before the law was passed. Of course, the loafers and whiskey-lovers find no attractions in this State, as a rule. Consequently they remain east of the Missouri River. Besides, others of this class who formerly helped the rum traffic have vacated and made room for better citizens. This accounts for the increased vote for prohibition at the last election.

I have been especially delighted with the hotels of Kansas. Nowhere have I found them so homelike and agreeable. Many of them would be taken for the private residences of well-to-do citizens, if it were not for the names painted on the outside. One can go into these places without losing his self-respect. There is no smell of liquor, and loafers and whiskey sots are not found.

The people in Kansas have an excellent school system, and are laying the foundation to become one of the leading States in educational matters.

The Alliance Convention.

The regular annual convention of the State Temperance Alliance will open at Dover on Thursday next, Jan. 8th, and it is hoped that there will be a large attendance. Preparation has been made to entertain the delegates.

Mr. H. W. Morrow, the Cor. Sec'y desires us to say that he has not the addresses of the ministers and S. S. superintendents of some of the churches, also of masters of granges but that all such are eligible to representation, even though they have received no formal notice from him. By addressing him at 808 Market St. Wilmington, enclosing a stamp he will send all needed reduced-rate Railroad order. The yearly fee of one dollar is due at this session. Delegates should have credentials.

Rev. W. M. Green and family from Christiana, Del., have been visiting friends at Mrs. Green's home, Camden, Del., during the holidays. They returned last Wednesday.

Temperance.

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

O thou invisible spirit of wine! had I no other name by which to call thee, I would call thee devil.—Shakespeare.

Beer-drinking a Destroying Curse.

The evil is growing fearfully, and Germany is constantly reinforcing it. Strange as it may seem, there are still multitudes of defenders who protect that beer is not only harmless, but a great blessing! Only one whose brain is muddled with the drink, or his pocket or politics interested in it, could be capable of such folly. It will be good to repeat often the startling testimony upon this subject given by Colonel Greene, President of the Connecticut Mutual Life Insurance Co. He says: "I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. What beer may be, and what it may do in other countries and climates, I do not know from observation. That in this country and climate, its use is an evil only less than the use of whiskey if less on the whole, and that its effects are only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof. In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physician, were temperate; but the were habitual users of beer. When the observation began, they were, upon the average, something under middle age, and they were of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and until it had dwindled to a fraction of its original proportions, the mortality in it was astounding in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold, or a sniff of malaria, and instantly some acute disease, with almost invariable typhoid symptoms was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside while within it was eaten to a shell; and at the first touch of disease there was utter collapse; every fiber was poisoned and weak. And this in its main features, varying of course in degree, has been my observation of beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at last."—Evangelical Messenger.

How I Would Paint a Bar-room.

BY REV. T. M. GRIFFITH.

If I had the adorning of a bar-room, it should be done somewhat in this wise:

On one side I would paint Death on a Pale Horse, his arm wielding the thunderbolt, the fiery hoofs of his flying steed treading down everything fair and lovely: the Garden of Eden before him, a blackened waste behind him.

On the other side I would draw the picture of a wretched hovel, once a happy home; the roof broken in, the windows stuffed with rags; in the door-way a weeping wife with her ragged children clinging to her skirts, piteously beseeching her for bread.

In the distance should be seen the once happy husband and father, now a reeling drunkard, on his way from the village tavern to the hut he calls his home.

Rack of the bar, in full view of the bloated creatures that stand with the cup to their lips, I would paint a company of demons, in the death-dance of fiendish hilarity around the fire kindled with the flames of alcohol, and over it I would write in lurid letters:

MODERATE DRINKING LIGHTS THE FLAME THAT BURNS TO THE LOWEST HELL.

Opposite the bar should be a lonely and dishonored grave; a lightning-blasted tree should stretch its leafless branches over it: and on some withered bough should perch the melancholy owl hooting to the wintry moon. At the foot of the grave should kneel the angel of mercy, with hands and eyes upraised to the pitying heavens; and at the head of the grave should be the angel of justice, carving, with stern, relentless hand, upon the tombstone these fearful words of doom;

NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.

In the intervening spaces I would have, here a grinning skeleton, and there a broken heart, a shattered hour-glass, a stranded boat, a torch extinguished in blackness of darkness; while from over the door-way and from the ceiling should look down all kinds of woeful human faces—pale, imploring, wrathful, deadly, despairing.

The walls of the room should be shrouded in sackcloth, and the floor covered with ashes, and the bar draped in mourning; while all the vessels that held the damning fluid should be black—black as the gates of doom.

Then I would call the rumseller, if he would, to take his place behind the bar; and though a few besotted wretches, hardened in crime, might stagger up to the bar and drink defiance to their fate, yet I should hope that the young—the pride of mothers and the light of homes—might turn away as though they had caught a glimpse of the infernal world.

Children's Department.

How Boys Succeed.

A few years ago a drug firm in New York city advertised for a boy. The next day the store was thronged with applicants. Among them was a queer looking little fellow accompanied by a woman who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the proprietor said: "I can't take him; besides he is too small."

"I know he is small," said the woman, "but he is willing and faithful, and never drinks, uses tobacco or profane language."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he did not see what they wanted with such a boy—he wasn't bigger than a pint of cider. But after consultation the boy was set to work. A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered his youthful portage busy scissoring labels.

"What are you doing?" said he.

"I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something."

In the morning the cashier got orders from the merchant to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all the hands in the store rushed to witness the spectacle. A thief saw his opportunity and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked by the merchant why he stayed behind to watch when all others quit work, he replied:

"You told me never to leave the store when all others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is getting a salary of \$2,500, and next month will become a member of the firm.—St. Louis Advocate.

The Third Order.

BY REV. T. O. AYRES.

The Bishops in the Methodist Episcopal Church. Are they a separate and distinct order, or do they only fill a special office in the church?

Prof. John Miley, D. D., in his paper read before the Centennial Conference of American Methodism just held in Baltimore, Md., took the ground that our Bishops are a separate and distinct, as well as a higher order, than elder,—that Bishops are the third and highest order in the ministry of the Methodist Episcopal Church. His first argument is that to attempt to derive our orders from the eldership of John Wesley is to endorse the doctrine of apostolic succession in its most high and rigid form, that we must show that the eldership came down in unbroken succession from the days of the Apostles to Wesley. That if there was a break in the line at any point, time or place, then the order of elder ceased then and there.

His second argument is that any body of Christian people have, in themselves, the right to organize a church, and determine their form of government. That the people, called Methodists, did meet in the city of Baltimore in the year 1784, and that they did then and there, in the full exercise of their God given, innate right, organize a church with three orders in its ministry, namely: Deacons, Elders and Bishops.

We believe that Dr. Miley is right when he asserts the right vested in the people to organize a church and choose their form of government. But we dissent as to the fact in the case. Dr. Miley says the Christmas Conference of 1784 did agree to and fix upon three orders in the ministry of the Methodist Episcopal Church, we say they did no such thing. We say they followed the mind of Wesley. That the much talked of Christmas Conference was a meeting of preachers called to hear the mind of John Wesley and to receive and endorse his opinions. That Wesley denounced the succession as being a myth that no man could prove. That he despised the title of bishops as a third order. That his idea of an Episcopal form of church government was one thing, and that his idea of the office of a bishop in the church as a third order was quite another thing. That his idea of a bishop was that of an ordained elder set apart to the office or work of a general superintendent, his work to be special and specified.

These facts put John Wesley out of the question and turn our attention

to the mind of and acts of the Methodist fathers and their successors in the rank and file and in the law making body of the church, down to the last General Conference. So we turn to the question.

What view did the members of the Christmas Conference take of the matter and what sort of a church did they organize. Did they ordain men to the order of Bishop as a third order, or did they only consecrate elders to the work of general superintendents? Now to the law and to the testimony.

Dr. Miley says that the fathers so recorded in the Minutes of 1789. The Minutes of that Conference are in my possession, and here is what they contain and all they contain on the subject.

"Question.

1. Who are the persons that exercise the Episcopal office in the Methodist church in Europe and America?

Ans. John Wesley, Thomas Coke, Francis Asbury."

Now if this is the decision of the fathers to which Dr. Miley appeals, then it proves nothing or too much,—as John Wesley is declared to be a bishop in Europe. It is claimed by Dr. Miley that the fathers did possess the right to organize a church and fix its government, and that in pursuance of this right they chose the Episcopal form and made bishops a third order. That they elected Thomas Coke and Francis Asbury to the order of bishop. Now if that be so, who elected John Wesley a bishop? Well, the only answer that can be given from Dr. Miley's stand point is that John Wesley elected himself. Then I am an elder and I'll follow the example of John Wesley and elect myself a bishop. In goes my vote. "For bishop: T. O. Ayres." So I am now a bishop elected by my own proclamation. John Wesley was never consecrated to the order nor to the office of a bishop after the plan of Dr. Miley.

The Methodist Society in England never elected him. The bishop of the church of England never ordained him a bishop. The Methodists of America never elected him a bishop. If they did anything they made him a bishop by proclamation. Now, is not this the truth of the matter? John Wesley claimed "that bishop and presbyters are the same order," and that he, as a presbyter, had a right to ordain elders or presbyters, and that in the exercise of that right he set apart, or in his own language "I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint superintendents over our brethren in North America." Now, Dr. Coke and Mr. Francis Asbury were appointed by Mr. John Wesley to be joint superintendents over the young church in North America, and they were received by the young society or church, as the following will show. "Therefore, at this Conference we formed ourselves into an Independent church; and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it best to become an Episcopal church and the elected superintendent or bishop, amendable to the body of ministers and preachers." Following are the superintendents of our church?

Ans. Thomas Coke and Francis Asbury."

They were called superintendents till 1788, then they are written down bishops. One more question remains to be met. What has been the opin-

ion of the church on the subject? Dr. Miley says it has been in favor of his position. Namely: That bishops are not officers merely; but fill the highest order in the church, and he evidently designed to add great weight to his side of the argument by putting his paper on record in the archives of the church. Now, if Dr. Miley is correct, then the facts in the case will prove his position.

A deacon in the Methodist Episcopal Church is invested with powers of his order. Namely: he can marry, baptise and assist in the administration of the sacrament of the Lord's Supper, and there his powers end. Now the elder can go farther, and consecrate the element and do all the work of administering the sacraments, and more he can assist in the ordination of a deacon and elder, and more yet, he can assist in the consecration of a bishop, and more yet, in case of the death of all the bishops the elders in the General Conference can elect a bishop and consecrate him according to the Ritual. If they are a higher order, why is this word consecrate used? Why not say ordain him according to the Ritual? The facts in the case show that all the work of a bishop as such is official. His position in the church is that of an ordained elder, consecrated to the office and work of a general superintendent. Dr. Miley and his kin, had as well stop their floundering and quit their kicking against the pricks. In as time, he more than intimates that there has, all along, been a party in the church claiming a third order for the bishops, and it is also true that the voice of the church has been against them. If Dr. Miley would like to try the mind of the church on the subject let him cause a motion to be made on the floor of the next General Conference to the effect that the fathers did establish the order of bishop to be a third and highest order in the Methodist Episcopal Church, and in the same connection move to substitute the word ordain for the word consecrate and make the Discipline read—"Shall ordain him to the order of bishop in the Methodist Episcopal Church, and if he don't find that he has pulled the plug out of a hornet's nest, then I will confess that I mistake the mind of the church.

TARSUS, the birthplace of St. Paul, now has a Young Men's Christian Association vigorously at work.

THE Jubilee Fund, commemorative of the Congregational Union of England, has reached the large sum of \$1,750,000. It will be used in home missions and church building.

The old church building belonging to the Southern Methodists of Cambridge was offered at a public sale on Tuesday, and bid off by Capt. Z. D. Jones in behalf of the church for \$1300, other bids not being deemed large enough to warrant a sale.

THE BEST FEATURE OF THE SALVATION ARMY.—The Bishop of Sydney declares the Salvation is their setting every man at once to work.

Gentle Tones.

I would say to all, use your gentlest voice at home; watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is light that shines. Train it to sweet tones now, and it will keep in tune through life.—Selected.

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The Sunday School.

Paul at Troas.

LESSON FOR JAN. 4, 1884.—Acts 20: 2-16.

BY REV. W. O. HOLWAY, U. S. N.
(Adapted from Zion's Herald.)

GOLDEN TEXT: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them (Acts 20: 7)."

I. IN MACEDONIA AND GREECE (2-6).

2, 2. *When he had gone over* (R. V., "through") those parts—Macedonia, including also Illyricum on the Adriatic (Rom. 15: 19). On his way to Macedonia Paul stopped at Troas, expecting to meet Titus, with tidings from Corinth as to how the church there had acted upon receiving his first Epistle to them. Titus did not come, and the disappointed Apostle crossed over to Macedonia, where to his great joy, he found Titus, who brought a hopeful account of his mission to Corinth. A second Epistle to the Corinthians seemed called for, and was written, probably at Philippi. This, too, was sent by Titus and a "brother" (2 Cor. 8: 18) who may have been Luke, whom Paul had left in Philippi five or six years before. *Given them much exhortation*—going among the churches which he had previously founded, and confirming them in the faith. *Came into Greece* into Achaia, and especially Corinth. *There abode three months*—R. V., "when he had spent three months there," principally in Corinth. Of these important three months no record was kept, but we learn incidentally that here Paul wrote his great Epistle to the Romans, and probably the Epistle to the Galatians, though the latter may have been sent from Ephesus in the preceding year. *When the Jews laid wait for him*—R. V., "A plot was laid against him by the Jews"—by both his Jewish enemies and the Judaizing Christians probably, whom his daring teachings about "neither Jew nor Gentile," "neither circumcision nor uncircumcision," "weak and beggarly elements" as applied to the Law, would infuriate. Nearly five years before they had dragged him before Gallio but had accomplished nothing; now they plot to murder him as he was about embarking at Cenchrea on his way to Jerusalem. *Purposed* (R. V., "determined to return through Macedonia. This change to the overland route defeated his hope to reach Jerusalem at the Passover, but gave him time to get there at Pentecost. It should be mentioned that Paul's plan was to go to Rome and thence to Spain; his return to Jerusalem was simply, in his mind, incidental, for the purpose of conveying the collections raised in Macedonia and Greece for the poor saints in the Holy City.

4, 5, 6. *Accompanied him into Asia*—R. V., "as far as Asia." At least two of this escort, Aristarchus and Trophimus, together with Luke, went with him to Jerusalem. *These going before, tarried for us*—R. V., "These had gone before, and were waiting for us," at Troas. The seven had probably accompanied Paul as far as Philippi, and then had preceded him to Troas, leaving Paul to enjoy the Passover quietly at Philippi. The "for us" shows the reappearance of Luke. From this time the acts and words of St. Paul are recorded by an eye-witness. *Sailed from Philippi*—in Macedonia, named after Phillip of Macedon; the scene of the decisive battle in which Brutus and Cassius were defeated by Augustus and Antony (B. C. 42). Here Lydia and the jailer were converted, and the first Christian Church in Europe was founded. *Days of unleavened bread*—

the Passover. *Came to Troas*—"Alexandria Troas," or "New Troy," a seaport on the Hellespont, some four or five miles from the site of Old Troy, and at this time one of the most important cities of Proconsular Asia. Here Paul had seen the vision of the "man of Macedonia." *Five days*—a long passage for a trip of a little more than 100 miles. They probably experienced calms or head winds. *Tarried seven days*—R. V., "abode seven days."

II. AT TROAS (7-12).

7. *Upon the first day of the week*—evidential of the early observance of Sunday as a day of special sanctity. Not that the Jewish Christians had as yet abandoned their Sabbath, but that the first day of the week, in the early morning and evening, was likewise set apart. Among the Gentiles, of course, who had no Sabbath, the Sunday alone was observed, and this observance by degrees became universal. Of this statement there is clear evidence in the writings of the Fathers. Sunday observance was not made legal until A. D. 321, by Constantine. *To break bread*—to celebrate the sacrament of the Lord's Supper which at that time was united with the love-feast (*agape*) and on this occasion was preceded by Paul's discourse. *Paul preached unto them*—R. V., "discoursed with them." *Ready to depart*—R. V., "intending to depart." *Prolonged* (R. V., "continued") *his speech until midnight*—He had much to say, and this was his last chance to say it. Twice before he had visited Troas: On the first occasion he had been summoned to Macedonia by the vision; on the second, though an open door had been set before him, his impatience to see Titus had compelled him to bid them a hasty farewell.

8, 9. *Many lights in the upper chamber*—merely a graphic touch; Euty-chus could be distinctly seen, his dangerous somnolence noted, and his disappearance from the window at once perceived. *Where they were gathered*—R. V., "where we were gathered." *Sat in the window*—probably with a projecting sill, or balcony, the shutters of which had been left open to admit air. *Being fallen into a deep sleep*—R. V., "borne down with deep sleep;" exhausted either by his day's work, or the heat, or the unusual length of the discourse. *As Paul was long preaching*—R. V., "as Paul discoursed yet longer." *Sunk down with sleep*—R. V., "being borne down by his sleep." *Third left*—R. V., "third story." *Was taken up dead*—not apparently, but really so. Luke is about to describe a miracle.

10. *Paul went down, fell on him*—"not to examine, but to revive him" (Meyer); copying the behavior of Elijah and Elisha (1 Kgs. 17: 21; 2 Kgs. 4: 34). *Trouble not yourselves*—R. V., "Make ye no ado." Says Meyer: "Thus he speaks, obviating the consternation of those present, when he had convinced himself of the successful intervention of his miraculous influence." *For his life is in him*—a triumphant expression. His life had departed: it had now returned.

11, 12. *When he therefore was come up again*—R. V., "And when he was gone up." *Had broken the bread*—Heretofore he had been occupied with his discourse. After the interruption he breaks the bread and pours the wine in remembrance of the death and passion of their common Lord; and, afterwards, remaining at the table, partook of the food furnished for the love-feast, and continued his teaching until daybreak, when he took his leave of them early Monday morning. *Brought the young men* (R. V., "lad") *alive*—He had been permitted to recover from the effects of the shock. Possibly he had been

sleeping, or they had given food, as our Lord commanded in the case of the daughter of Jairus. *Not a little comforted*—"over their separation from the apostle, who had left behind such a proof of his miraculous power" (Meyer).

III. FROM TROAS TO MILETUS (13-16).

13-16. *We*—Paul's companions. *Sailed unto Assos*—some thirty-eight miles by water round Cape Lectum; only about half as far by land. Assos was a seaport of Mysia, opposite Lesbos. *Minding himself to go afoot*—R. V., "intending himself to go by land"—in order to be alone (Ewald); for the sake of his health (Calvin); because he had a particular official object in view (Meyer). *Took him in*—took him aboard. *Came to Mitylene*—the beautiful Lesbian capital, the birth-place of Sappho and Alcaeus. *Chios*—now Scio, the rocky isle off Ionia, the birth-place of Homer. *Samos*—an island close to the coast, birthplace of Esop and Pythagoras. *Tarried at Trogyllium*—omitted in R. V., *Came to Miletus*—on the fourth day after leaving Troas. Miletus was about thirty miles south of its rival city of Ephesus, and was known even in Homer's time as the "Carian Miletus." *Had determined to sail past Ephesus*—in his haste to reach Jerusalem at Pentecost. He could not trust himself to stop there; but, also, he could not pass the place without seeing the Ephesian elders, whom he sent for on reaching Miletus.

Dedication at Sudlersville, Md.

One of the grandest days in the history of this town, was Sabbath, Dec. 21st, when the new and beautiful Methodist Episcopal Church here was dedicated. So unpropitious was the weather, it was suggested that we postpone the dedication; but as everything was in readiness we elected to go ahead and make the best of it. At 10 1/2 a. m. the services began; the choir sang "I was glad when they said unto me, let us go into the house of the Lord," Miss Addie Morgan presiding at the organ. Bishop Andrews then announced a hymn, which was sung, and Rev. T. L. Tomkinson led in prayer. After appropriate scriptural lessons, the 865th hymn was sung, when the Bishop took for his text, "God is a spirit." The sermon was one of the most masterly productions it has been my privilege to hear, and the little congregation (very large for the day) were held as in a trance for an hour. We felt to say, thank God for such a bishop. Long may Bishop E. G. Andrews live to preach Christ. After the sermon, the pastor, Rev. J. Owen Sypherd stated that the whole cost of the church ready for occupancy, was \$8000, of which \$5000 had been previously provided for. The balance of \$3000 they proposed to raise during the day. Rev. T. A. Fernley of the Philadelphia Conference, and Corresponding Secretary of the Philadelphia Sabbath Association, then took charge of the financial work, and with the co-operation of the brethren present and occasional remarks from the Bishop, touching and inspiring the hearts of the people, secured in a short time \$2,538. We then sang the doxology with a will.

When the evening came, the rain came with it, still a fair congregation assembled to whom Rev. T. A. Fernley preached from the words, "What is in thine hand; and he said, a rod," which he used with skill and adaptation. The collection was resumed, and when we thought he had touched bottom, he proposed they raise \$130 from the friends of the pastor to pay for the bell, and let it be called the Sypherd bell, and when he struck that line the entire balance was soon *Ci-pherd* up.

Then the Bishop solemnly and impressively dedicated the Calvary Methodist Episcopal Church to the worship of Almighty God, free of all incumbrance. The Bishop congratulated the pastor and people in the completion of so beautiful house of worship, adding, he had never witnessed more magnificent giving, and had never attended a dedication that was more satisfactory. Sudlersville has a church of which the people may be justly proud, an ornament to the town and a monument to Methodism.

It is a frame structure, gothic in style; it has five gables, three of which have very large triple windows; there are four memorial windows in memory of John W. E. Sudler, Wm. A. Bawick, Arthur E. Sudler, Dr. and Mrs. Annie R. P. Sudler. A number of others were presented by different persons with his or her name inscribed on the window given.

The material is of the best quality, and the workmanship first class, the ceilings finished in natural wood, with various designs; a side tower 76 feet high contains the Sypherd bell, weighing between six and seven hundred pounds. The entire building is covered with a slate roof. The rooms are elegantly furnished, floors carpeted all over, the whole house heated from the cellar, and lighted with handsome chandeliers. In the rear of the church are 70 feet of sheds for horses and carriages.

Lest I should be thought to make invidious distinctions, I will refer only to the giving by the young men, which surpassed anything I have seen in a ministry of twenty-six years. Not only on this occasion, but just such has been the uniform and prompt response on the part of all this dear people to every call I have made upon their benevolence during my pastorate of nearly three years. They never allow their pastor to leave unpaid. I congratulate the brother who may be my successor, in that he will have a comfortable home, kind and hospitable people, and a compact charge of three good churches. My earnest prayer is that the blessing of the great Head of the Church may rest upon this charge, and that many souls may be born unto the Lord through the labors of his servants.

J. O. S.

Hang On.

When our Tom was six years old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load and drove homeward. Just before reaching the farm the team went pretty briskly down a steep hill. When Tommy entered the house his mother said:

"Tommy, my dear, were you not frightened when the horses were trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tommy. Why sensible? Because he joined working to praying. Let his words teach this life lesson: In all troubles, pray and hang on like a beaver; by which I mean, while you ask God to help you help yourself with all your might.—*Young Pilgrim.*

A NOTED MEMORIAL CHAPEL.—The Memorial Chapel erected to the memory of Philip Embury and Barbara Heck, natives of Ballingrairie, Ireland, who emigrated to America and introduced Methodism in New York, in 1766, having become seriously impaired, is to be renovated at a cost of \$1000.

Christmas in Narragansett.

By EDWARD EVERETT HALE.
Author of "The Fortunes of Rachel," "Our Christmas in a Palace," etc.

Such a hearty reception was given by press and public to "Our Christmas in a Palace," one year ago, that this new book of Mr. Hale's, prepared after a somewhat similar plan, is sure to be hailed with delight. Over a dozen of most engaging stories are woven together in this volume, and woven so skillfully that the unity of the narrative is preserved from first to last. There are wheels within wheels, but all moving in perfect harmony and without friction. Some of the stories are as excellent specimens of the story-telling genius at the public has been favored with many a day. There can be little doubt in any reader's mind that if a man was ever born to tell tales, Mr. Hale certainly was. Published in FUNK & WAGNALLS' (10 and 12 Dey Street, N. Y.) *Standard Library.* Paper, 25 cents.

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Peninsula Methodist.

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BY J. MILLER THOMAS,
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Shipley Sts.

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**The PENINSULA ME-
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til January 1, 1886, to
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sending one dollar to
this office.**

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From Under the Shadow.

The tender words of heartfelt sym-
pathy that come to the Editor and
his family in their great sorrow, from
so many kind and valued friends,
touch their wounded spirits very
deeply, and bring some solace to
soothe the anguish of their grief.

Through the dark cloud that hangs
over their home, they find some rifts
through which the light Divine
streams down from the home above—
the Father's home—in which the
elder Brother welcomes the other
children, as the Father calls them
from service to reward. With bleed-
ing hearts, they would still adopt the
words of the tricked patriarch—"The
Lord gave; the Lord hath taken away;
blessed be the name of the Lord."

Memorial of Rev. John S. Inskip.

This beautiful little volume, edited
by Rev. E. I. D. Pepper, of the
Christian Standard, is a fond tribute
from loving hearts to the memory of
one of the most eminent, devoted
and successful ministers of the gos-
pel of modern times. Besides a brief
synopsis of his life, by himself, it
contains appreciative articles on his
life, character and work from the
editor, from Dr. Buckley, and from
Rev. J. S. Lane and others; also full
details of his triumphant death and
his funeral obsequies. That its cir-
culation may be extensive as the
love and veneration felt for the la-
mented subject,—the volume is sold
at the very low price of a half dol-
lar. We are confident many Chris-
tian people on the Peninsula will be
eager to obtain this tender memorial
of one so signally owned of God, in
the salvation of precious souls. The
book may be had on application to
921 Arch St., Philadelphia.

From the same house, we have
"Why, the success of Methodism?"
by Rev. Anthony Atwood, of the
Philadelphia Annual Conference. This
is certainly "bearing fruit in
old age." Its author sends forth
this little book in his eighty-fourth
year, for the future good, he tells us,
"of the church of my love." It is
written in our venerable brother's
well-known, plain, practical, earnest
style, and will prove a blessing where-
ver it may go. There is, perhaps, no
more beautiful specimen of a happy
old age to be found than that fur-
nished by this revered father in
Israel. The price of this volume is
fifty cents.

FROM a business letter to the Editor,
we give our readers the following ex-
tracts of general interest:

"Allow me to thank you for your
very kind references, in your editor-
ial, on the session of the Executive
Committee, held recently in Balti-
more.

Last Sunday week, Dec. 14, the
Methodist Sunday Schools of Roches-
ter, held a centennial service in the
Academy of Music. About three
thousand were present, and it was
considered to be one of the most en-
thusiastic meetings ever held in this
city. All branches of Methodism
were represented. Addresses were
made by Rev. Dr. Cushing and Mr.
Gracey.

We have eight M. E. Churches here,
all in a growing, healthy condition.

We enjoy your paper very much,
and are often carried back to the
days when we lived and labored on
the Peninsula.

With kind regards,

MRS. J. T. GRACEY,
Rochester, N. Y., Dec. 24, 1884.

BRO. A. D. DAVIS sends us a very
eulogistic notice of Mr. George A.
Hilton, of Washington, D. C., which
we print in this issue, at his request.
As the PENINSULA METHODIST stands
squarely on the ground of our Church
Discipline on the Temperance ques-
tion, we most heartily commend any
and all wise methods that may be
used for its advancement. Our new
Discipline, paragraph 36, makes a
full and explicit deliverance on this
most important subject. It says,
"We regard voluntary total abstin-
ence from all intoxicants, as the
true ground of personal temperance,
and complete legal prohibition of
the traffic in alcoholic drinks as the
duty of civil government." Again,
Paragraph 233, it specifies as *unchristian
conduct*,—"the buying, selling, or
using intoxicating liquors as a bever-
age,—signing petitions in favor of
granting license for the sale of intox-
icating liquors,—becoming bondsmen
for persons engaged in such traffic,—

or renting property as a place in or
on which to manufacture or sell in-
toxicating liquors."

We have no personal knowledge
of Mr. Hilton, but shall be very glad
if his visit to the Peninsula shall
promote the Temperance cause. Bro.
Davis, no doubt, knows whereof he
affirms.

In Bro. Todd's sketch of the life of
Rev. Henry Colclazer, an error occurs
in stating his entrance into Confer-
ence in 1828. He was received on
trial with the Ohio, and not the
Philadelphia Conference.

Rev. J. H. Willey of Snow Hill
sends us the following report, and
adds the Band have since the anni-
versary assumed the education of a
heathen girl.

To every one who has thus kindly
sought to lighten the weight of their
great sorrow, the bereaved tender the
assurance of their deep gratitude.

Local Preachers.

Local Preachers for orders will be
examined at the next Annual Con-
ference, strictly in accordance with
the following plan:

For Deacons' Orders.

Rev. W. Underwood, D. D.
1 Christian Theology.—Wakefield.
2 Discipline of the Methodist Episco-
pal Church.

3 Bible Sacraments.

4 Rhetoric.—Haven.

Rev. G. W. Wilcox.

1 The Bible: History. Outlines
of Bible History.—Hurst.

2 Logic.—Jevons.

3 Christian Baptism.—Merrill

Rev. W. B. Gregg.

1 Catechism of Methodist Episco-
pal Church, No. 3.

2 The Bible. Doctrine.

3 Plain Account of Christian Per-
fection.—Wesley.

For Elders' Orders.

Rev. W. Underwood, D. D.

1 Watson's Institutes. Part I.

2 Stephens' History of Methodism,
Vol. I.

Rev. G. W. Wilcox.

1 Watson's Institutes. Part IV.

2 Stephens' History of Methodism,
Vol. II.

Rev. W. B. Gregg.

1 Watson's Institutes. Parts II
and III.

Stephens' History of Methodism,
Vol. III.

REMARKS.

1 The above plan of examination
for Deacons' Orders, includes the four
years' course given in the Discipline
of 1880.

1 Read the books specified in the
whole course, thoroughly.

3 We hope you will consider the
great responsibility of preaching the
gospel, and prepare for a thorough
examination.

4 Cut this plan out of the paper
and keep it hanging up in your study,
W. UNDERWOOD,
G. W. WILCOX,
W. B. GREGG, } Committee.

George A. Hilton Coming.

The friends of temperance on this
Peninsula may consider themselves
fortunate in having the services of
George A. Hilton, Esq., of Washing-
ton, D. C., for the months of January
and February, 1885.

The object of his mission is to
arouse, strengthen and increase the
local option or prohibitory sentiment
on the Peninsula, to aid in secur-
ing such laws where they do not al-
ready exist, as well as in the more
thoroughly enforcing them where
they do. Mr. Hilton's deep piety
and thorough mastery of the sub-
ject, and his rare gift of presenting

it forcibly and interestingly from a
Christian standpoint, as well as in
other points of view, render him
equally acceptable and effective in
the pulpit or on the platform.

His experience of eight years in
the office of Internal Revenue at
Washington has thoroughly famil-
iarized him with the magnitude and
condition of the liquor traffic in this
country. He speaks from knowledge,
and is one of the finest temperance
orators of the day. Any pastor,
church or temperance organization
wishing his services, may obtain
them on the easy conditions of se-
curing as large an audience as possi-
ble and a liberal basket collection at
close of the lecture. We are anxious
that the people should hear him and
to this end have consented to act as
committee of arrangements. Any
wishing his services will please ad-
dress the undersigned.

REV. A. D. DAVIS,

Denton, Md.

Rev. Henry Colclazer.

The following paper presented by
Rev. W. B. Gregg was unanimously
adopted by the Wilmington Preach-
ers' meeting, Dec. 29th 1884.

Whereas, In the Providence of
God, we have been called to part
with our much esteemed brother,
and fellow laborer, Rev. Henry Col-
clazer, who for more than fifty-five
years preached the gospel of Christ,
and to a very great extent was the
means of planting Methodism in
many places during the early part of
his ministry in the State of Michi-
gan; therefore

Resolved, That in the death of
Bro. Colclazer, we, as a Conference
and Church, sustain a loss of no
ordinary character, recognizing in
him an able minister of Jesus Christ,
a Christian gentleman of the high-
est type, whose correct deportment
and urbanity of manners commended
him to the Conference and church
as a model minister and servant of
Christ.

Resolved, That while with deep
sorrow we receive this stroke of Di-
vine Providence, yet, we would bow
in submission to Him whose wisdom
is above error and whose goodness is
eternal.

Resolved, That we extend to the
bereaved and sorrowing family our
warmest sympathy and prayers for
Divine support in this their time of
need, believing that their loss is his
eternal gain.

Resolved, That a copy of these
resolutions be sent to the family, and
published in the *Philadelphia* and
Peninsula Methodist.

W. L. S. MURRAY, Chairman.

B. F. PRICE, Sec'y.

Donations.

MR. EDITOR:—What's the matter
with the donations? We don't see,
read or hear of any this winter. Is
there a donation panic hovering over
the Conference? The mortality is
fearful to behold. Perhaps they are
not ripe yet, or may be, they have
gone out of fashion. Can it be that
the people are too poor to indulge in
the donation luxury?

Well it may be that the political
suppers used up all the surplus of
cash and provisions, and left nothing
for donation to the preachers. Poor
preachers! How we pity you. No do-
nation this winter. No provisions,
no cash, no suit for Conference, no
Webster's Unabridged, no gold watch-
es no study gowns, no well-filled
purse. Poor Mrs. Preacher! No silk
dress for you this time. No silver set,
no donation. Good-bye donations!
Thou art "gone where the wood-bine
twined."

Rest in peace sweet donation, rest.
You lived long poor preachers to
bless, with sausage by the mess.

In sympathy with the
BEREFT.

Literary Notices.

Vocal and Action Language by E.
N. Kirby; Boston, Lee & Sheppard;
New York, C. T. Dillingham, 678
Broadway. The author, a teacher of
elocution in the Lynn, Mass. High-
school, has prepared this work at the
request of his pupils, with the hope
of benefiting professional speakers.
It is designed to be a concise and
practical handbook on elocution.
His authorities are specialists in
their departments, a fact which will
make the contents of standard value.
This volume will aid in correcting
many faults, in public speaking, and
by teaching the true principles of this
art will be of great advantage to all
speakers. It is claimed to be the
only book yet published, that "system-
atically presents the whole sub-
ject."

"The Christian Life," an eight
page monthly, published in the in-
terest of Young People's Organiza-
tions of the M. E. Church, Rev. W.
S. Pugh, editor, Geo. W. Sourbeer,
assistant, 603 Arch St., Philadelphia.
The December number closes the
first year of this new venture on the
sea of religious journalism, and give
good promise of a successful voyage.
It has much original matter inter-
persed with excellent selections and
enters a most important field, where
in shaping and stimulating the ac-
tivities of our young people it may
do immense good. There is no more
grave responsibility upon the mod-
ern church than the direction of
youth in wise and effective Christian
work. We acknowledge a kindly
notice of the PENINSULA METHODIST,
and heartily bid our brethren God-
speed.

We take pleasure in calling the at-
tention of our readers to three most
interesting and instructive little
books just received, that are pub-
lished in the interest of Foreign
Missions. One entitled "Woman's
Medical Work in Foreign Lands," is
by Mrs. John T. Gracey, who with
her husband spent seven years in the
Mission work of our church in In-
dia. It gives the history of the
medical work of the W. F. M. S.,
for a period of ten years from its be-
ginning. A commendatory letter
from the lamented Bishop Wiley, as
an introduction adds interest to the
volume. In paper cover the price is
30 cts. in cloth 50 cts. The other
two are of a series of Missionary
books written by Dr. Gracey, him-
self; "China," a pamphlet, sells for 15
cts., "India," with outline, map sells
in paper for 50 cts., and in cloth for
\$1. These books may be ordered by
mail of Mrs. John T. Gracey, Roches-
ter, N. Y. The value of these care-
fully prepared volumes by compe-
tent hands must not be estimated by
the low price at which they are offer-
ed. The information they give in
compact form is invaluable as a
means of awakening and fostering
the interest of the people in the
practical working of Foreign Mis-
sions. These books should be widely
circulated.

When the veteran Dr. Trimble of Ohio,
in the Centenary love feast, spoke of
Bishop Kavanaugh, his early friend
and fellow-laborer, there was a trem-
or in his voice that showed that sac-
red memories were stirred in his
soul.

Rev. J. D. Kemp, a native of Kent
Island, and now stationed at Lewes,
Del., has had a call from the M. E.
Church of Chestertown, and will prob-
ably accept.—*Smyrna Times*.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

An enjoyable Christmas entertainment was given in Union M. E. Church Wilmington on Christmas evening, by the Sunday school. The exercises consisted chiefly of singing and recitations by the Sunday school scholars. Many gifts were distributed.

The Christmas entertainment at Asbury M. E. church Wilmington on Christmas evening, was one of the best ever given, and the building was crowded. The exercises consisted of singing by the school, addresses, dialogues, solos, duets and recitations. One of the pleasing features of the evening was the distribution of Christmas gifts by Kris Kringle himself, who handed out the presents from the recesses of an old fashioned chimney that had been erected for the occasion. Every member of the infant class received a present, and a number of teachers and others were remembered.

There have been twenty persons forward at the altar in the M. E. Church, Newark, Del., and all of them have professed to have found Christ to the joy and comfort of their souls. A number of these are young men. May the good work still go on.

On the 13th inst, at 7 o'clock P. M. about 80 people of Bethel and Glasgow charge, including representatives from the Presbyterian church at Glasgow and from the M. E. Church at Summit bridge, called at the parsonage and surprised the pastor and family with a generous donation, including a purse of more than \$20 for the pastor.

The revival at Bethel has begun with interest. Nine have been saved, and the work goes on.

St. Paul's M. E. Church Wilmington, was crowded last night at its Christmas entertainment. The exercises were opened with the choruses, "While Shepherds Watched Their Flocks," and "Hark! What Mean Those Holy Voices." Then came the cantata, the feature of the evening. The parts were taken as follows: "Faith," Eva Crouch; "Hope," Ella C. Powick; "Love," Ida Morris; "Name," Mary Zimmerman; "Ruth," Maud Todd; "Zilpah," Mary J. Todd; "Boaz," N. F. Todd; "Asa," Fred C. McCall; "Mercy," Fannie A. Forbes; "Peace," Addie S. Hoffecker; "Memory," Mamie Dennison; "The Angel," Addie S. Hoffecker; Besides these, Jewish children reapers and shepherds were represented. The cantata was directed by John W. Todd, while the music was furnished by Messrs. Roberts, Geary, Shaw, Pyle and Fogg. During the evening Eva Crouch and Ella C. Powick gave a duett; Millie Becher, piano solo; quartet, by Aulden D. Collison, Addie S. Hoffecker, Ella C. Powick and L. A. Zebley, declamation by T. J. Kellum; recitation by Mrs. H. H. Ward; quartet by John W. Todd, Mary J. Todd, Emma Todd and Fred C. McCall, and an anthem and carol by the choir.

Grace M. E. Sabbath School held its Christmas celebration Friday afternoon, Dec. 26. Miss Hattie P. Belt read an original Christmas story and the musical programme was very fine.

The Asbury M. I. Society celebrated the centennial anniversary of organized Methodism at the Asbury M. E. Church, Wilmington, on last Saturday night. An address was delivered by the Rev. W. S. L. Murray and essays were read by Jerman

J. McMullin, Hugh H. Ferguson and Elmer Gibney. Mrs. Clara Thomson gave select readings. Next Saturday evening the society will discuss the relative merits of the poets Shakespeare and Milton.—Morning News.

About 300 scholars attended the Christmas entertainment at the Temperance school at Scott M. E. Church on last Saturday afternoon. The Rev. Alfred T. Scott gave an exhibition with his magic lantern and Edwin H. Gayley read comic German selections.

The Rev. W. L. S. Murray of Asbury, addressed the Christmas entertainment at Brandywine M. E. Church last Monday night. There were also declamations and dialogues by the members of the school. The children were treated to refreshments after the services.

Christmas was celebrated at Rising Sun in an interesting manner by the school. Mr. W. W. Carter superintendent. The Church was tastefully decorated and the children were liberally treated, the meeting opened by singing and prayer and an address by the pastor, recitations by the children, and select reading by Miss Mary Stephens, select pieces were sung by the choir. Miss Maggie Ford who presided at the organ, was presented by the superintendent in behalf of the school, a beautiful dressing case. The whole affair was pleasant, and was said to be the best ever held in that church.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

We are pleased to learn that there is in Odessa, Del., a Free Public Library of over 2000 choice volumes and that it is steadily increasing at the rate of 100 books per annum. The friends of intelligent religion and morality in every considerable community can do their neighbors old and young scarce any better service than to furnish attractive reading rooms, where healthy literature is made accessible to all.

Rev. R. K. Stephenson, of Trappe, has had a great revival at one of his appointments, Landing Neck, numbering 70 conversions, 62 of whom have joined the church. None of them have ever professed conversion before. The people there think so much of Mr. Stephenson that they would like to purchase him from the Conference and keep him all the time.—Smyrna Times.

Rock Hall charge, George Conoway pastor. The Sabbath School had their Christmas Tree for the children at this place on Friday evening the 26th inst. The exercises consisted of singing, recitations, responsive readings by the school and addresses by the pastor, and Rev. Jos. Kendal, after which Santa Claus appeared with baskets filled with presents for both old and young, scholars and teachers, superintendent and pastor.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

The work on the Methodist church and Sunday School of Dover is being pushed to completion. When the work is done this edifice will, no doubt, be one of the most handsome in the State. For the last two or three years the church had not been large enough to hold the rapidly growing congregation, and for months past the question was strongly mooted by the members whether to build a new edifice or fix up and enlarge the old one. After several meetings it was decided to repair the present church, and make its seating capacity larger by removing the choir to the rear of the pulpit, by building an addition and using the space taken up by the

choir for seating the congregation. By this arrangement it is thought that plenty of room will be afforded. While the question about fixing up the auditorium was being discussed, the Sunday School room which had to be abandoned on account of its insufficient capacity to seat the school, was also taken up, and it was agreed that that room, too, should be enlarged so as to accommodate the school. In order to do it considerable changes, however, had to be made in that department. In the first place, the ends of the two class rooms on each side of the vestibule had to be pulled down, thus leaving them open, as if they were part and parcel of one room. The room on the left hand side was used as the Infant Department; but not to deprive the little ones of a room, an addition has been built back of the school room proper, where they will assemble, after the church is completed. The school for the last three or four years has been occupying the auditorium. The church will be finished a short time after Christmas. The walls of the church as well as the school room have been frescoed and otherwise beautified.

Georgetown charge, P. H. Rawlins pastor. Revival services will begin on this charge tomorrow Sunday Jan. 4th.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

LAUREL.—The Christmas holidays passed off very pleasantly with the Methodists here. The pastor, Rev. F. C. McSorley, preached an excellent sermon on Christmas morning. In the evening the Sunday-school, D. J. Fooks, superintendent, had an entertainment, greatly edifying to the large congregation present. At the pastor's suggestion, a new departure was taken; instead of making presents to each other, a large supply of the necessaries of life were brought in and piled upon the platform, and were distributed among the needy the next day by a committee appointed for the purpose. The children, however, received their usual treat. Last Sunday Rev. J. A. B. Wilson, P. E., preached a good and very forcible sermon from the words of our Lord to his disciples—"In this rejoice not that the spirits are subject unto you but rather rejoice because your names are written in heaven." J. HUBBARD.

General Church News.

Wesley Chapel, better known as Flint Hill M. E. Church, on the New London charge, near Kimbleville, having undergone thorough repairs during the past few weeks, was reopened on Sunday, December 28. Rev. J. S. J. McConnell, Presiding Elder of the South Philadelphia District, had charge of all the services and preached at 10:30 A. M. and 7 P. M.

The special religious services, which have been held in the Glasgow Presbyterian Church for some time past, under the direction of the Rev. T. C. Anderson, assisted by the Rev. Charles P. Mallery of Wilmington, closed Wednesday, Dec. 17th, with a sermon by Mr. Mallery. Good results marked the services, 11 persons were taken into church membership on profession of faith, and others will probably be received soon.

The efforts of the friends of the late Bishop Pinkney in the vicinity of Bladensburg to build a Pinkney Memorial Church at Hyattsville, are taking shape. A meeting of those interested was held some days ago and a committee appointed to procure a site for the building, which is

intended to be a handsome one, and arrange other matters looking to immediate action in the matter. It is proposed that every parish in the diocese shall contribute and the Sunday-schools are to be asked to build the chancel. Offers of several memorial windows have been received, and it is thought that every window in the building will be the individual gift of some friend. A fair is to be held during the holidays in aid of the project.—Cecil News.

After inside repairs the Octoraro United Presbyterian Church was reopened on Friday, December 26, when the Revs. T. W. Anderson, of Baltimore, and A. J. Crosbie, of Oxford, and others took part in the services. The regular Sabbath services were resumed last Sabbath, at 10:30 A. M.

At a recent Congress of the Anglican Church, held at Toronto, Canada, strong objection was taken to the public-school system. Archdeacon Dixon took ground against unsectarian schools, and contended that the Church of England should have its own schools, just as the Roman Catholic Church has.

First Anniversary of Everding Band, Snow Hill, Md., Nov. 1884.

We all gathered here to celebrate our first Birthnight. Just one year ago our hearts, all aglow with new missionary zeal, we formed this society; small at first, it is now quite a company, proud to call ourselves members of the Everding Band. The lady whose name we bear, is now teaching the children in the Heathen Lands. We have held our regular meetings twice each month, at the home of different members; such meetings being usually well attended. We have forwarded to the secretary \$20,—the proceeds of an entertainment. We have made regular quarterly payments amounting to \$18.25, aggregating for the year \$38.25.

During spring time about forty of us, visited our Alms House, carrying delicacies to every inmate, and by our songs and prayers tried to cheer and comfort them.

On this our Birthnight, we feel constrained to unite our voices in a glad anthem of praise to our Heavenly Father for His care over us during the past year. We have, perhaps, not worked as faithfully as we might have done, there have been some discouragements, and some failing of heart at times; but after all, we feel that we are better missionaries than at first, and trust that we are beginning to realize more fully the needs of our suffering heathen sisters, and are more determined to make any necessary sacrifices in order to succeed in this grand, good work.

Friends, don't discourage us in our little work. Don't tell us there is enough home work; our eyes, hands and hearts will ever be open to home needs; nevertheless, we believe we will grow up better and stronger women, by working in this cause.

ANNIE STEVENSON, Sec'y.

MARRIAGES.

TODD—COVY.—On Dec 24th, 1884, in the M. E. parsonage, Federalburg, Md., by Rev. John Warthman, Mr. G. S. Todd to Miss Cora Covy, all of Caroline Co., Md.

SOLLOWAY—SMITH.—On Tuesday evening, Dec. 23d, 1884, in Double Creek M. E. Church, by Rev. J. Owen Sypher, Mr. Abraham Solloway to Miss Annie L. Smith, both of Queen Anne Co., Md.

OWENS—CONAWAY.—On Dec. 14th, at the house of the bride's father in Sussex Co., Del. by Rev. P. H. Rawlins, David K. Owens and Mary L. Conaway, daughter of John W. Conaway.

WALLS—WOOD.—On Dec. 18th, at the M. E. parsonage, in Georgetown, by the same, Frederic Walls and Clara Wood, all of Sussex Co., Del.

LINDAL—ROGERS.—On Dec. 21st, at the same place, by the same, Wm. B. Lindal, of Cecil Co., Md., and Mary P. Rogers of Sussex Co., Del.

WARRINGTON—JONES.—On Dec. 22d by the same, at the house of the bride's father, Clement F. Warrington and Clara M. Jones, daughter of Charles H. Jones, all of Sussex Co., Del.

PEPPER—WILSON.—On Dec. 22d, at the M. E. parsonage of Georgetown, by the same, Levin B. Pepper and Eliza Wilson, all of Georgetown.

DONAVAN—JESTER.—On Dec. 23d, at the same place, by the same, Kendle ex Co., Del.

MARVIL—MOORE.—On Dec. 23d, at the same place, by the same, Charles B. Marvil and Clara J. Moore, all Sussex Co., Del.

WILSON—LECATTER.—On Dec. 24th, at the same place, by the same, John L. Wilson and Ida Lecatter, all of Georgetown.

EMORY—JOHNSON.—On Dec. 25th, at the same place, by the same, John P. Emory of Houston, Kent Co. Del., and Janie Johnson, of Sussex Co., Del.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.	
Epworth,	30 Jan. 1
Chester,	3 4
Charlestown,	10 11
North East,	11 12
Elk Neck,	11 12
Zion,	17 18
Cherry Hill,	16 18
Hockessin,	24 25
Newark,	25 26
Union,	29 Feb. 1
Newport,	31 " 1
Christiana,	Feb. 1 2
Asbury,	7 8
St. Paul's,	8 9
Scott,	12 12
Port Deposit,	13 15
Rising Sun,	14 15
Red Lion,	21 22
New Castle,	22 23
St. Georges,	18 Mar. 1
Del. City,	1 2

CHAS. HILL, P. E.

LASTON DISTRICT—FOURTH QUARTER.	
Chestertown,	Jan. 2 4
Millington,	9 11
Sudlersville,	9 11
Crumpton,	9 11
Church Hill,	10 11
Marydel,	15 18
Ingleside,	16 18
Greensborough,	17 18
Hillsboro,	18 19
Centerville,	23 25
Queenstown,	24 25
Kent Island,	24 25
Pomona,	31 Feb. 1
Rock Hall,	Feb. 1 2
Oxford,	6 7
Trappe,	7 8
St. Michaels,	13 15
Talbot,	14 15
Royal Oak,	15 16
Easton,	20 22
Kings Creek,	21 22
Middletown,	28 Mar. 1 2
Odessa,	March 1 2

J. H. CALDWELL, P. E.

DOVER DISTRICT—FOURTH QUARTER.	
Denton,	Jan. 5 4
Felton,	5 4
Dover,	8 11
Leipsic,	12 11
Wyanoke,	16 18
Candee,	18 18
Magnolia,	24 25
Farmington,	24 25
Senior,	30 26
Georgetown,	31 Feb. 1
Milford,	7 8
Elk Neck,	9 8
Lincoln,	16 15
Milton,	19 22
Lewis,	20 22
Hesson,	21 22
Leiston,	21 22
Milford,	28 Mar. 1 2
Georgetown,	2 1
Harrington,	7 8

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.	
Gumboro,	Jan. 3 4
Powellville,	5 4
Parsonburg,	4 4
Delmar,	10 11
Barren Creek,	11 12
Sharptown,	11 12
Salisbury,	17 18
Fruitland,	17 18
Quantico,	18 19
Pocomoke City,	23 25
Pocomoke Circuit,	24 25
Onancock,	31 Feb. 1
Holland's Island,	3
Asbury,	7 8
Annanesssex,	7 8
Crisfield,	6 8
Smith's Island,	14 15
Tangier Island,	15 16
Fairmount,	21 22
Westover,	22 23
Deal's Island,	Mar. 1 2
Princess Anne,	2 9

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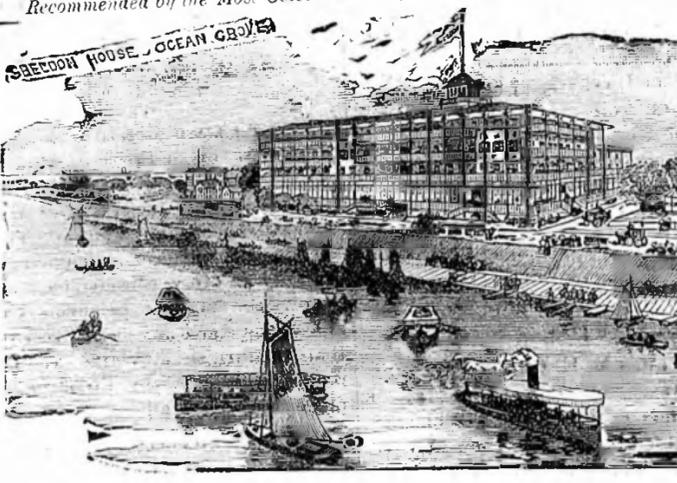
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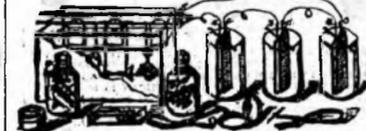
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