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

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Letter from Africa.

From *The Easton Gazette* of the 7th. We take the following interesting portions of a letter from Bro. Wm. Dodson dated July 31, 1885. Our readers will be gratified to hear his satisfactory exhibit of the mission work of Bishop Taylor and his co-laborers.

"I am stationed at N'hangué-ia-Pépo, a locality rather than a place—composed of numerous very small villages scattered here and there over the hills, with a "fazenda" or regular country store at intervals of perhaps two miles. The appearance of the district is mountainous and is elevated about two thousand three hundred feet above the sea. The climate here during this the dry season reminds me very much of our spring and autumn at home. At midday it is pleasant a very few, days being as warm as our June weather at home, while the very early morning is often so cool as to wake me from sleep and cause me to draw on more covering. At present I am sleeping between blankets—how does that sound for the torrid zone?"

The mornings and evenings are beautiful to look out upon, and we use daylight almost altogether as it is so cheap and fine, retiring shortly after dark, and arising in the morning some time before the sun reappears. My health has improved under this most natural use of day and night, and I have increased ten pounds in weight. The people here are for the greater part natives there being besides our own party, perhaps three Portuguese traders in the entire district of N'hangué, which extends thirty miles.

These traders have acted the part of our providential men, having continued from the first to be invariably kind. The natives are very respectful, always giving the path to the one he meets and greeting him with an humble bow. They are for the greater part very ignorant, though some read and write Portuguese, they are addicted to all the vices of heathendom and Mormonism, and so far as I have yet learned know nothing of the Deity, except the impressions of "Gobanzambie" which causes them to look somewhat serious as they repeat it. They believe in charms, witchcraft and "fetiches," which latter things are found along the roadside in the shape of a pile of stones with sticks jutting out from which sometimes are suspended earthen "panellas" or pieces of rags float from them like flags. Bones and cow-horns sometimes take the place of these. Their language, the Em-bunda is an attractive one to listen to, and its fundamental sounds are closely allied to the English. To hear them talk off in the distance at night as they gather around their fires, sounds like one reading English, so continuous is the flow of their speech, which is really intoned rather than spoken. The dwellings of the poorest, are under low straw thatched roofs, with walls of the same material made upon frames of sticks. The houses of the "better to do" class, have walls of mud-brick, and are of soil and ant hills, which render the structure a lasting one. "Caste" is nowhere more prominent than in Africa. When once the importance or increased possessions of one man over another becomes acknowledged, the underling is made to feel it. The women have greater liberty than is customary among many tribes, but are nevertheless the farm laborers and water carriers of their

so-called husbands, who sit at ease under the shade of their thatched roofs or perhaps that of their orange trees. The women go along with water jars balanced upon their heads, babies strapped to their backs and likely carrying fire-wood in their hands, they seem for the greater part content. There is a class of men by far the most numerous who are trained from childhood as carriers and live a roaming life, going from place to place bearing loads upon their heads (rarely their shoulders) weighing from 75 to 140 pounds. These loads they bring often from the far interior for exchange, and returning take other goods. They walk from ten to fifteen miles per day, resting and eating by the wayside, and under forced march make from fifteen to twenty miles.

There is a very hot path to be trodden before N'hangué is reached. That path I had the privilege of treading from Dondo here, a distance of fifty-five miles. We made it in three days resting every hour for ten minutes, then proceeding on until night when we would pitch tents for the night. My rest was made comfortable by my blanket, as I lay looking out of the tent upon the southern cross on one side and the northern cross on the other. Anyone who attempts walking African paths will find patience, and a lack of "anxiety to get there" of great assistance, one step at a time is quite sufficient. There were many things to see and learn along the way, our "Pioneer Party" as we were styled, being the first to leave Loanda. The party consisting of Bishop Taylor and colored boy from Liberia, Dr. Wm. R. Summers, Wm. H. Mead, of Vermont; Joseph Wilkes of London, Chas. M. McLenn, of Nova Scotia, and your correspondent. On the march to which I have referred, we found as we would stop at the various villages and towns that the people all along the way wanted us to establish schools. We did the best we could teaching as we went and sowing seed that might spring up and prepare the places for the reception of others. Many will remember that it was expected to start with two parties, one from the east and the other from the west coast and proceed toward the centre or perhaps the Tschelange country. Soon after sailing from America Bishop Taylor found this plan not an advisable one, and attention was directed toward Loanda about the oldest port, and the terminus of the highway leading farther into the untraveled interior than any other, minus the many barriers of others. Adding to this, the fact that mission work seems needed at almost every step of the way, accounts for the comparatively short distance our present party will reach; but tance our present party will reach; but at present it seems the will of Providence, that three or four well equipped stations shall be formed within the first four hundred miles, the first at Loanda, which will simply consist of a school managed by two language teachers, this at N'hangué-ia-Pépo, about 230 miles interior adding to schools a printing office and farming interests each under separate head, ing interests at Pungo Andongo almost and a station at Malange, 35 miles beyond, and one at Malange, 100 miles beyond Pungo Andongo. After Malange is supplied, there will likely be a party remaining, to go on to the Kioko country, which thus far has not been trodden by the missionary and as the years go by the path of the Lord will be marked out in his own way and time, until the coveted missionary belt shall be ac-

complished across the "Dark Continent."

I have already raised a native school. At eight o'clock in the morning, if here, you would notice the little children in a long line making their way across the hills to school. Their school house at present consists of a tent-fly caught at one end to a stone wall surrounding the house of the Commandante of this district, the other end supported by a pole and staked on either side to the ground.

Under this, I have taught for five days in the week since Monday, June 29th, my desk is my lap, as I sit on a sawed off stool with the children on mats, spread on the ground. Sometimes they get there before I do, and run out to meet me singing "Happy Day" (their latest) accomplishment clinging about me and in many ways showing themselves grateful for what they learn. They are taught by the phonetic system with which I familiarized myself during the voyage here in connection with objection teaching. Accounts of our voyage and amusing incidents relating to life in Central Africa, have been sent to *Harpers' Weekly*.

This will suffice to assure friends that "the lines are fallen to me in pleasant places," that I have been shielded from dangers and kept from possible death which were so frequently sounded in my ears, as likely to befall me. In this way I can reach friends to whom I have not opportunity now to write, and in this way also invite messages from them, the distance is great, but my mail matter, letters and papers come safely.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.
No. 39.

The Annual Conference of 1854, was held in Reading, Pa., with Bishop Ames in the chair. It was a novelty to many of us, to get up among the mountains, and spend such an enjoyable week as the occasion afforded us, in excellent homes, where the people of all denominations considered it a privilege to make us comfortable; I was quartered on a prominent editor of the city, and luxuriated among his books and exchanges, or roamed over the adjacent hills, when not engaged on the task, then awaiting me every Conference, to write up the Journal.

After a few years, this honor became so monotonous, that I was willing to share it with somebody else, but excuses were overruled, on the plea, publicly stated by that veteran Secretary Pennell Coomb, that he was well suited, and that my work was highly satisfactory.

As the time approached for the announcement of our appointments, I felt, for the first time, some degree of anxiety, because now there was another's convenience to consult, besides my own. It mattered little so long as I remained in light marching order, where the imperative gospel "go ye," determined my destiny, and marked out a line of duty; but circumstances altered the case, and as if to test our loyalty to the utmost, I was read out for Northampton Circuit, on the Eastern Shore of Virginia. This involved a move of over 80 miles, with two loaded wagons, and required about two weeks to make the round trip.

Just here is a good place for a parenthesis. From my "better half" I never, in all our itinerant life heard a single preference as to place, or complaint, whatever it might happen to be. She

might have reasoned of righteousness in this way: "What a mistake to be dragged so far from home and mother, when there were nice appointments so much nearer the old hearthstone where we always found refuge and rest!" But she did not; and looking back over the years I spent on Snow Hill District, I can recall no murmuring, and but the faintest shadow of apprehension, on two occasions—when in an emergency, I was appointed Presiding Elder, and when, at the close of a four years' term, having taken root, as we thought in Peninsula soil, I was reluctantly compelled to assume the untried duties of a laborious station in Philadelphia. These in general acceptance, were advancing steps in dignity of position: but for a contented, happy and useful life, we both preferred the good old system of circuit rotation for, at least, another decade.

It was while on the way from Conference to Philadelphia, the train being crowded with preachers, and every brother hilarious as a schoolboy during the hour of play, that one of the fraternity, passing from car to car while a brisk breeze was blowing, lost his hat. Coming in bareheaded, and with a sad face, he was greeted with unsympathetic laughter; but every fellow's hand was soon in his pocket searching for a purse already depleted by successive Conference collections, and in a few minutes there was found money enough to purchase a new hat. Rev. John Allen was deputed to make a presentation speech, in which, after pathetic allusion to the lost tile, he said in all calamities there was this compensating clause, "It might have been worse." He handed over the money advising the hatless minister, whenever fond memory followed that luckless hat, to thank God that when it went overboard his head was not in it! A new hat was duly procured, and the preacher in question remains level headed to this day.

With my new field of labor I had no actual acquaintance. Of the intense sectionalism prevailing in the Counties of Accomac and Northampton, since the Church division in 1844, I had some knowledge through Philadelphia Conference preachers, who had met with various tribulations in trying to maintain ground against pro-slavery sentiment. This sometimes developed in the form of angry mobs, hissed on by such implacable dignitaries as Dr. Wm. A. Smith who, in a series of inflammatory speeches made to the populace, declared all Virginians, who failed to drive out the "northern abolitionists," as we were popularly termed, were unworthy the soil that gave them birth. This was enough for a certain class of idlers around the taverns, led by a few pretenders to respectability, and political aspirations, until it became the fashion to burn the *Christian Advocate* as an incendiary publication instead of delivering it through the U. S. mail to its subscribers on the shore.

This was what roused the editorial ire of old Dr. Thomas E. Bond, and his exhortation of a certain Judge Scarborough will be remembered by some of the preachers, as the most terrific pen-impalement of any public functionary since the days of Junius.

The trouble resulted in the secession of several of our appointments to the jurisdiction of the then newly organized M. E. Church South; but to those remaining loyal to the old regime we claim-

ed the right to minister. After the return of the distinguished Henry A. Wise, who had been in the diplomatic service at some foreign court, we had comparative peace and some show of protection Wise, actuated by a sense of honor, although as hot a southerner as any of his neighbors, took up the cause of the old Church, and the common rights of American Citizens, which, he argued, could not be trampled under foot in Virginia as long as he had voice to plead against wrong, and influence to quell the bitter crusade.

His word was law in Accomac, and when Rev. J. B. Maddux was arrested for performing the marriage ceremony between a colored couple, being ignorant of certain statutes regulating this matter. Mr. Wise defended, and cleared him before the court, on the singular technicality that they were not "persons" but chattels. It was a narrow escape from what at first appeared to be a very serious complication.

The old feud had worn itself nearly out, when, after the fatigue of such a long journey, I reached our new parsonage home, which had been hastily constructed out of an old carriage shop in the insignificant village of Locustville. As most of the lower churches had gone South, and but four remained on the Circuit, this village had been chosen as the most civilized centre for the preacher's residence. Added to the original shanty, we found a "colonade," and single story parlor. This, with stable and carriage house, and roomy garden lot, became one of the happiest homes for two years, we ever enjoyed. We entertained Bishops, Presiding Elders, and lots of other visitors, and had no trouble in climbing stairs. With mosquito bars in Summer, and plenty of fire wood for our open fire places in Winter, we passed the time of our sojourn in comparative luxury; for, of all places I ever knew, this was in the superlative degree for taking good care of the preacher and his family. Hardly any one killed a yearling, or slaughtered hogs, or passed with a horse cart load of fine oysters, but the parsonage received its share, as a thing of course. So with poultry, fish and sweet potatoes. Our quarterage allowance was \$450 a year, and at the close of my term of two years, I had saved exactly \$300 in gold, besides purchasing a better house for my successor to live in.

This however, is anticipating the regular course of my narrative, and I must go back to the starting point of an eventful pastorate, during which with all the generous souled support of the people, I came very near the danger line by supposed intermeddling with the "peculiar institution."

This was because I did not like to be muzzled, and could not bring myself to the level of "man's inhumanity to man," where fellow Christians were bought and sold almost like cattle. I have several things to say, and shall say them for the first and last time in these letters, about the incipient causes which a few years later culminated in the great rebellion.

The mission of the Primitive Methodist on the Island of Fernando Po, West Africa, has been instrumental in civilizing and Christianizing the people. A new governor, however, through the influence of Jesuit priests, is interrupting the educational work of the Christian missionaries.

Youth's Department.

A Ring Dove's Story.

BY M. E. P. H.

I suppose the little boys and girls who read this story know all about themselves. They know the date of their birth, where they were born, also who were their parents and grand-parents, and most of them have made nice little visits to their grand-pas and grand-mas. I never have known any of these pleasures. I cannot even tell my native country. All I know is that I am not a native of America and if I was a boy or a girl instead of a little bird I would never be old enough to vote in Rhode Island for no one of foreign birth can vote in that state.

The first accounts I have of myself came across the sea with me from Trieste, Austria. I do not know anything about my European home, nor how old I was when I was brought away to America. With a number of my species I was taken on ship-board and given into the hands of the captain who brought me to the Island of Martha's Vineyard, Mass. Then my wife and I, for on the voyage I made love to, and was accepted by a lovely Phoebe bird who composed one of our company, were given to a man who took us home with him and gave us to his little son.

There we had a very happy home. We went to house-keeping after our fashion, and all went on well for a long while. We had five beautiful children growing up around us. Some of them, people said, were "just like their father," while one little creature was a pure white with a ring faintly tinted all the way around her neck. She was like her mother. But suddenly there came a great sorrow into our lives. We liked once in a while to fly out and up into the tall trees around our master's yard. While on such an excursion our children were caught and killed by a hideous creature called a cat. This grieved my heart sorely; but sadder days were in store for me. My lovely wife soon shared the same fate as our children, and I was left alone. All day long I would mourn, for my grief was heavier than I could bear.

Finally a Methodist preacher's little boy became acquainted with me, and took such a fancy to me that my little master concluded, since I did nothing but "mourn," he would willingly part with me, and I was handed over to my present owner. I had been with the other little boy seven years, and have been with my present owner four years.

The master I now have is named Willie. His papa thought my house was too close to be healthy, and made me a cage with wide open spaces to admit light and air, but close enough together to keep me in. He is very kind to me. He soon took me with his family to a new home. We went a part of the way on a steamboat and a part of the way in the cars. Every one admired me very much.

At our new home I found my present wife. She was only about three months old when she came to cheer my solitude, and she is now three years old. She is a beautiful little creature, and we are truly happy in ourselves. We have had a great many children. Two little nestlings got out from under their mother one night and fell into the lower part of the cage and were chilled to death. Some have been perverse and have gone away from us and doubtless have perished long ago. Four have been sold to bird-fanciers in Boston, some in Taunton and some in Providence.

We had one happy little pair named Charley and Mamie. Willie gave them to one of his cousins who took them to Md. to live. They were rearing a little family of their own, when one day Mamie became frightened and flew away; perhaps she too has been eaten by a cat. Charley is now a disconsolate widower.

We were brought to our present home

a year ago. We had six little ones when we came and others have been added to our family. We have now but one with us a son. He is a missionary bird; his name is Dr. Woffatt; he is to be sold and the money Willie gets for him is to go to the missionary cause. Three of our little ones have lately been killed by a rat. We have two eggs in our nest and in a few days will have two little nestlings.

My name is Brownie and my wife's name Mopsa. When she gets tired of setting on the eggs, I take her place while she rests. When the young ones come out we both take care of them, feeding them and keeping them warm. They are greedy little fellows, grow very fast, and are very healthy.

Mopsa, the children and I are delighted when we can have a basin of clear, cold water to bathe in. We eat corn, wheat, oats, bread-crumbs and baked beans, but the latter is not good as a diet for us. We are very much admired. Our coats are plain but pure and clean, and folks are delighted to see us bowing, cooing and laughing together.

We are the species of doves spoken of in the Bible; and now I will give the children a Bible verse to learn which will help them to remember me, and my story will help them to remember the verse.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold. Ps. 68, 13.

The Little Boy Who Ran Away.

BY MRS SUSAN T. PERRY.

"I'm going now to run away," said little Sammie Green, one day, "Then I can do just what I choose, I'll never have to black my shoes, Or wash my face, or comb my hair, I'll find a place, I know, somewhere; And never have again to fill That old chip basket—so I will."

"Good-by, mamma," he said—"good-by!" He thought his mamma then would cry, She only said, "You going, dear?" And didn't shed a single tear. "There now!" said Sammie Green; "I know She does not care if I do go. But Bridget does: she'll have to fill That old chip-basket—so she will."

But Bridget only said, "Well, boy, You off for sure? I wish you joy." And Sammie's little sister Kate, Who swung upon the garden gate, Said, anxiously, as he passed thro'; "To-night, whatever will you do When you can't get no 'lasses spread At supper-time on top of bread?"

One block from home, and Sammie Green's Weak little heart was full of fear, He thought about "Red Riding-Hood:" The wolf that met her in the wood; The beanstalk boy who kept so mum When he heard the giant's "Fee, fa, fum;" Of the dark night and the police-man, Then poor Sammie homeward ran.

Quick thro' the alley-way he sped, And crawled in thro' the old wood-shed, The big chip-basket he did fill; He blacked his shoes up with a will; He washed his face and combed his hair, He went up to his mother's chair, And kissed her twice, and then he said: "I'd like some 'lasses top of bread!"

—St. Louis Evangelist.

"A Little Child Shall Lead Them."

A little boy in my parish, only six years of age, was sent by his mother to fetch his father home from a public-house. He found his parent drinking with some other men; one of them invited the little fellow to take some beer. Firmly and at once the boy replied:—"No, I can't take that; I'm in the Band of Hope."

The men looked at one another, but no one was found to repeat the temptation. The man then said:—"Well, if you won't take the beer, here's a penny for you to buy some candy."

The boy took the penny and said: "I thank you, but I had rather not buy candy; I shall put it into the savings-bank."

The men looked at one another, and for some moments were silent. At length one of them rose and gave utterance to his feelings in these words:—"Well I think the sooner we sign the pledge and put our savings in the bank the better."

The men immediately left the house. Such was the effect of two speeches of a boy six years old. "A little child shall lead them."—Golden Censer.

Short History of Vienna Circuit.

The sixteenth session of the Wilmington Annual Conference met at Asbury M. E. Church, Wilmington, Del., on 5th of March, 1884. Bishop Wm. L. Harris, D. D., LL. D., presided, and Rev. Jno. D. Rigg was secretary.

The Bishop's cabinet consisted of the Revs. Charles Hill, Thos. E. Martindale, A. W. Milby, and John A. B. Wilson.

Few who attended, will ever forget that session. That memorable "Black Friday" will prove historic. 'Twas then the Conference traveled and lo! Vienna circuit was born.

Do you ask what and where Vienna circuit is? It is a tract of woods, farms, marsh, and mud in the eastern part of Dorchester county. It is bounded on the north by the Northwest Fork, on the east by the Nanticoke River, on the west by the Chicacoconic River, and on the south by mosquitoes in summer, by water in winter. It is about twenty miles by six, extreme measure. A glance at the map will suffice to show that we are upon the very confines of civilization, (Wicomico is just across the river); but still we have two ties connecting us with the outside world; the steamer Nanticoke, and a "star route" mail line that has not yet been "expedited." Oh for a Dorsey!

The village that names the circuit is one of, perhaps, a score along the Chesapeake, and its tributaries that claim to be the original Baltimore. If such be the case, our youthful supplanter has shamefully outgrown us, as we number only about four hundred. Yet we can beat our big sister in number of churches in proportion to inhabitants. We have six churches, four for whites, and two for our colored brethren. We also have three schools, a primary, a grammar, and an academy. And we have no whiskey saloon—Wicomico supplies us with that. What a pity the River is not wider!

Vienna circuit was formed by uniting three appointments of the famous old Dorchester circuit, putting Manship, six miles up the river, and Wainwright's Chapel, six miles down the river, with Vienna. The division made three circuits of what had been one—East New Market and Hurlocks being the other two. Our Methodist forefathers seemed determined that all men should hear the glad tidings of salvation. They literally went out "into the highways and hedges to seek and to save that which was lost."

Into this wilderness came Freeborn Garretson crying, "Prepare ye the way of the Lord." He preached at Esquire Airey's, near where Airey's Station now stands; was mobbed and imprisoned in Cambridge, but when the Conference met in Lovely Lane meeting-house, Baltimore, April 24th, 1880, we find Dorset, Md., as one of the three new circuits formed during the preceding year. It was a circuit then, covering the territory now occupied by nine of our charges. In 1807 this large circuit was divided into Cambridge and Dorchester circuits. A brother now living (Samuel Keys) remembers when the preacher rode from Seaford to Airey's, preaching every day in the week but Saturday, and resting one week each month. In 1867 Vienna circuit was first projected, with four appointments, Salem and the present three; but after a few years' trial, Rev. W. F. Talbot, pastor, it was rejoined to old Dorchester. The present organization starts under propitious auspices, and will undoubtedly continue.

Each of the three churches of our little circuit has quite a local history; but much research, hunting records and quizzing the oldest inhabitants, failed in many respects, to yield the facts of date and incident, so much desired by the historian. Memory is very uncertain when events have transpired thirty years previous. After using the best evidence available, the writer can only approximate truth, and he will be happy to acknowledge any correction reported to him.

One document of great historic interest fell to our lot in the late division—a list of all the presiding elders, preachers, local preachers, exhorters, and recording stewards, who have labored in Dorchester circuit, since its organization in 1780. Inspiring it is to see that we have entered into the labors of such heroes as Freeborn Garretson, Richard Whatcoat, Henry Boehm, John Collins, Lawrence Lawrenson, Henry White, and Bishop Levi Scott.

Perhaps the oldest society of the three, at least the oldest church, is that located at Henry's Cross Roads. Tradition says that first of all, there was a little log church; but authentically there was a small frame church built about 1815. Capt. Jas. McCready, father of our brethren George and Mesbach, brought all the bricks for chimney and foundation from Baltimore in his vessel, and presented them to the society. There was no stove, but a plain fire-place furnished the heat. A baluster partition only, separated blacks from whites, both worshipping in the same room. The church was also used as a school house. After a time (about 1855) a local preacher named John Stewart, moved into the neighborhood. He thought the church too small, and proceeded to have it enlarged. The building was cut in two at the middle, one end moved back, and a ten or twelve foot piece put in to fill the gap. A novel, yet economical way to lengthen a church. It is said that Bro. S. still lives near Church Creek, now far advanced in years.

Here it was in 1851 or 2 that Rev. Vaughan Smith, the writer's worthy name sake, is reported as having performed one of those heroic duties so peculiarly characteristic. The members of the society, class leader and all, were addicted almost without exception, to the use of whiskey. So our good brother expelled the whole business, leaving only two faithful sisters to hold the fort for God.

This old church stood until 1855, when brother Jesse Wainwright moved over from Wicomico. Full of love and doctrine he set to work to build a new house unto the Lord. Rev. John C. Gregg, pastor, put his soul into the work. The old church was sold to the colored brethren, who moved it about a mile, and still worship in it; and in 1857 the new church was dedicated as "Gregg's Chapel." Rev. Andrew Manship preached the dedicatory sermon.

Only eight years after, in 1865, while the pastor, brother J. T. VanBurkalow, was preaching, a defective flue set the building on fire, and the earnest brethren saw the monument of their labor and sacrifice consuming before their eyes, and they helpless to prevent. The chapel could not act the sphinx and rise from its own ashes; but the pluck and cash of the brethren made a good second best. In two years later, 1867, another church was ready for dedication, this time called "Wainwright Chapel," and worthily, too. Rev. J. S. Willis was to have preached the sermon, but reached the church too late, having lost his way en route. He was there, however, in time to assist in the finances in his own masterly way. The chapel stands to-day, a witness to the fidelity of Bro. Wainwright, to say nothing of the six hundred dollars he invested in the enterprise. Though now nearing three score and ten, his sturdy frame is still vigorous. His labor for the salvation of the people about this chapel can never be repaid, until he receives the crown of his rejoicing in glory.

(Concluded next week.)

The Lost Traveller—A Parable.

BY REV. T. M. GRIFFITH.

A certain traveller as he journeyed came to a place where two roads met. And it came to pass that as he lifted up his eyes he saw a sign-board by the wayside, that showed unto him the way he should go. Then the traveller said to himself, "I know that this is the right

way, nevertheless it pleaseth me to go into the other road, that I may see whither it leadeth, and how it will go with me, for, mayhap, I may meet with pleasures, or adventures in that way," and as he went on in the wrong way he kept saying, "I know it is wrong; but after a while I shall be sorry for it all, and then it shall come to pass that I will return and seek the right road."

Now, the road led into a dangerous country, where were pitfalls and precipices, and a waste, howling wilderness. Then did the traveller cry, "Alas! Alas! I am lost! Would that I had not wandered from the right road. Once it was so near, and now it is so far away." And then the night came on, and he perished there, alone.

He that hath ears let him hear and heed the parable, nor waste a single moment in waiting to enter the road to life eternal.

An Inquiry.

We would like to know from some of the brethren why the eating of swine's flesh is allowed to go on, nearly unnoticed, and not spoken against by ministers and teachers of the Gospel, and reform. They cry against other evils and forbid den things that came to us from the same hand, and yet we never so much as heard one single Methodist preacher condemn eating Hog meat, although many of them are aware of the immense proportions of this growing evil; and of the sad havoc it is making on the health and morals of the rising generation, we claim that it is in direct violation of God's word and hence opposed to the advance of Christianity.

GENTILE.

A Sense of Honor.

There is little doubt that the thing which most needs to be preached to this generation of Americans by ministers of the Gospel, by both clerical and lay instructors of youth, by all who have public interest or private authority, is a sense of honor! It must be shown and insisted upon, that every position in life, where one person is employed by another to do a certain work imposes an obligation to fulfill the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employment applies to the cook, the errand-boy, the cashier, the legislator, the governor, the President. This is a trite, and apparently simple, and somewhat stupid, view of the opportunities of a "smart" and ambitious American of our day. But, unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which, the dangers and distresses of the past will seem almost insignificant.—The Century.

THE REV. EDWARD EVERETT HALB, in an address to the students at Phillips-Exeter Academy, a while ago, gave expression to these beautiful thoughts: Faith, hope and love are the only eternal things. These are the three eternal elements of man's being. Cultivate kindness of heart here and there. You must do this in reference to the good time coming. You must be looking forward to something better. If we do not look forward we fail in one of the requisites of immortal being. Hope, love, and faith must be trained, or no man can come into closer relations with God. We must not keep religion for Sunday and not for the other six days. We must soak ourselves and our work with religion. God's children we are all the time. You can row a boat, practice at a piano, take the baby to ride with that spirit with which an archangel goes to his duties. We should make life a joy, moving and being in God and for God. I have not spoken to you as students, but as children of a common Father, who gives us strength and leads us, one step at a time, forward, if we will, to the empire of perfect life.

The Suffering Saviour.

LESSON FOR SUNDAY, DECEMBER 13, 1885, Isaiah 53: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6).

I. THE REJECTED SAVIOUR (1-3).

1. Who hath believed?—a mournful question, indicating that few, if any, had faith in the prophecy which was now being uttered respecting the person and work of the Messiah. Report—message, doctrine, preaching. "The form of the question is an emphatic one for saying that is rejected at first and by many." To whom is [R. V., "hath"] the arm of the Lord [R. V., "been"] revealed?—the power of God as exhibited in the mission of the Messiah. Elsewhere we read that His holy arm is "made bare" in the sight of the nations.

"The prophet had foretold the redemption of the nation by the Saviour, He looked upon the future as on a prospect spread out before him in his vision. He saw the messengers go forth to publish peace (chap. 52: 7). He saw afar off many nations coming to the Saviour (52: 15); but at first and among his own people these messengers were asking, "Who hath believed our report?" The speakers here are the prophets and the Gospel heralds of chap. 52: 7, giving the result of their first labors in preaching the Gospel."

2. He shall grow up—R. V., "he grew up." Says Birks: "All the verbs in this passage down to the 10th verse are in the past tense. The point of sight is at the time when the Messiah's sufferings are finished, and He is entering into glory. Hence the past tense is used, verse 2-10, and the future at the close." Before him—Jehovah. Tender plant, root out of dry ground—indicating the feeble and unpromising beginnings of the Messiah's career. Delitzsch interprets the "root" as the shoot which sprung from "the felled cedar of the Davidic monarchy;" and the "dry ground" as the corrupt character of the age, "the existing state of the enslaved and degraded nation," at the time of the Advent. Bishop Horne says: "He grew up small and of no reputation, from a family nearly extinct, like a tender plant springing unnoticed from its root hid in a barren and dry land, out of which nothing eminent was expected." No form . . . comeliness . . . beauty—that is, nothing to distinguish him above others in personal appearance; none of the majesty of form and visage, none of the pomp and display, which might be expected of one who came to fulfill such astonishing predictions. We shall see him—R. V. omits "shall."

"The studied reticence of the New Testament as to His form, stature, color, etc., was designed to prevent our dwelling on the bodily rather than on His moral beauty, holiness, love, etc; also a providential protest against the making and veneration of images of Him."

3. He is (R. V., "was") despised . . . rejected.—Neither His personal appearance, nor His mission, nor His kingdom, were acceptable to the Jewish nation, which expected a very different sort of a Messiah. The rulers, especially, refused Him. A man of sorrows—a man of sorrow of heart in all its forms; a man whose chief distinction was that His life was one of constant, painful endurance. Acquainted with—familiar with. Grief—suffering; referring perhaps, chiefly, to the recoil of His pure nature from the sin and sorrow which surrounded Him. We hid and sorrow which surrounded Him. We hid as it were our faces.—In R. V. the passage reads: "and, as one from whom men hide their faces, he was despised," etc; a vivid picture of the aversion, the contempt, which would be manifested towards the Messiah. Esteemed him not—"set no value upon Him; did not recognize His worth. In unrequited love this is the sharpest pang." The name—"the rejected of men"—will express all the melancholy history: rejected by the Jews; by the rich, the great, the learned; by the mass of men of every grade and age and rank. No prophecy was ever more strikingly fulfilled."

II. THE DYING SAVIOUR (4-9).

4. Surely he hath borne, etc.—introducing a truth which the nation at large failed to appreciate. They looked upon His sufferings as the mark of the Divine anger, whereas they were in reality His voluntary assumption of human griefs and sins. "There are no fewer than eleven expressions in this chapter," says Canon Cook, "which clearly describe the vicarious character of the sufferings endured by the Lord's Servant." Griefs, etc.—In Matthew these words are quoted and referred to physical infirmities. Christ was said to "bear" the sickness which he healed, not surely by transferring it to Himself and becoming Himself diseased, but by sympathetically bearing its woe and removing it. In like manner, when "He bore

our sins in His own body on the tree," we must understand not a literal but a sympathetic transfer and assumption of our sins, so that He made them His, bore them in our stead, yet without any soiling of Himself and expiated their guilt by His self-offering. Stricken, smitten of God.—Was there ever a more terrible mistake? The words used are very strong, and are applied usually to hateful or frightful disease, like leprosy:

5. He was wounded—"pierced," literally. The verse certainly refers to the Saviour's death. Says Delitzsch: "There are no stronger expressions to be found in the language to denote a violent and painful death. The meaning is, not that it was our sins and iniquities that had pierced Him through like swords, and crushed Him like heavy burdens, but that He was pierced and crushed on account of our sins and iniquities." The chastisement of our peace.—"Chastisement" is punishment; and "peace" stands for salvation, and all that follows it. Our salvation was procured by His submitting to our punishment. By His stripes—referring, doubtless, to the scourging of the Saviour. "The stripes and weals that were inflicted upon Him have made us sound and well."

"How could Isaiah, seven hundred years before it occurred, conjecture that the Messiah would be scourged and bruised? It is this particularity of prediction, compared with the literal fulfillment, which furnishes the fullest demonstration that the prophet was inspired. In the prediction the description is as minutely accurate as if he was describing what was actually occurring before his eyes."

6. All we like sheep have gone astray.—What more expressive metaphor could be found than this of a shepherdless, scattered flock, astray in the wilds, refusing guidance, defenseless, exposed to danger, seeking each its "own way," which is sure to be the wrong way, leading to death. The whole human race is included in the "all" which begins, and the "all" which ends, this remarkable verse.

"The innocent was punished as if guilty, that the guilty might be rewarded as if innocent. This verse could be said of no mere martyr."

7. He was oppressed . . . afflicted.—R. V. makes several changes. The verse, as revised, reads: "He was oppressed, yet he humbled himself, and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth." The demeanor of the Lamb of God while suffering in behalf of the sheep that had gone astray, is strikingly exhibited in this verse—unresisting, like the lamb led to the slaughter; improtesting, "dumb," like the sheep before her shearers. The wonderful silence and submission of Jesus at His trial and on the cross, are here predicted.

"He neither murmured against God for causing Him to suffer for other men's sins, nor reviled men for punishing Him without cause, nor used apologies or endeavors to save His own life; but willingly and patiently accepted of the punishment of our iniquity."

8. He was taken from prison and from judgment.—This verse also undergoes several changes in the R. V., and reads as follows: "By oppression and judgment he was taken away; and as for his generation who among them considered that he was cut off out of the land of the living?" This rendering relieves the verse of much perplexity. Several interpretations formerly put upon it are done away. The meaning appears to be: By violent measures and a hurried trial his death was hastened; and as to the people of His day, who among them in their headlong fury stopped to think that He was snatched out of life prematurely? Yet though "cut off," and "stricken," it was "for the transgression of My people." "Generation" may refer to His spiritual posterity.

"They had thought Him suffering under God's stroke. He was so, but it was for no sin of His own: it was because of their transgression."

9. He made his grave.—R. V., "They made his grave;" or, His grave was made, or appointed. With the wicked and with the rich, etc.—He was put to death as a criminal, and would have been buried as such, but for the intervention of Joseph of Arimathea. But how perplexing, how contradictory, this prediction must have seemed to pious Jews in the long interval of centuries before its fulfillment! Because he had done no violence . . . to deceit.—The R. V. changes "because" to "deceit." Although innocent and guiltless. He was condemned to this horrible death, and His corpse would have been destined to an inglorious burial, if any at all, but for Joseph's interference.

"How could a prophet, 700 years before the event, conjecture of one who was executed as a malefactor, that he would be buried with the rich, contrary to the usual course of the events? Jesus was put to death with the wicked on the cross, and they thought to bury Him in a criminal's grave. But by a

striking providence the same authority gave permission to a rich man, Joseph of Arimathea, who provided Him with an honorable burial in his own rock-hewn tomb (Matt. 27: 57-60)"

III. THE INTERCEDING SAVIOUR (10-12).

10. It pleased the Lord to bruise him.—"God had joy in the suffering only because the results were so surpassingly joyous, and could be gained in no other way." Says Delitzsch: "It was men who inflicted upon the Servant of God such crushing, suffering, such deep sorrow; but the supreme causa efficiens was God, who made the sin of men subservient to His pleasure. His will, and predetermined counsel." See also Act 2: 2-3; 18. Shall make his soul—His life. Offering for sin.—When this full and final atonement is made, then what here follows will happen. See his seed—spiritual posterity, sons of God. Prolong his days—by His resurrection. So in Rev. 1: 18; "I was dead; and, behold, I am alive forevermore." Pleasure of the Lord.—The redemption, the salvation of men, should "prosper" through His meditation.

11. He shall see of the travail of his soul.—Suffering shall be rewarded by fruitage, The Redeemer shall see, and be satisfied with, the results of His self-sacrifice. Says Todd: "This is the grandest promise in the Bible, with reference to the number of the saved." By his knowledge.—By knowledge of Him—His person and His work—many shall be "justified"—shall be reckoned just and righteous before God, and made just and righteous in heart and life. For he shall bear their iniquities—R. V., "and he shall bear their iniquities."

"His continual lading of our trespasses upon Himself is merely the constant presence and presentation of His atonement, which has been offered once for all."

12. Therefore will I—Jehovah. Divide him a portion with the great . . . strong.—He shall be a spiritual conqueror. His dominion shall not include the lowly only; the great and the mighty ones of earth shall acknowledge His sceptre (chap. 52: 15; Micah 4: 3). Because.—His exaltation and triumph shall follow because of His voluntary humiliation. "Wherefore, also, God hath highly exalted him," etc. Made intercession.—See Rom. 8: 34; Heb. 9: 24; 1 John 2: 1.

Connecticut Notes.

BY REV. C. M. PEGO.

Though well into the last month of Autumn the weather is as mild as we could wish it to be. The sun is now shining warmly, and causes one to think little enough of making any preparation for winter. Were it not for the leafless trees and the harvested fields, we should have little reminder of the advanced stage of the year to which we have come. Pretty much all but the oyster trade and those industries which furnish winter stores, seem to rejoice in such a delightful period of sun-shine, warm rains and soft atmosphere as that with which we have for sometime been favored. The people who have the dismal faculty of discovering in all God's beneficent providences the prophecy of some terrible evil, are not slow to declare, "we shall pay for this" in cold and storm and bitter winter weather.

A better Fall for prosecuting church work, for religious gatherings, and for pushing vigorously the Master's cause we could not well have. Norwalk has been quite favored in these particulars during the present week. Monday evening Dr. J. H. Vincent lectured in the Congregational church, on "That Boy." It would seem as though, after these years of struggle with the boy, so able a man as the one who has had him in charge, ought to have developed him into quite a genteel man of mature years and large experience. At the same hour the above gentleman was lecturing, Rev. J. Barnhart of Danbury preached a powerful sermon before the N. Y. E. Ministerial Association in the M. E. Church here.

On Thursday evening Prof. S. T. Ford, made his third appearance within about a year, at our church, before a large and pleased audience. I little thought, when I served as pastor of Bro. Ford and his large circle of relatives in Fairmount, Md., that he would ever appear in any Connecticut church, over which I might have charge, as a first rate elocutionist. I think he is deserving of large success, and have little doubt he will win it. I did not wish him to feel quite lost among these Yankees, so

before his departure for New York, I took him down to the river side, where the oyster houses are. The trial of a few oysters impressed him with the fact that our New England shell fish are a very superior food.

Friday evening, O. H. Tiffany, D. D., lectured on the Yosemite, in the 2d M. E. Church to a good audience. His lecture was very fine, and some of his word pictures, superb.

The session of the Preachers' Meeting was a very pleasant and profitable one. Papers, debates and criticisms occupied the time. Rev. J. H. Lightbourne delivered himself strongly against telling anecdotes in preaching; yet I noticed at the evening session, in a short speech he told no less than five anecdotes. This only shows that it is one thing to theorize as to how others should do, but quite another to put in practice our own conceptions of right and duty. The same brother also read an interesting paper on Evolution, which provoked considerable interesting discussion. Other brethren presented able papers and otherwise contributed to the success of the meeting.

The business affairs of the town are suffering some depression just now, it being the dull season of the year for hating, which is the great industry of South Norwalk. The labor question hereabouts has seemed to command more attention than all else, whether relating to time or eternity. It is to be hoped it may be settled equitably, in the interest of both employers and employees.

S. Norwalk, Conn., Nov. 14, 1885.

"Over the Hills to the Poorhouse."

BY REV. T. BACH.

No one can read Will Carleton's poem, under the above caption, without having his emotional nature aroused, and in a manner enter into sympathy with the unfortunate party wending its way "over the hills to the poorhouse."

There is, however, another company who go to the poor-house, of whom I wish to speak. It is the 200,000 children taken to the almshouses annually, as a result of the traffic in strong drink. Think of this army of innocent sufferers, suffering for the sins of their parents. What kind of training do a large portion of these children receive? I have visited and preached at county infirmaries and thus convinced myself that the children who are necessitated to go there are extremely unfortunate, to say the very least. The saddest fact of all is that the 16,000,000 of church-members and 310,000 churches and Sunday-schools in the United States are doing comparatively nothing. These 16,000,000 church-members clasp their hands in holy horror at the sight and confess a helplessness which does not really exist. About one-third of the population of the United States are standing paralyzed, while the other two-thirds are divided and striving with each other on things of much less importance to us than the temperance question. The remedy is at hand. Let all the Christian people unite on this one thing that the curse shall cease and it will be done.—Evang. Messenger.

No Such Word as Fail.

Nothing contributes more largely to failure in the affairs of life than a lack of self-confidence. Napoleon believed in his star; in other words, he never recognized the possibility of defeat. Men of less genius than he have also conquered circumstance, because they had resolved to do so.

In the terrible struggle of Stone River when Gen. Rosecrans's right was forced back and almost crushed by the Confederate advance, that leader sought out Gen. Price, then in command of a brigade and holding a position of great importance, and said to him,—

"Gen. Price, you command here, do you?"
"Yes, sir."
"Well, sir, will you hold this ford?"
"I will try, general."

"Will you hold this ford?"
"I will die in the attempt."
"That won't do," replied Gen. Rosecrans. "Sir will you hold this ford? Look me in the eye and tell me if you will hold this position."

"I will," answered the other.
"That will do," replied Rosecrans, and rode away.

Gen. Price redeemed his promise; he held the ford. On the following day his brigade bore the brunt of Gen. Breckinridge's fearful charge with his division of Kentuckians, and Gen. Rosecrans promptly and earnestly recommended him for promotion.

In nine cases out of ten, in human endeavor, "there's no such word as fail," if we choose to ignore the possibility of defeat.—Youth's Companion.

ROME IN POLITICS.—There is one thing that should be understood by the lackeys of both parties, and that is, that the Roman Catholic Church doesn't care a fig for either of them. She holds herself above all parties; she will give her influence to the one she can dominate.

If her members have been found more largely identified with one party than the other, it is because that party has bid higher for her votes, and has yielded a more servile submission to her demands. The Catholic Review, one of the ablest journals published, and which speaks with authority, gives in its last issue this note of warning to the Democratic party, which will not fail to be read and studied by its statesmen: "An absolutely fatal mistake will be made by Democratic leaders if they think that the Democrats of New York, who broke away last year from the bigots of their party have returned to their old-time slavery and quiescence. They departed intelligently; they returned intelligently, and intelligently they will remain, depart, and return, according as they find it necessary to reward justice or punish bigotry and oppression."

We have no fears as to the final issue of the approaching conflict. Truth, freedom, and righteousness will win.—Buffalo Christian Advocate.

(Why can't temperance learn wisdom from Rome? The church first, party afterwards, so let every friend of the home, as against the saloon, demand prohibitory legislation, as the condition of party allegiance. Temperance men may hold the balance of power. Shall we do less for Temperance than the liquor-dealers themselves do for the traffic, who will vote for no man, of either party, who will favor Prohibition? Ed.)

BENEFICENT MEMORIALS.—THE

custom of building memorial churches is much more prevalent in the North than in the South. We frequently read in northern religious newspapers of churches erected as a memorial to departed friends. The custom is a good one, where godly discretion governs in the expenditure of the money. Feeble churches are thus aided in securing comfortable and commodious houses of worship. Certainly it is a better way to honor both our friends and the Master than to erect a costly and useless marble pile in some cemetery. We should rejoice to see this good custom obtain currency in this section. We know of several points where such memorial buildings might be erected. May God put into the hearts of some benevolently disposed ones to embrace the opportunity and to serve a good cause.—Baltimore Baptist.

It is a significant fact that the number of "drunks" at Springfield for the six months ending Nov. 1, was 664, as against 304 last year for the same time under "no license." Ponder this.

The National Temperance Society have just issued a new catechism, by Miss Julia Colman, on "Beer." It is of the same style as her "Catechism on Alcohol and Tobacco," and "Primary Temperance Catechism," and with them should be taught in public schools, Bands of Hope, Sabbath Schools, and all juvenile temperance societies.

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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 PENINSULA METHODIST, 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.

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

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

Our readers will find in this issue, the first half of a well written and very interesting historic sketch of Vienna Circuit, by our young brother, Rev. Vaughn Smith Collins, its present pastor. We hope so good an example will be followed by brethren of other charges until we shall have similarly complete histories written of all the churches of the Peninsula.

A MILLION FOR MISSIONS! To the Wilmington Conference this rallying cry means that every charge shall give this year at least one third more than was contributed last year to this holy cause. There are two ways of doing this; one is to induce every contributor of last year to give thirty three and one third per cent. more this year; the other is to hunt up the delinquents, and by securing a contribution from every member and every friend of the church, swell the aggregate to the desired proportions, without unduly taxing those who never flinch, but are always ready to give to this and to every other good cause. The latter way means work and a good deal of it; but it is by far the better way for all concerned. It is the way enjoined in the Discipline; see paragraphs 281-290. No Christian can serve God by proxy in the matter of giving money, any more than in the matter of prayer and religious worship. The Divine call to duty is to the individual.

Let the thrilling facts of Mission work at home and abroad, illustrating the need of the people and the success of our self-sacrificing and heroic missionaries, be given to the people, and they will be glad to respond, and respond liberally. The Discipline provides for a committee to assist each pastor, for every Sunday-school being organized as a missionary society, for the diffusion of missionary intelligence in each church, for a monthly missionary prayer meeting in each church and an annual missionary sermon in each charge. Add to this the Disciplinary plan of collection reaching every member of the church and congregation, and the money must come. We shall be glad to report for the brethren as their charges come up to the million dollar line. It should not be forgotten that \$1300 were appropriated by the General Committee for mission work within our own territory.

METHODIST IMMERSIONS.—The Baltimore Baptist seems exercised over the fact that Methodist preachers occasionally immerse candidates for baptism, and seems disposed to charge them with inconsistency. Does not our brother know that Pede-Baptists understand the scriptures to sanction the application of water in baptism to the subject either by sprinkling, by pouring, or by immersion; while Immersionists claim that the scriptures sanction immersion only. The ritual of the Methodist Episcopal Church expressly enjoins that the administrator shall immerse either infant, or adult, if so desired. As a church we hold that the minister is at liberty in this matter, to satisfy the conscience of the subject. This we opine our Immersion brethren are not willing to do. The chief point, however, we wish our Immersion brethren to bear in mind is this: the very same authority, the Divine Word, they claim for immersion, we claim for pouring and sprinkling. Let us then think, and let think, and not charge either with disobedience to the Master's command.

SILVER WEDDING. Thanksgiving evening the 26th ult., was the 25th anniversary of the marriage of Rev. Samuel L. Gracy, D. D., formerly of the Wilmington, now of the New England Conference to Miss Lillie Thompson, daughter of the late T. J. Thompson. Many friends from their present and former charges gathered in the vestry of the church, of which Bro. Gracy is now pastor, which was beautifully decorated for the occasion, bringing tasteful and valuable testimonials of their affection and esteem. Appropriate religious exercises, addresses, and a poem, with a bountiful collation were features of the pleasant celebration. Among the presents received were a handsome silver service from his church, a pair of saddle bags from his Conference associates inscribed with the Master's commission, and well packed with books, tracts and silver dollars; a valuable mantel clock from his late charge in Chelsea, and silver dishes from the groom's brother, Rev. J. Talbot Gracy, D. D., of Rochester, N. Y.; and from Rev. H. S. Thompson, of Easton, Md., the bride's brother. We tender our congratulations to Brother and Sister Gracey, and join their many friends in the wish, that, if it please our Father in Heaven, they may be spared to celebrate their "golden" anniversary.

We are pleased to learn that Rev. W. H. Milburn, D. D., of Chicago, popularly known as the blind preacher, has been elected chaplain to the U. S. House of Representatives. Mr. Milburn was for many years an esteemed and eloquent preacher in the Methodist Episcopal Church, afterwards for a time, an independent minister, and subsequently entered the ministry of the Protestant Episcopal Church.

The Church-Extension Board and Mr. Thomas W. Price.

As our readers have been advised, Mr. Price's pamphlet, criticising unfavorably the management of this department of Church Benevolence, was referred to a special committee of the Board to examine and report. After careful consideration of the several points presented, that committee consisting of four laymen, prominent business men in the city, and one minister, made their report the 25th ult. This report, which completely vindicates the management and emphatically endorses the corresponding secretary, was unanimously adopted by the Board. The committee say that in the twenty one years since this work was organized, contributions have been received to the amount of over two million and a half dollars, of which it is believed "not one dollar has failed to reach the treasury nor has there been "the loss of a single dollar by defalcation," in the distribution of this large sum from the general office. There have been a few slight losses by misapplication of moneys after passing beyond the control of the

Board. They say further, "We cordially bear our united testimony to the honest, faithful and devoted attention of our corresponding secretary, Rev. A. J. Kynett, D. D., to the welfare of the Church in the special trust committed to his care;" and, as a practical popular endorsement of his administration, "we are happy" to state that in this city, where all the parties are well known, the aggregate collections, so far as we can ascertain, have been in advance of the previous year." Signed, L. C. Simon, L. D. Brown, W. G. Spencer, M. E. Clark and Wm. Swindells.

In the hope of stimulating others to be their own executors and to appropriate liberally of their accumulations to worthy enterprises for the good of humanity and the glory of God, we transfer the following editorial note, from *Zion's Herald* with our emphatic endorsement:

"The California newspapers proffer, as they ought to do, generous tributes to the noble gift which Senator Stanford has bestowed upon the State and country, in the establishment of the magnificently endowed University, the preliminary steps for which have already been taken. It is to be situated on a fine estate at Palo Alto, forty miles from San Francisco. It commences with a larger endowment than is now enjoyed by the oldest and richest colleges in the land. One of the grandest features of the gift is that it anticipates the death of the donor. He will, himself, watch over the erection of its buildings, the choice of its trustees, the investment of its funds, and all its appointments. This will save all litigation and delay, and will secure a wise and generous outlay in the construction of the academic halls. What a comfort also, it will give him to see those walls gradually rising, and to be present when the suite of buildings is completed and dedicated! How grateful to the donor it must be hereafter, to see the young men, and, we hope, women also, gathering to the University from all portions of the State and country. We trust his life may be prolonged to enjoy this pleasure. The University is a noble monument to his son, the late Leland Stanford jr., a young man of remarkable promise, cut off just as he was giving assurance of becoming one of the first scholars of his generation. His death becomes a blessing to tens of thousands of youths, who from year to year will be able to enjoy the benefit of this noble memorial institution. This is not the only academic establishment that has been born out of the sanctified sorrow of a heart bereft of an only child. No memorial that human hands could erect would be more worthy of the name that is to be perpetuated, or of the wealthy donor who builds it.

The Sunday-school lesson this week is Isaiah's wonderful prophecy of the suffering Christ. Delitzsch, the great German scholar thus characterizes it.

"How many are there whose eyes have been opened when reading "this golden paragon of the Old Testament evangelist," as Polycarp the Lysian calls it. In how many an Israelite has it melted the crust of his heart! It looks as though it had been written beneath the cross upon Golgotha, and was illuminated by the heavenly brightness of the full sheblimini ["Sit Thou at My right hand"]. It is the unraveling of Psalm 22 and Psalm 90. It forms the centre of this wonderful book of consolation (chaps. 40-66) and is the most central, the deepest, the loftiest thing that the Old Testament prophecy, outstripping itself, has ever achieved."

Of the atonement Prof. Bruce says: Without entering into any of the theories which explain the Atonement, we must keep close to the simple fact so clearly expressed, that if ever we are saved from hell, and walk the golden streets of heaven, it will be through Christ's sufferings for us; and we owe Him a debt of grateful love which all eternity cannot pay. Looking, then, into the Scriptures with unbiased mind, we observe that emphasis is laid upon at least four things: (1) the dignity of the Sufferer; (2) His obedience to His

Father's will; (3) His love to sinners; and (4) His sufferings themselves. Summing up, then, the elements of value in our Lord's atoning death as inductively ascertained from the Scriptures, we get this formula, expressed in mathematical language: The value of Christ's sacrifice was equal to His divine dignity, multiplied by His perfect obedience, multiplied by His infinite love, multiplied by suffering in body and soul carried to the uttermost limit of what a sinless being could experience.

The regular Quarterly Meeting of the Wilmington Auxiliaries of the W. F. M. S. was held in Asbury Church, Monday afternoon, Dec. 7th. The newly elected President, Mrs. W. Y. Swiggett, conducted the devotional exercises. A report of the Annual Branch Meeting held in Titusville, Pa., in October, was read by the Secretary, in which the following statistics were given. The Branch Corresponding Secretary reported:

Home Statistics: Auxiliaries, 370, increase 30; Members 11909, increase 750; Life Members 335, increase 38; Honorary Managers 20; Honorary Patrons 4; Subscribers to *Heaven Woman's Friend* 1947; Mite boxes distributed 952; Foreign Statistics: Missionaries 6; Teachers 8; Bible women and Assistants 8; Day Schools 25; Orphans Supported 31; Scholarships 38. Outside of bequests more money had been raised this year than last.

The Treasurer reported: Balance in hand Sept. 25th 1884 \$8568.05; Moneys received during the year \$15,057.05; Disbursements \$18,403.58. Balance in hand Sept. 25th 1885 \$5,231.52.

Mrs. E. B. Stevens having been elected by the Branch as a delegate to the Executive Meeting in Evanston, Ill., Oct. 30th., was present; and with its inspiration still in her heart, impressively related its most interesting features. Among the many important items, was the imperative call which came from new fields for help. One each from Singapore and Nanking pressed with great weight upon the hearts of these consecrated women, but having gone to the limit of their highest expectations, were just framing a resolution expressing regret at being compelled to decline entering these open doors, when two noble women came to the rescue with a personal pledge of seven thousand dollars to begin work at these points. God bless these liberal-hearted women, and multiply their numbers! Later a call from Tokio, Japan, for \$10,000 to establish an Industrial School for girls; but having exhausted their resources, the committee were compelled to defer action upon an appropriation. The demand here was an urgent one. Thousands of women in Tokio are shut up to one of three inevitable deaths, Slow Starvation, Suicidal, and physical dishonor. And yet in the face of these facts, how few comparatively are willing to contribute two cents per week to relieve such cries of distress! All hearts were stirred, and we trust many resolved to make greater effort in the interest of this work. We wish the women of our churches could be induced to attend these Quarterly Meetings. The facts stated, and information given here, bring us into a proximity with our mission work, not easily obtained elsewhere. Let us rally our members, and make the coming year glorious with results.

C. C. BROWN, Sec.

MR. EDITOR:—To the Methodists of the Peninsula it will be of some interest to lay before them some facts that are suggested by a glance at our Conference Roster. James L. Houston's name stands at the head of the list. He entered the Philadelphia Conference in 1833, and is, therefore, in the fifty-second year of his ministerial life. Although a superannuate, he still preaches with the vigor and vivacity of earlier years. He is said to be the most apt in Scripture quotation in preaching, of any minister in the Wilmington Conference, George Barton and B. F. Price entered in 1836, and will each complete a

half century of like service, next spring. Bro. Barton's loss of sight many years ago laid him aside from the effective ranks; yet he often preaches, and renders such other help as his circumstances will permit. His spiritual and mental vision are as clear as ever, although the wear and tear of years abates somewhat of his wonted physical vigor.

Bro. Price is our youthful semi-centenarian, whose eye is not dim, neither is his natural force abated. He was appointed to preach a semi-centennial sermon at our next session, and doubtless it will be in his crisp, chaste and instructive style.

Our Roster shows one hundred and forty seven names; eight were admitted on trial in 1884, and twelve in 1885, making a list of twenty preachers who are serving their term of probation. It is rare, indeed, that any Conference shows such a long and worthy list of young men. May they all be worthy to catch the mantles of those, for whom the chariots of fire must soon come!

Thus far during the Conference year, death has not invaded our ranks. During the seventeen years of our existence as a Conference, only two sessions have been without memorial services. May it please a Gracious Providence to bring our ranks, unbroken by death, to the ever joyous greetings of another Annual Conference.

EPISCOPAS.

Letter From Woodlandtown, Md.

MR. EDITOR:—I write from the southern extreme of Dover District. "Woodlandtown, W. W. Redman" was the announcement that fell upon my ears at the closing session of the conference last March. The charge and myself having been thus joined together, I have found no authority to put them asunder. Let them live happily together until the same authority shall write them a bill of divorcement, or until a still higher power shall interpose. Twenty-four years ago, I labored on this same field as a "junior." I therefore found some old friends, but many, I once knew in the flesh, have passed away! What a host gathered from many churches, will the faithful itinerant meet when his work is done! Woodlandtown is a circuit of four churches, one of which is on Elliott's Island four miles from the main. This Island is destined to be a station not many years hence, but the preachers who may be sent there should be wise enough to take their mosquito fortifications with them. We began a camp-meeting on the Island, Aug. 21st. It lasted ten days and resulted in much good. At the close of the camp we began our meeting at Zion. Here great interest was manifested from the first. The house was crowded every night, and after the first week there was a seriousness prevailing throughout the neighborhood unlike any thing known there before. The membership has increased from 27 to 100, and still the work goes on. The majority of those converted are young men, and they are already active in the work of saving others. Among those more advanced in life, several of the adversary's leaders have joined the Lord's army. The revival is the absorbing interest of the locality. Meetings have been held at the other churches, and though the success has not been so great as at Zion, the societies have been much quickened, and some 20 persons have joined on probation. There is material here for a strong charge, and we are trying to sieze hold of it for the Master's use.

W. W. REDMAN.

The inscription on the seal of the Federal Treasury, "Thesaur. Amer. Septen. Sigil," is an abbreviation of Latin words, which mean Seal of the Treasury [of the United States] of North America. "Septen," is an abbreviation of *Septentrionalis*, relating to the north or to northern regions, which is derived again from the "seven stars," in the Great Bear, two of which point to the north star. "Thesaur," is from thesaurus, treasury, and "Sigil" means seal.—*Philadelphia Ledger.*

Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL. The interest is on the increase in the revival services in the M. E. Church in Newark. About forty persons have been happily converted and about 25 are now at the altar. An unusual interest is manifested, both on the part of the Christians to see sinners saved and on the part of sinners to be saved. Mrs. Kenney, Miss VanName and Rev. T. H. Haynes, the pastor, have been assisted this week by Revs. Dr. Caldwell, Sears and Williamson of the M. E. Church, and Revs. Malone and Porter of the Presbyterian Church. —Smyrna Times.

Dover State Sentinel says: The Rev. C. W. Prettyman, pastor of Union M. E. Church, Wilmington, has accepted a call to become pastor of the M. E. Church at Newark next Spring.

The revival services at Glasgow M. E. Church, E. C. Atkins, pastor, are greatly increasing in interest.

The Port Deposit Methodist Episcopal and Presbyterian Churches united in Thanksgiving services, and the Rev. Louis E. Barrett, pastor of the M. E. church, preached the sermon.

An appreciative reader sends us some items from Delaware City, Del. As has been the custom for the last ten years in our town, the Presbyterian and Methodist Episcopal congregations held a union service last Thanksgiving day; and our pastor, Rev. J. H. Wiley, delivered a most able and instructive discourse in the Presbyterian Church. The sermon was enjoyed and appreciated by all present. The missionary collections in our church thus far nearly double our apportionment; and the other conference collections, will show similar liberality. We are engaged in preparing a cantata for Christmas; in which our people are taking deep interest. This promises to prove a grand treat for this holiday season. Our pastor, made a very eloquent address to the Pomona Grange, in their hall, on Thanksgiving eve.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA, DEL.

Queenstown, Md., J. W. Poole, pastor. The good people of this charge were kindly thoughtful of their pastor's excellent wife last Thanksgiving, presenting her with a very fine shawl, for which they tender thanks to the donors.

The Cecilton parsonage has just been repaired and re-painted at considerable expense, and it looks like a new house. It is a valuable property, and one of three of the largest buildings in town, and is decidedly the best parsonage on the District, except the one at Smyrna. A revival meeting has been held for the last four weeks, at St. Paul's church on Cecilton charge, with variable interest and success. The farmers were so busy that the attendance of working members was mostly small, and the work was interrupted by many rainy evenings. Five ladies were converted, and the members were considerably revived.

There is a movement in Easton, Md., to build a new M. E. church. Their present structure was only built in 1856, and is a large and substantial brick; but the society desires to build a larger, and handsomer edifice, and in a more desirable location. The matter is in the hands of a committee, and the old church is offered for sale. It is thought some one will purchase it at good figures for business purposes, when the new church will be at once commenced, and pushed to completion with utmost dispatch. Enterprise.

Extra meetings have been in progress on Still Pond charge, E. C. Macnichol, pastor, since October. Sister Smith, of Phila., was with the pastor for two weeks. There have been over twenty-five conversions.

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

Rev. Robert Roe is holding an extra meeting at Unity M. E. church. The third quarterly meeting for Millsboro charge was held at the same place last Sunday.

Rev. Henry S. Thompson, of Easton, filled Zion M. E. church pulpit Sunday week, while Rev. J. E. Bryan took charge for him at Easton. Mr. Thompson preached two excellent sermons Sunday, and the members and friends of the church no doubt would like him to come again. —Cambridge Globe.

The Zion M. E. church of Cambridge, has a semi-monthly lyceum.

Sunday week was an interesting day at the Dover M. E. church. At 9 a. m., was the love-feast, followed by a thoughtful discourse by the Presiding Elder, the Rev. A. W. Milby. In the evening the pastor preached a very able and touching sermon.

The Trustees of the Wilmington Conference Academy, held a special meeting at the Dover M. E. church, on Thursday of last week, to consider the propriety of building a ladies' hall in connection with the Academy. Two committees were appointed, one to draft a plan for the building, and the other to bring the subject before the next Conference. The Trustees are strongly in favor of building a wing to the present building.

A correspondent from Hurllocks, writes: Our extra efforts at McKendree were a success notwithstanding the bad weather. Fifteen professed saving faith in Christ, and the church is greatly quickened. The whole number of converts thus far on this charge is forty. Work has begun at Cabin Creek with good promise of success. We are very thankful to our kind Heavenly Father for His numerous blessings. The church at Cabin Creek is fully alive. Bro. Warthman preached the first sermon.

Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Rev. J. Hubbard, of Laurel, Del., writes: The Rev. J. A. B. Wilson, presiding elder, preached here, Sunday evening, Nov. 22d, a missionary sermon, in which he laid down as a basis of Christian liberality, the tenth required of the Jews in tithes, besides free will offerings which they often cast into the treasury of the Lord. He thought all Christians in order to be able to respond intelligently and promptly, when called on for contributions, should follow the direction of the apostle, and lay aside on the first day of the week, month, or year, a certain proportion of their earnings, and they would be able to divide the Lord's money between the different benevolences, in proportion to their merits. But when the subject of giving has not been thought of, and provided for beforehand, as is often the case among our people, the hand is thrust into the almost empty pocket, and ten cents, or a quarter of a dollar, is brought out with the excuse that that is all they have, and seem to be perfectly satisfied with what they have done. Our elder is benevolent himself, and seems to measure Christians' piety by their liberality.

There was a union Thanksgiving sermon preached in the M. P. Church, the 26th of Nov., by Rev. H. C. Cushing, the pastor. The congregation numbered about one hundred of the best citizens of our town. The Methodist Protestants expect to commence the New Year with a protracted meeting; and when they close, in three or four weeks, perhaps the Methodist Episcopalians will supplement the effort, hoping to see many sinners converted, and the church greatly built up.

The revival meeting closed at St. John's Church, Powellville Circuit, last week, after nine persons had professed faith in Christ.

PERSONAL.

George W. Cable, the novelist, has become a Sunday school teacher at his new home in Northampton, Mass.

Mr. Alpheus A. Townsend, a member of the Baltimore bar, has purchased the Eastern Virginian, a prosperous weekly paper published at Onancock, Accomac county, Va., and has taken possession. —Norfolk Ledger.

Another Old Defender is dead, leaving but four now living in Baltimore out of the 1,259 who formed an organization in 1842 to annually celebrate the battle of North Point, in which they had gallantly fought in 1814. Samuel Jennings is the old gentleman's name, and his age was eighty-eight. He died peacefully Sunday morning, at the residence of one of his daughters, Mrs. M. B. Gorman, No. 111 North Carey street. Mr. Jennings was a member of the Twenty-seventh Regiment, Maryland Volunteers, and it is believed he was the 1st of his regiment. It is also believed that he was the oldest printer in Baltimore. He used to say that he was the first printer to set to type "The Star-Spangled Banner," and he was so fond of the song that he never forgot the words, and would sing them with flashing eyes and a temporary renewal of the fire of younger days. He had several flags as souvenirs of the war.

Bro. Kenney Wright, of Hurllocks, Md., who has lived to see the fourth generation of his large family, died Dec. 8th, 1885, about 6 o'clock, 87 years of age. He had been sick about two weeks of pneumonia. He has gone to his rest.

Any one who will read, from month to month, the Sailors' Magazine, will be impressed alike with the good work which is pressed done among seamen by the American Seaman's Friend Society, and with the necessity for Christian effort to benefit this much-neglected class. The magazine has now been published for nearly sixty years; and if it were more widely circulated among Christians, the offerings for the sailor would be more generous and liberal.

ITEMS.

Says the California Advocate: "Three persons in the Japanese Gospel Society were baptized during the year, on confession, at the M. E. church of Dr. Otis Gibson, and four joined the church by letter from Japan.

Senator Stanford's great gift of three and a half millions to endow the University which he has founded at Palo Alto, Cal., makes him one of the most magnificent benefactors of our age. All now needed to achieve great success is that the control of the University shall be put into wise hands at first. This is something of such immense importance that we tremble for the danger. —Ind.

One thousand colored students attended the three Atlanta colleges during the last term. Besides there were 2,000 negro children in the public schools of the city. Another college is being erected, and the colored population of Georgia will enjoy excellent educational advantages.

Methodist students of the Boston University, forage systematically on the vacant Congregational pulpits, because their system leaves no vacant churches for them.

The Grant Monument Fund in New York has reached a total of \$100,395.

The Hon. Henry W. Sage, the founder of the Sage Female College, Cornell University, has given \$60,000 to endow a professor of ethics and moral philosophy in Cornell University, in memory of his late wife.

The Adelaide G. Smith concert in the Opera House, for the benefit of Zion M. E. Church, netted over \$100.

Vesuvius is again in a state of eruption. The lava is streaming down on the west side of the mountain, and some alarm is expressed, as the observatory authorities believe that the eruption will become more serious than it is at present.

China has 3,500 miles of telegraph line, and only seven miles of railroad.

Rev. Theodore P. Barber, D. D., president of Episcopal convention of the diocese of Easton, designated Wednesday, the 16th prox. as the date for the re-embalming in Cambridge of that body to choose a successor to the late Bishop Lay, Rev. Dr. Smith, of Hartford, Conn., having declined the honor.

The remarkable revival in Hot Springs, Arkansas, still goes on. After two full months there is no abatement in the good work, which seems rather to increase. There have been more than three hundred conversions. One hundred and three have been added to the M. E. Church, South, and other denominations have shared largely in the fruits.

The preachers of the Iowa Methodist Conference at its late session, contributed \$1,800 to the various causes brought before that body. So it generally is, when collections are taken at these annual meetings.

Canon Farrar made \$4500 by his lectures in New York. His fee, it is said, was the modest one of \$300 per night.

The decease of Dr. Lowell Mason, which occurred at his residence, at Orange, N. J., on the 18th, was not altogether unexpected, owing to his state of health for some months. Few men have better illustrated the rare combination of art and practicality. As a musician he was thoroughly competent in his field of work; and as a business man he exhibited notably admirable talents. As is well known, he founded the eminent firm of Mason & Hanlin, and to his patience much of the present development of instruments of the sort is due.

Of Lord Shaftesbury, the English Evangelical standard-bearer, the Christian World writes: "If the history of religion in England in the nineteenth century ever comes to be written with due breadth and in correct perspective, Lord Shaftesbury will be its central figure. Neither Mr. Spurgeon nor Cardinal Newman can contest this place with him, because their influence, though vast, has been in the doctrinal and ecclesiastical department, whereas Lord Shaftesbury, though as distinctively a religious leader as either of those—though he lived, moved, and had his being in religion, and did all he did as a servant of God—was a layman."

Dr. Tabuaga, while abroad, preached in the famous Methodist Jerusalem, City Road Chapel, London. The church was crowded to overflowing. During the indoor services several thousand people gathered in the church-yard and in the street, awaiting the preacher. After the regular service inside the chapel, Dr. Tabuaga was compelled to hold a supplementary one outside, after the manner of the old-time open-air services of Wesley and Whitefield. In the course of his sermon, the "Brooklyn Non-conformist," as he is called there, referred to the "holy ground" upon which he stood, and the hallowed associations surrounding him, with

the graves of Wesley, Bunyan and Watts so near him. The services throughout were very impressive.

Victor Hugo's most famous works were written after he was sixty years old.

Ex-Governor Stanford, of California, has decided to devote his three immense ranches in California to the endowment of the schools which he is establishing at Palo Alto in memory of his lost son, who died last year. These ranches comprise 85,000 acres and are valued at \$3,500,000. The best teaching talent to be found will be engaged for this school or group of schools, and in the end it is hoped that a great university will be built up. —Evangelical Messenger.

Mrs. Grant will realize from three to four hundred thousand dollars from the General's book.

Mr. James Russell Lowell places a high estimate on the Christian religion. At a recent public dinner, among other good things which he said is the following: "The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men, who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution." —Religious Telescope.

Four Vice-Presidents have died in office before Mr. Hendricks—George Clinton, Elbridge Gerry, William R. King, and Henry Wilson.

The death of the King of Spain, with the pretensions already set up by the Carlists, bodes no good to the peace of that unhappy country.

There are in the United States more than 6,000,000 persons over ten years of age who can neither read nor write. This class produces twenty-two times its proportion of paupers, and ten times its proportion of criminals, as compared with the rest of the population. It is estimated that they furnish thirty per cent. more than their proportion of the drunkards of our land. If this is an argument in favor of secular education, it is still more an argument in favor of moral and religious education. Nearly 2,000,000 of these ignorant persons are voters. —Evangelical Messenger.

The idea of schools in Summer for the poor children of our great cities is gaining ground. The public schools stand empty for nearly three months, and there is no reason why they should not be utilized for the benefit of that great army of youth who cannot attend through the school year, or for those who do nothing, or worse than nothing, through the Summer months. Several such schools were held last Summer, and more will be opened next season. —Evangelical Messenger.

MARRIAGES.

MASON—MORRIS—By Rev. I. N. Foreman, Nov. 23d, 1885, Mr. James T. Mason of Milton to Miss Virginia L. Morris of Broadkill.

ARBUCKLE—BORLAND.—On Dec. 2d, 1885, at the residence of D. J. Devlin near Cherry Hill, Md., by Rev. E. E. White, T. Ar buckle and Miss Mollie Borland, both of Cecil Co.

REED—FRANCIS—By Rev. I. N. Foreman, Dec. 3d, 1884, Mr. T. W. Reed to Miss Jennie S. Francis, both of Delaware.

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J. A. McCauley, D. D. President.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.		
	Dec.	13
Swedish Mission	Dec.	8 13
Grace	"	9 13
Mt. Lebanon	"	12 13
Mt. Salem	"	13 14
Claymont	"	18 20
Chester	"	19 20
Wesley	"	17 20
Epworth	"	22 27
Mt. Pleasant	"	26 27
Brandywine	"	27 28
Chesapeake	Jan.	2 3
Bethel	"	2 3
Elkton	"	3 4
Cherry Hill	"	3 4
Hockessin	"	9 10
Christiana	"	10 11
Newark	"	10 11
Charlestown	"	16 17
North East	"	17 18
Elk Neck	"	17 18
Scott	"	19 24
St. Paul's	"	24 25
Union	"	21 24
Newport	"	30 31
Asbury	"	30 31
St. Georges	Feb.	6 7
Delaware City	"	7 8
Port Deposit	"	12 14
Rowlandville	"	13 14
Zion	"	20 21
Rising Sun	"	21 22
Red Lion	"	27 28
New Castle	Feb. 28, March 1	

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.		
	Dec.	12 13
Cecilton	Dec.	12 13
Sassafras	"	12 13
Townsend	"	13 14
Crumpton	"	19 20
Millington	"	19 20
Marydel	"	26 27
Ingleside	"	26 27
Sudlersville	"	27 28
Still Pond	Jan.	2 3
Galena	"	3 4
Chestertown	"	8 10
Pomona	"	9 10
Rock Hall	"	9 10
Church Hill	"	16 17
Centerville	"	17 18
Queenstown	"	23 24
Kent Island	"	23 24
Wye	"	24 25
Hillsboro	"	30 31
Kings Creek	"	30 31
Greensboro	Feb. 1	31
Easton	Feb.	5 7
Trappe	"	6 7
Oxford	"	6 7
St. Michaels	"	12 14
Talbot	"	13 14
Royal Oak	"	14 15
Middletown	"	20 21
Odessa	"	21 22

J. FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.		
	Dec.	11 13
Cambridge	Dec.	11 13
Beckwith	"	12 13
Woodlandtown	"	19 20
Church Creek	"	21 20
East New Market	"	24 27
Hurllocks	"	25 27
Vienna	"	26 27
Burrsville	Jan.	2 3
Farmington	"	4 3
Federalsburg	"	9 10
Denton	"	11 10
Seaford	"	15 17
Galestown	"	16 17
Bridgetown	"	18 17
Ellendale	"	23 24
Lincolin	"	25 27
Magnolia	"	30 31
Pelton	Feb. 1	31
Millsboro	Feb.	6 7
Georgetown	"	8 7
Milton	"	11 14
Lewes	"	12 14
Nassau	"	13 14
Milford	"	18 21
Frederica	"	22 21
Houston	"	27 28
Harrington	"	29 28

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.		
Charge.	Date.	Sab. Ser. g. c.
Gumboro	Dec 12 13	10 8 9
Parsonsburg	" 11 13	3 1 2
Powellville	" 13 14	7 1 9
Frankford	" 19 20	10 8 2
Roxana	" 19 20	2 8 9
Bishopville	" 18 20	7 1 4
Holland's Island	" 23	10 7
Smith's Island	" 26 27	10 8 2
Tangier Island	" 27 28	6 1 8
Newark	Jan 2 3	10 8 10
Berlin	" 1 3	7 1 3
Snow Hill	" 8 10	10 1 7
Girdletree	" 9 10	3 8 10
Stockton	" 10 11	7 1 9
Chincoteague	" 16 17 10 3 7	8 7
Pocomoke City	" 23 24	10 8 7
Pocomoke Circuit	" 23 24	3 8 10
Fairmount	" 30 31	10 8 2
Westover	" 30 31	3 8 9
Deal's Island	Feb 6 7	10 8 3
Somerset	" 6 7	3 8 10
St. Peter's	" 6 7	7 8 10
Onancock	" 13 14	10 8 9
Accomac	" 14 15	3 8 9
Cape Charles	" 15	10 8 7
Crisfield	" 19 21	10 1 7
Annamessex	" 20 21	3 8 9
Asbury	" 20 21	7 8 7
Princess Anne	" 27 28	10 8 7
Mt. Vernon	" 27 28	3 8 10
Tyaskin	" 28	7 1 9

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

H. ARTHUR STUMP ATTORNEY AT LAW,

35 ST. PAUL STREET,

BAITIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

Trust Christ with Everything.

If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a man were to fall into the sea, he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more, and fear less. If you have trusted your soul with Christ, can you not trust him with everything else? Can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life?

"Oh," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord."

But in so doing you will prove the truthfulness of your faith. I heard of a man who was walking along the high road with a pack on his back, he was growing weary, and was therefore, glad when a gentleman came along in a chaise, and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said, "Why do you not put your pack down?"

"Why, sir," said the traveller, "I did not venture to intrude. It was kind of you to take me up, and I could not expect you to carry my pack as well."

"Why!" said his friend, "do you not see that whether your pack is on your back or off, I have to carry it?"

It is so with your trouble whether you care or do not care, it is the Lord who must care for you. First trust your Lord with your souls and then trust him with everything else. First surrender yourself to his love to be saved by his infinite compassion, and then bring all your burdens and cares and troubles and lay them down at his dear feet, and go and live a happy joyful life, saying, as I will say and close:

"All that remains for me Is but to love and sing, And wait until the angels come To bear me to my King." —Spurgeon.

Bad Breeding.

There is in London a quiet little hotel which is not generally known by travellers, being frequented only by the highest class of titled Englishmen and foreign noblemen. A few very wealthy Americans who had found out that it was exclusive and costly tried occasionally to gain admission.

About a year ago, two lads of sixteen, dressed in the height of fashion, a faint down on their lips, sat in the drawing-room of this house before the fire, their hats on, their legs stretched out at full length, whistling in concert. They were the sons of a merchant prince of New York, and of a Chicago man who had gained a great fortune by mining speculations; and accordingly looked down on the world from a lofty height.

A gray, bent old gentleman came in wrapped in an old-fashioned traveling shawl, something the worse for wear. He stopped, looked at the fire, and waited for the youthful occupiers of the best places to rise. The boys stared at him, stretched their legs a little farther across the hearth, and whistled more loudly than before.

The old gentleman sat down in a corner. "It's a cold day, outside, mother!" said one of the young bores loudly, and they both laughed. A moment or two later, a feeble old lady entered. They still remained seated, but eyed her quizzically, as she sat down by her husband. She wore thick, broad-soled shoes, a travelling dress, and a bonnet of the fashion of two years ago. The lads giggled. "Ah there!" said one.

"Now there!" responded the other. The first whistled. "The monkey married the baboon's sister." "Where's your sister this morning, Bob?" interrupted his companion. "Busy with dress-makers, I guess. She's going to be presented to Vicky next week."

"Yes? She's a stunner! She'll lay over these English women, I guess. A servant entered, and delivered a message to the old gentlemen, who with his wife left the room. "Ah there!" one young man said, willing to repeat a fine bit of wit. The servant turned on him aghast. "That is his grace the Duke of—," naming one of the oldest houses in England.

The young men, who were of that class of Americans who grovel before rank, sat dumb for a moment, and then muttering that it "was a cold day indeed," went out. The next day the hotel at which this scene occurred issued a notice, "No Americans will be received." This notice is publicly given by some of the best hotels in England, and naturally affords much offense to travelers from this country. Our story may partially explain the reason for it.

These lads would have been vulgar anywhere and always. But it is a singular fact that many American young people who are quiet and gentle at home, talk loudly, swagger, and grow coarse and arrogant as soon as they find themselves among foreigners, forgetting that their country-people must be misjudged and suffer, because of their lack of good breeding.—Youth's Companion.

A new Uhland anecdote is sure of a wide welcome. Although the poet delighted to take his subjects from the knightly and romantic Middle Ages, when feudalism was everywhere in force, he was essentially a poet of the people. The Prussian King, William IV., offered him the Order Pour le Merite, with flattering expressions of the royal regard. Uhland, however, declined to accept it. While he was explaining to his wife the reason which moved him to refuse the distinction, there was a knock at the door. A working-class girl from the neighborhood entered, and presenting Uhland with a bunch of violets, said: "This is an offering from my mother." "Your mother, child?" replied the poet: "I thought she died last Autumn."

"That is true, Herr Uhland," said the girl, "and I begged you at the time to make a little verse for her grave, and you sent me a beautiful poem. These are the first violets which have bloomed on mother's grave. I have plucked them; and I like to think that she sends them to you with her greeting." The poet's eyes moistened as he took the posy; and, putting it in his buttonhole, he said to his wife: "There, dear woman; is not that an order more valuable than any King can give?"—Independent.

OBITUARY.

Died at the residence of her mother, in Queenstown, Md., Nov. 20th, 1885, Miss Hettie E. Dillahay, aged about 22 years. The deceased was a lady possessed of many rare qualities. Amiable in disposition and social in her habits, she made many friends. About a year ago she gave her heart to God, and by her consistent life gave bright evidences of the power of Christ to save. Death came somewhat unexpectedly to herself and friends; yet she was prepared for the event, and is now, we doubt not, among the blest. Her funeral was attended by a large concourse of relatives and friends, all deeply affected at the loss of one so highly esteemed. The pastor improving the mournful occasion by preaching from Rev. 14-15. Her mother, brothers and sisters deeply feel their bereavement, yet hope they may so live as to meet her with the "blessed who die in the Lord."

"Lone are the paths and sad the bowers," Whence thy sweet smile has gone, But O, a brighter home than ours, "In heaven is now thine own." JOHN W. POOLE, pastor. Gabriel Vickerson died at his home in Wyoming, Del., at noon, Sunday, October 18th, 1885, in the 76th year of his age. When a youth he gave his heart to God, and his name to the Methodist Episcopal Church, of which he continued a member until transferred to the church triumphant. Such was his consistency of life, and his devotion to God and his cause, that he won the confidence of all. He loved the gates of Zion, was always glad when it was said to him, "Let us go into the house of the Lord." He seldom failed to be in his place in the church of God. His successive pastors over found in him a true and faithful friend, "ready for every good word and work;" serving the church with fidelity and efficiency in the several offices to which he was called. In his manner he was quick, and undemonstrative; yet

always ready to witness for God, and give a reason for the hope that was in him. He was a good neighbor, a kind and loving father, and a most affectionate and tender husband. To know him was to love him; we sorrow that he has gone away from us; we miss him much; ours is the loss, his the eternal gain. The end was peace. We hope to meet him again. W. W. WARNER.

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Wilmington & Northern R. R. Time Table, in effect December 6, 1885.

Table with 5 columns: Stations, a.m., a.m., p.m., p.m., p.m. Includes Wilmington, W & B Station, Dupont, Chadd's Ford, Lenape, Coatesville, Waynesburg, St. Peter's, Warwick, Springdale, Birdsboro, Reading P & R Station.

GOING SOUTH. Daily except Sunday.

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Table with 5 columns: Stations, a.m., a.m., p.m., p.m., p.m. Includes Reading P & R Station, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg, Coatesville, Lenape, Chadd's F'd, Dupont, Wilmington, P.W. & B Sta.

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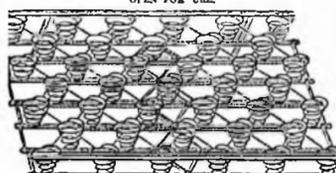


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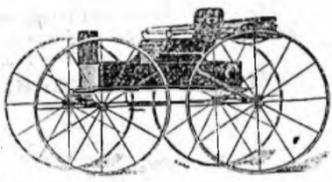
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