

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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A SERVANT OF JESUS CHRIST.

BY REV. JOHN PARKER.

I am only a servant and, waiting to see
What is the pleasure of Jesus with me;
Waiting, or watching, or working, or rest,
For just what He wills is always the best.

I am only a servant, He carries the care,
He makes the provision, He gives me a share,
In the toil of His kingdom, to work out His
will,
His infinite goodness protects me from ill.

I am only a servant—He makes all the plan
For the work of my life, He tells me I can
Find all that I need in the smile of His love,
And all my work done, He will take me
above.

I am only a servant—have nothing to fear,
Delighted to serve, I am waiting to hear
What next is my duty—a cross or a crown—
To bear any burden, or lay my life down.

I am glad in His service, I'll sing of His fame,
Cause many to trust in the strength of His
name;
While others are sad, as with burdens oppress'd,
I welcome His burdens—His burdens being
rest.

—Guide to Holiness.

Faithfulness.

The following editorial from the *Independent* of Jan. 8th is worthy of serious consideration. The censures may be too sweeping in their application, yet they are certainly none too severe where they do apply. The "go as you please" or "do as you please" attitude of too many professed disciples of the Master is a great obstacle to the progress of the Church and a dishonor to Him to whom they have vowed obedience. For the sake of Him who spared not himself let every one of us consecrate anew his service unto the Lord and with honesty of purpose asking, "Lord what wilt thou have me to do," give ourselves to instant and cheerful obedience:

"One of the painful features of the average Christian professor in our day is the lack of conscientiousness in the discharge of what we commonly speak of as 'covenant obligations.' Every one of us on entering formally upon the Christian profession solemnly and publicly promised, in substance, that we would 'faithfully co-operate with all our fellow members in all the ordinances, worship, and work of the Church.' Now this was either a barren and meaningless form, never meant to express obligation on our part, nor on the part of the Church; or else it has in it all the solemnity of a 'vow' unto the Lord, taken in fellowship with his people. We must assume that the latter was the understanding which we had of the matter when we subscribed or assented to the Church covenant.

But the painful fact is that but few, comparatively, seem at all to regard this covenant as being of any binding force upon either the conscience or action. The same class of people who hold all social and business obligations sacred, and would count themselves disgraced if they treated them as they do their Church covenant obligations do habitually set these covenant obligations aside at their pleasure, or, rather, we must fain think have never thought of them as obligations at all. They participate in the "worship and work" of the Church according to their inclinations rather than in accordance with their covenant. The Lord's supper is ne-

glected, the prayer-meeting is passed by without a thought, the Sabbath services are frequently given up for trivial reasons, or for no other reason than a present disinclination; and as for the "work" of the Church, it is systematically avoided by many who never seem once to have realized that they have any connection with it. The benevolent contributions of the Church is a matter wholly apart from their purpose. It is urged by some in answer to this that religion is a voluntary matter and not one of compulsion, and, therefore, church-members or Christians are not to be judged or held bound to the faithful discharge of these duties by any such rules as govern in other walks of life—notably in business and social life. It is true that religion is a voluntary matter. But when you voluntarily took upon yourself the obligations of a religious life, those obligations became as sacred as the promise of God is to you, and should be so regarded. The volunteer soldier is as much bound by the laws of the army as though he had been drafted; indeed we expect better service from volunteers than we do from conscript troops, from men who serve from patriotic motives alone, than from men whose service is compelled. Jesus did not force his yoke upon you, but held it out and said: "Take it upon you." Now, having taken it, it is in the highest sense disloyal and dishonorable either to pull the neck out or shirk the labor which you have voluntarily engaged to do, for and with your Master and with his brethren, who are yoked up with you.

It is positively shameful the way not a few church-members—the nominal followers of Christ, and yoke fellows in the "worship and work of the Church"—throw over their engagements with the Church, at the first or least suggestion of personal inconvenience to them, or for the sake of some carnal or selfish reason, wholly apart from Christian obligation, or privilege. A slight weariness, such as would not for a moment suggest to them the idea of staying away from business, or, a social engagement, is sufficient excuse to warrant them in giving up prayer meeting, or even the service, and in some cases a Sabbath-school class. Moreover, this slight weariness or indisposition (not so much of body as of mind), frequently yielded to, leads finally to an almost utter abandonment of work certainly, and worship, most probably. It is not uncommon for Christians deliberately to contract social engagements which they know will utterly conflict with ordinary church engagements; and yet they do it, without a thought that they are being unfaithful to God and the Church, or, if they have the thought, they are conscienceless about it. There are thousands who habitually neglect every obligation in the direction of the work of the Church; and a simple declaration on their part that they have no taste in that direction, or a mere assertion that they would "rather not," is deemed a sufficient reason why they should be excused from all service, and any further urging on the part of pastor or fellow member is deemed an im-

pertinent interference with their liberty of choice as to how they shall serve God, or as to whether they shall serve him at all. There are many more thousands who utterly neglect any obligation in the direction of the maintenance of the expense of public worship or the carrying on of the benevolent work of the Church. Their giving is wholly a matter of impulse or conformity to habit, or out of shame, when they are present at the time of taking the offerings of the people. As to formally, conscientiously and systematically setting apart a portion of their income or increase for the work of God, it never occurred to them but to be rejected. The loose change in the pocket, or at least the smaller and baser coins thereof, usually find their way through their unsanctified hands into the basket.

This utter lack of conscience on the part of so many professors of religion as to obligations involved in a confession of Christ, leads many who are not Christians to doubt the truth of the whole matter, embarrasses the Church in her work, makes the chariot wheels of service to drag heavily, and we doubt not sorely grieves the Spirit.

The Negro's Prayer.

Rev. L. P. Cushman tells *Zion's Herald* how the late Bishop Gilbert Haven was held in esteem throughout the South. At the Texas Conference in 1878, he administered deserve reproof to certain members who had been derelict, and on the following morning conducted the opening religious exercises by reading the 91st Psalm, and the hymn commencing, "A charge to keep I have," and then requested a colored brother to lead in prayer. The prayer was homogeneous. Some of the sentences were specimens of artless eloquence, that flowed from his lips as fresh and sparkling as a mountain cascade:

"O Loard, dou am honest, great an' holy. Notten dat am unclean an' dishonest can touch de. O Loard, cum an' teach all classes an' colors de lesson ob honesty; make dem honest wid dare tongues, dare feet, dare hans, dare heads and dare hearts. O Loard, make um honest inside an' outside, in de dark an' in de light. O Loard, sweet Babe of Bethlehem, cum and bress dis our lubben Bishop; front and fight his ebry battle; send him frew dis world like a pigeon on de wings ob de eagle, and when de race am run and de last battle am fought wid dat old serpent, de debbil, an' dare am no more to do in dis world, let him mount de swift chariot and hab a short ride home to glory; and den, Loard, wid Abraham an' Isaac an' Jacob on de plains ob glory, himself all covered wid glory, let him ground his arms near de trone ob de Lamb an' lib an' rest an' shout foreber an' eber."

This prayer says Brother Cushman, was uttered in a well controlled and musical voice, and with a power and pathos no one could forget. At the close, a volley of amens rose from all parts of the house. In after days I came to know this man. Physically

he was tall, straight as an arrow and black as a coal. He was as artless as a child, and as free from guile as Nathaniel. Of books he knew but little—could not write his own name—but he was as truly called and taught by God as were the fisherman of Galilee. I stood by his bedside in his lowly cabin when he mounted the chariot and crossed the river exclaiming: "De angels am cummin"—de angels am cummin; I seed dem. Brudder Cushman, de Loard has sent dem to take me ober Jurden." No massive monument bears his humble name, but no doubt his redeemed and triumphant spirit, with that of the Bishop, rests in the desired haven.—*Philadelphia Methodist*.

The Education of Women.

The quality of the motherhood of our country will more than anything else determine its prosperity and happiness.

The quality of the education received by our girls will largely determine what that motherhood is to be.

The enormous disparity between the expenditure for the education of the different sexes is astonishing. While millions upon millions have been poured out for the education of our young men in universities and colleges, only here and there has anything been done on a liberal scale in behalf of schools for our young women. There has been one Vassar in the North, and none in the South. Even the women benefactors of education, as a rule, give nothing for their own sex—thinking, perhaps, that the other is more in need of the refining influence of liberal culture; or, what is more probable, not thinking closely at all about the matter, they have followed the example set them by their generous and public-spirited brothers.

But it is time for both our men and women to do some thinking upon this subject. If we do not wish to have a lame and halting civilization; if we do not wish to dethrone woman and destroy the divine ideal of home-life; if we do not wish to lose the best characteristics and happiest results of a social system based on the recognition of woman as the priestess of the household, and the first and most potent of all educators—we must see to it that the equilibrium of educational forces shall be properly adjusted and firmly maintained.—*Nashville Christian Advocate*.

The Relation of Parents to the Sunday-School.

The first and most important duty of parents in relation to the Sunday-school is to see that the children study their lessons; that they are punctual; to impress upon their minds the object of the Sunday-school.

We do not think parents fully consider how discouraging it is for the teacher to have children come Sabbath after Sabbath, without any preparation. We tell you, parents, it is uphill work, and very discouraging; and we want your sympathy. If you would consider the importance of parental aid, we cannot but think you would give it.

Children come to school with the impression that they are under very little restraint, and that it is of little consequence whether they are prepared or not. To an earnest teacher, these are heartsore trials: but our motto is, "Hope on, hope ever," that all the seed sown may not fall by the wayside. We both hope and pray that some good is done, though not so much, as if you would give us a lift once in a while. Some parents when they speak of the school before their children talk as if it did not amount to much. Let them ask themselves the question, whose fault it is.

Our Saviour said, "Suffer little children to come unto me, and forbid them not." Do you think you are obeying this commandment? You cannot be negative in the matter. "He that is not for me is against me." You either aid us or stand in the way. For the love you have to your children, give us your countenance and your aid; "come over and help us;" come into the school and see us; if we are ever glad to see you, it is there.—*The Religious Educator*.

The Evangelist.

It is time to insist on the scriptural meaning of the term "evangelist." He is not an evangelist who goes about to well-organized Churches, and with the co-operation of pastors and members holds revival services. No matter how great a stir that man may make, or how great a revival he may lead, he is not an evangelist. If he claims to be an evangelist because his single aim is the conversion of souls, we answer that this is the single aim of every true minister of the gospel. Ministers may differ in their methods because they differ in their judgments of what is best for final results; but all seek the salvation of souls. An evangelist is a messenger to those who have never heard the gospel. He builds not on another man's foundation; he presses into the regions beyond the ministry and labors of others.—*South Western Methodist*.

BE NOT AFRAID—The church has always fought against odds and what appeared to be her rashness has been her strength. The battle must not go by default. God is with us; our message is his. If we believe this, we shall be bold, and our lips will be touched with holy fire. The task of St. Paul at Corinth was a hopeless task, to the heathen observer. All science, wealth, civilization, luxury, refinement, were arrayed against his preaching; but one thing that observer could not know, the Lord had spoken to him in his heart, "Be not afraid, but speak and hold not thy peace. . . I have much people in this city." With the same voice he calls to us, "Be not afraid, but speak."—*Archbishop of York*.

Gen. John C. Fremont is neither so old nor infirm that he declines to expose himself once more in exploration. He is to head a party of surveyors who will determine sundry New Mexican boundaries for a syndicate.

Temperance.

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

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Total Abstinence and Railroads.

The Toronto (Canada) *Truth* says: "There is nothing more encouraging than the growing conviction on the part of the great mass of employers that they can have nothing to do with men who drink intoxicating liquors even in moderation. They don't look at it in many cases from a moral point of view, but simply as a matter of business. They know that those employed in certain occupations must above all things be reliable, with all their wits about them, and their nerves like steel. Drinking even moderately is incompatible with this. One extra glass has often made a man reckless who in the ordinary sense was perfectly sober. Hence all the great railway corporations are getting to insist upon their employees being not only sober men, but men who do not meddle at all with intoxicating liquors. A man drinking even the smallest quantity of liquor when on duty would, if found out, be instantly dismissed on almost every railway on the continent. Railways can't afford to have men whose indulgence in liquor may cause the loss of life and hundreds of thousands of dollars. It don't pay." It is to be hoped that total abstinence may become the universal rule for all railway managers and employees. The business interests of the companies and the safety of the travelling public would be greatly promoted thereby.

Shall Rum be Banished from the new Congo State.

The international Conference at Berlin, on Africa, affords a most striking proof of the advance of European sentiment on certain great moral questions. Who could have expected that a proposal to prohibit the sale of alcohol both on land and water in the new Congo state would be received or seriously considered? Such a proposal must affect most profoundly the commerce which all European states are planning to increase for their own benefit. No article of trade with Africa produces such large returns, and few articles can be in greater demand. Are French, English and German merchants to be prohibited from sending cargoes of rum to the new state which Europe is opening chiefly for commercial purposes? Why, missionary vessels (not American) have borne such freight in the South Seas! Can traders be asked to abstain from that which a Christian missionary society deems unobjectionable? It seems incredible, yet we are told that the committee unanimously agreed to report in favor of prohibition for Congo. To the American delegates belong the honor of introducing the proposal, and it was adopted in connection with that prohibiting slavery.

It was fitting that these two great curses of Africa should be banished together. The Conference, which has unanimously accepted the recommendation as to slavery may, and it probably will, reject that concerning alcohol; but even if it should, something will have been gained against this twin evil. It is something to have its character questioned in circles where it has hitherto passed unquestioned for the most part, to have it brought forward with such bad company.

It would be a signal victory for the cause of humanity, a singular glory for the new state of Congo, and a sublime spectacle for the world if, in the very heart of the Dark Continent, the sale of rum should be as sternly prohibited as the sale of a slave.—*Independent.*

Mrs. Frances E. Williard, President of the National Woman's Christian Temperance Union, sends out an appeal to the women of the country for assistance to aid them in making their department at the New Orleans Exposition inviting and interesting. She asks that every State and Territory send on a design symbolic of its motto and work; also for money to purchase ice-coolers, literature and other suitable furnishings for a Temperance Booth. These noble women are doing a grand work, and we hope all the friends of Temperance will give this appeal a hearty response. Forward money by postal to Mrs. Josephine R. Nichols, care Mrs. Judge Merrick, Napoleon Avenue, New Orleans, La. Send all packages to Mrs. Judge Merrick, Women's Department, Exposition, New Orleans, La.—*Episcopal Methodist.*

Children's Department.

A Drop of Oil.

The sewing machine went hard. Brother Will came and looked over Amy's shoulder and knit his brow, as was his custom when in a puzzle. At last, turning back the machine, he glanced over the works, and said, "Did you oil it here, Amy?" "Why, no, I never thought of that."

A drop of oil was supplied, and in another minute the slender needle was flying through the work like a fairy. It was easy now to turn the wheel. That drop of oil on a dry spot in the machinery made all right.

There are many other places where a drop of oil works just as great wonders. For cold mornings, when tempers are apt to get frosted as well as toes and finger-tips, there is no magic like a few sweet, cheery words. So when one is angry and ready to do or say rash things, just give them a "soft answer," and you can see how it will cheer and brighten the way for yourself and all about you.—*Young Reaper.*

"Have you ever given your heart to Jesus?" said a teacher to a little boy. "No, sir, I am too little to be religious," was the reply. "No, my little friend, you are not too little," said the teacher; "for Jesus said 'Suffer little children to come unto me.'" Soon after that little boy came to the altar for prayer, was happily converted, went back in the audience and threw his arms around his father's neck, inviting him to come to Christ. His father, with streaming eyes, came to the altar, and in a short time realized the pardon of sin. A few weeks later, in the absence of the father, this little boy took down the family Bible, read a chapter, and lead in family prayer. The above I know to be facts, for I was that teacher.—*Selected.*

All For Jesus.

BY REV. J. H. JAMES.

In looking over some old papers lately, I found one headed, "All for Jesus—motto for 1871." Then followed the hymn that some of you have sung. It was written by the lady

whose letters in the *Guide* to little people you loved to read, and told of her purpose to spend that year all for the Master she loved to serve. Living all for Christ made her life beautiful for sixty years, and I wish all the boys and girls who read the *Guide* would take the words for their motto for the new year. To do that means more than writing it at the beginning of a diary, or in your Bible; though to have it where you will often see it may help you to remember it. It means first of all that your heart shall be for Jesus. That is the part of you that loves, and that says, "I will," and "I won't."

If your heart is for the Saviour you will say "yes," to Him, and "no" to tempters. You know that is the only right way and the only happy way. Then your mind will be for Jesus. You will study so as to know all you can, and especially that which will help you to be good. You will not read bad books or papers. Isn't it wonderful that a little child can "think God's thoughts after Him." You do that whenever you thoughtfully read the blessed book which I have been writing to you about.

Your body, too, will be for Jesus. You will eat, not just because food tastes good, but to be well and strong. Your feet will go where you ought to go and not in forbidden paths. Your hands will do what you can to help others for His sake, and you will learn to see and to hear and to speak for Jesus. Your work will be for Him, for though your friends tell you what to do, He has placed you under their care, and if you think of Him as giving you the work they tell, to do it will be easier. Even your play will be for Him. "Recreation" means "making new," and right playing helps children to grow and to get ready for work. If you give yourself to Him in this way and trust Him fully, He will enable you to live for Him, as the hymn says, "all your days and all your hours."

Here are some texts that I hope you will find and commit to memory. They will help you in spending 1885 all for Jesus: 1 Cor. 6: 19-30; Psa. 139: 17; 1 Cor. 10: 31; Col. 3: 23.—*Guide to Holiness.*

An Important Verse.

The thirty-second verse of the sixteenth chapter of Proverbs is a verse that all children should have as an illuminated text, hanging upon memory's wall. It should be hung in a good light too, for there are cloudy hours and dark shadows that find their way into the children's hearts as well as they do into those of grown up people. You will probably want to turn and look at it and read it over a dozen times a day. This is the verse: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—*Exchange.*

Jesus Knows.

All our little heart aches,
All our joys and woes,
All our hopes and wishes,
Jesus says He knows.

And our every action
Is to Jesus known,
From the time we're little,
Till we're fully grown.

When we play or study,
When we wake or sleep,
He delights to bless us,
And His children keep.

He will always guide us,
Listen to our prayers;
For the loving Saviour
For His children cares.

—*Selected.*

Six young men of Prince Edwards' Island, active temperance workers have succeeded in banishing every saloon from one country of 40,000 inhabitants. In a town in this country not a single arrest has been made

for drunkenness in six months, and the docket of the last court did not contain a single criminal case.

Unconscious Backsliding.

It is generally admitted that great temptations are not the most dangerous to the followers of Jesus. Very few people are in danger of openly denying their Lord, or of committing flagrant acts of sin. We are in far more danger of yielding, all unconsciously, here and there, just a little. A Christian does not become a Sabbath breaker or profane because any one temptation is too strong for him. This result is reached by a more gradual process.

We do not become cold in our service by any sudden chill or failing of the spiritual life, but by neglecting one and then another duty. The disciples slept during Christ's agony before they forsook Him and fled. Peter is first found following "afar off" before he is ready to deny his Lord.

Those who would follow closely and serve faithfully must avoid the beginnings of coldness and evil. This is why Christian life is like to a warfare, and on this account we are enjoined to pray without ceasing, to watch with prayer.

If you will keep the gate of the citadel the enemy cannot storm your defenses. If you will avoid the fate of Demas, the first backslider mentioned in the Bible shun the half-unconscious beginning of evil. Keep out the foxes and the vines will bear much fruit.—*Baltimore Methodist.*

Winter by the Sea.

ATLANTIC CITY.

[From N. Y. Home Journal, January 28th, 1885.]

Five or six years ago Atlantic City was unknown, except as a summer resort. For a few months in summer thousands thronged its beach and disported in its surf, but with the coming of autumn they vanished, leaving the town to sleep in quiet through the long months of winter. Wise heads, however, saw that there were a mildness of climate, an iquibality of temperature and recuperative properties in the sea air, which would some day attract as many visitors in winter as in summer. An enterprising hotel proprietor kept his house open for one winter as an experiment. People came, a few at first, but all experienced decided benefit, and the number increased from year to year, until its reputation as a great winter sanitarium is now firmly established. Last season six or eight hotels were filled with winter guests, and this winter others have joined the pioneers, and there will be ample accommodations for thousands of visitors.

Many conditions combine to make the place a great winter health resort. Its favorable location on the southern shores of New Jersey at a point, it is said, nearer than any other section of this coast to the Gulf Stream, secures for it a gentleness of climate unsurpassed on the North Atlantic. Behind the town is a vast waste of sand, which absorbs the atmospheric moisture, and aids largely in drying and purifying the air. There is no body of fresh water within fifty miles; the soft sea breezes, tempered by the ocean's warm currents, bring to land the health of the sea, while the land winds are robbed of their dampness in their course over the sands. These influences tone down the severity of winter to a degree that is remarkable when the thermometric observations of Atlantic City are compared with those of points of the same latitude further inland. The medical fraternity bear overpowering testimony to the efficacy of the climate in pulmon-

ary and other kindred diseases, and their restored patients are willing witnesses to the same fact.

Apart from these considerations, the city itself presents a number of desirable features. It is a well governed, handsomely built, and attractive city of some eight thousand permanent residents. All the accessories of city life are at hand. There are miles of handsome avenues, street railway, stores of every description, churches, and an excellent market, supplied with all the abundance of the land. The hotels, originally built for summer use, have been reconstructed and refitted with the appliances necessary for comfort in winter. Open fires supplement the heat of stoves and radiators, while they add a charm of cheerfulness to their bright surroundings. The houses are built in full view of the sea, and glass-enclosed porticos afford both a prospect and a promenade for the invalid too weak to face the eager air.

One's enjoyment of out-of-door exercise is perfect. The bright, bracing air, charged with the freshness of the sea, is a constant temptation to walks, sails, or drives. For the pedestrian a handsome board walk along the whole ocean front affords a fine field for exercise. A splendid beach drive of ten miles, and a surprising variety of vehicles of all descriptions, offer fine facilities for driving, while the inlet is famous as well for its sailing, as for its fishing. There is no need of idleness, if one cares to be active.

No epidemic disease has ever prevailed at Atlantic City. The sanitary measures are in the hands of a board of health, the members of which fully appreciate the responsibilities of their position. Pure drinking water is introduced from the interior, and a system of sewerage is now being provided, which promises to prove a most potent factor in preserving the health of the growing town. The topography of the town does not admit of natural drainage, and formerly the refuse and waste were carted off by contract. This plan proved unsatisfactory, and it was determined to employ some more effective methods. A commission was appointed to examine various systems of drainage, and devise the best possible plan from such as had worked effectively elsewhere. The committee studied the question with care, and chose as the best what is known as the "West System." By this method the waste and sewerage are forced through pipes to a central reservoir, and thence pumped out to a point beyond the corporate limits, where, by the aid of machinery, the solid substance is converted into phosphates, and the liquid, purified by filtration, is allowed to flow into the bay. This is a most effective method, and one that has been used with great success in this country and in Europe. The work of laying the pipes is being pushed forward with vigor by a New York firm, and the early completion of the work is confidently expected.

In the matter of accessibility no resort is more favored than Atlantic City. From Philadelphia it is a ride of one and a half and from New York four and a half hours by the Pennsylvania Railroad. To the residents of the East and North it offers the double inducement of easy access, and a complete change of climate. In a day's journey they may pass from the rigors of a Northern winter into the geniality of early spring.

Although the season is not considered opened until February, the vanguard of the coming army is already at hand, and the hotels are receiving daily accessions to their number of guests. Every indication points to a most successful season.

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CORRESPONDENTS will please remember that all news items intended for publication in the issue of the Saturday following, must be at this office by Wednesday. Longer articles by the Saturday previous.

Notice.

Members of the Wilmington Conference, and persons attending the session to be held in Snow Hill, Md., March 12th, can obtain orders for reduced fare over the Philadelphia, Wilmington and Baltimore R. R., by sending name and address, with stamp enclosed to the undersigned, or to Dr. Caldwell, Smyrna, Del.

CHAS. HILL,
Wilmington, Del.

We call special attention to the article addressed to Trustees. It treats of a very important matter. The Discipline, (Paragraph 386,) says— "In all cases where the law of the

State or Territory requires a specified mode of election, that mode shall be observed. Otherwise, the trustees are to be elected by the Quarterly Conferences upon the nomination of the pastor, or Presiding Elder. (Paragraph 387.)

Mr. Harry Whitely, in the Bulletin of the American Iron & Steel Association, says the late Delaplaine McDaniel, devised by will \$10,000 to Drew Theological Seminary at Madison New Jersey, and the same amount to Dickinson College, Carlisle, Pa.

We have received the following sad intelligence of the death of the youngest daughter of our esteemed brother, Rev. John Allen. We tender the stricken ones our deep sympathy, and assure them of the earnest prayers of their many friends:

"Miss Bessie Allen, youngest daughter of the Rev. John Allen, a supernumerary of the Wilmington Conference M. E. Church, died suddenly on Monday, the 14th inst, at her father's residence, 25 Park Place, Brooklyn. The immediate cause of her death was inflammation of the brain superinduced by chronic ear ache. She came down stairs on that morning with severe head ache, crying 'O papa! papa! papa! papa! My dear papa! My head, my head!'— 'Dear mamma! mamma!' After two or three hours' efforts to alleviate her pain she fell asleep and awoke no more,—breathing her last about 4 p. m., of the same day. She was a dear, sweet child, meek and patient of heart, full of innocence and love. The gentle Shepherd has gathered her in his arms and hides her in his bosom, beckoning the sorrowing ones to follow on."

As a matter of interest to many of our readers we give the following provisions in the will of the late Jethro J. McCullough, who died some seven years ago,—in reference to certain liberal bequests, that have become available upon the recent death of the testator's widow.

1. To the Wesleyan Female College, Wilmington, Del., the sum \$5000.
2. To the Home for Aged Women, in the same city, \$5000.
3. To the Trustees of the Home for Friendless and Destitute Children, in the same city, \$5000.
4. To his son, Enoch McCullough, his heirs and assigns, the sum of \$2000, in trust, to hold, invest and re-invest the same, and to pay over the interest and income thereof, (less five per cent. of said income, commissions,) towards the support and maintenance of the minister, who may from time to time be appointed to, or stationed at the Methodist Episcopal Church at North East, Md., under and in accordance with provisions of the Discipline of the Methodist Episcopal Church." This trust to cease, and the money to be divided among surviving heirs, "whenever the said church organization at North East shall be discontinued, or permanently cease to have appointed to it, under the Discipline of the Methodist Episcopal Church, a regular minister or preacher.
5. To the "Trustees of the Methodist Episcopal Church, in North East, Md., and to their successors, the sum of \$3000, for the purpose of improving the Cemetery connected with the said church."

Prayer and Healing.
PROF. L. T. TOWNSEND.
[Condensed from Zion's Herald.]

The profounder question, whether in every instance it is mental or supernatural therapeutics that aids nature in restoring the sick man who

is prayed for, remains, as you notice, thus far unanswered. One impregnable position at least is reached, which is this: In view of the facts presented, and in view of mental influence, to say nothing of Bible injunctions, men are under as solemn obligation to come together to pray for the sick as they are to call a council of physicians and administer visible agencies. This obligation rests upon the whole world as well as upon the church. The following question may be regarded as too remorselessly scientific or as too vigorously theological, but we ask it: If the physician in his practice does not add the agency of prayer to his use of visible remedies, is he doing his utmost to restore and save his patient? However much he may do, could he not do more? If he could, should he not?

But the interest in this discussion gathers at this point about the question whether in prayer for the sick, the aid afforded is natural or supernatural. Should some one say it is natural, we must not call him an infidel, or say he is irreverent, for it is certainly in harmony with divine methods to allow natural agencies rather than manifestly supernatural ones to accomplish beneficent results. Any different procedure is exceptional. Therefore, if the only aid needed by nature in a given case of sickness can come from a change of mental conditions produced by thrills of faith, by words of prayer, by devotional influences, then, why expect, or why are needed, supernatural interpositions? In case there is no need, why require the divine Being to abandon natural in favor of supernatural method.

But, on the other hand, from what has been said earlier in this discussion, we must admit that there are cases so obstinate that they will not yield to the usual methods; cases where nature is helpless, and where all her ordinary aids are equally helpless. One obstinate case, as you remember, is reported in the gospel. The disciples, who had frequently been successful in casting out devils, failed in this given instance. In explanation, our Lord said to them: "This kind can come forth by nothing but by prayer and fasting." A faith ordinarily successful had here failed. So, too, each drug, though ordinarily successful, sometimes fails. Mental cure sometimes fails. Even the highest type of mental cure resulting from the serene repose of religious faith, or from the combined desires and prayers of a multitude, may likewise fail. Indeed, there may be cases too obstinate for all these natural remedial agencies combined to help. Have we, therefore, reached the end of our line? Can nothing more be done? Can God himself do no more? Has He reserved no further prerogatives? Has He, too, reached—we speak it reverently—the end of His line?

To the Trustees.
DEAR BRETHREN:—Our office is an important one, and excuse us for saying it, a much neglected one. To us is intrusted the keeping of the church's property. The office is at once an honor and a privilege. To be keepers of the house of the Lord, is no mean trust. We have one request to make of every trustee whose eye may fall upon this article. Namely: That he acquaint himself personally with the following facts respecting his trust as a trustee.

1. By what title is your church and the lot on which the church stands, held.
2. Are the papers or title in good legal form?
3. Are regular annual meetings of

your board held, and reports made to the fourth quarterly conference as the law of the church requires.

4. Is the record book, or Minute book of the meetings of the board correctly kept, and is it in good shape?

5. Will the record show for years back, and for this year, that the trustees have made an annual report to the quarterly conference embracing the items named in the Discipline, viz: 1. "Number of churches and parsonages. 2. Their probable value. 3. Title by which held. 4. Income. 5. Expenditures. 6. Debts, and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving church or parsonage?" The quotation marks are to tell you that we have quoted the Discipline. See Paragraph 392 and 393, discipline of 1884. We don't mean to offend the trustees who have Disciplines by intimating that they don't read them and don't know their duty, we only suggest to trustees who have not the Discipline that they ought to have it and ought to read it. Now, it may be that all of this had better have been left out of my article. The editor may do as he likes about it.

6. Inform yourself if your present board is a legal one. There is not much doubt, we presume, about the legality of all the boards in the Delaware churches. But there is grave doubt, amounting in some cases to a dead certainty that the Eastern shore of Md. churches are at fault, and that their boards of trustees contain members that are not legally in their places—hence not trustees at all.

A large number of the churches are incorporated under an act of the general assembly, and in such cases the boards of trustees are self-perpetuating. Now in some cases, we don't know how many, but do know of some, the trustees seem to have forgotten the requirements of the law governing their case, and have made trustees according to their own notion, or according to the provisions of the Discipline.

The old acts of incorporation run about as follows:

1. The free white male members over twenty-one years of age met and elected the first board.
2. The board to be self-perpetuating after that.
3. A trustee once elected can get out only, 1. By death. 2. By resignation. 3. By removing a certain number of miles from the church, or 4. By ceasing to be a member of the M. E. Church. No provision is made for compelling attendance on the meetings of the board, or attending to the business of the office.

We know of one case in which members were expelled by simple motion and their successors elected. Said successors died, and their successors were elected, and so the matter ran on, and stands so to-day, we presume. The pastors, many of them have come in charge long since these old acts of incorporation were obtained, and many of the trustees don't know the law in the case. So the pastor follows the law as he finds it in the discipline, and tells the quarterly conference that the law of the church allows persons who are not trustees; and that a minority of the board may be of persons not members; and that Mr. So and So loves the church and might be benefitted by being made an officer in the church. The brethren think so too, and Mr. So and So is nominated by the conference, and goes into the board and acts the part of a trustee, all in violation of the law of the church, and the law of the State of Maryland. Now, brother trustees, don't take

it as a matter of fact that your board is all right, but look into the matter and know that it is all right. If you find that you have gone wrong, call your pastor's attention to the matter, and go to the brethren who you have unwittingly put into your board, and tell them the state of the case, and then proceed to elect officers as the law directs.

Yours truly,
A TRUSTEE.

(Next to the pastor, the responsibility for this important church interest is undoubtedly with the Presiding Elder who is charged, see Discipline Paragraph 171, section 5, "to oversee the spiritual and temporal business of the church in his district; to see that all charters, deeds and other conveyances of church property in his district conform strictly to the laws, usages and forms of the State or Territory within which such property is situated, and to the Discipline; to see that all church property is well insured." Ed.)

Not a Pastoral Donation.

If the pastor of Deals Island were to report all the donation parties that visit the parsonage, and leave substantial marks of their esteem behind, he would tax the patience both of the editor and of the people. From the beginning of the year to the close, it is ever the same—day after day, one constant stream of friends with supplies for the larder. I have an idea that some single days here, as much is left at the parsonage as would constitute a respectable donation at some other charges.

But it is not of these things I wish to write, but of a donation, (better than one to the preacher), which the people gave this week. At the beginning of the oyster season, one of our best citizens had his knee cap crushed by the crank-handle of the oyster boat, on which he was working. For three months he has been confined to his bed, and now has no hope of getting out for some months to come. Not as a charity merely, but because we love and esteem the man and his family, we determined to give him a surprise. So on last Sunday, the pastor announced, that on the following Thursday evening—our regular prayer-meeting occasion—we would have a general social reunion at the church, every body being invited to come and bring some mark of regard for our afflicted friend. Committees also were appointed to assure success. On Thursday the people came bringing the good things of life, a pleasant social time was enjoyed, music was furnished by the choir, and everybody seemed happy. After the singing of "coronation" by all present, and prayer by the pastor, it was found that we had canned fruit, meat, flour, sugar, coffee, wood, a barrel of flour, and, (enumeration of articles having been interdicted by the editor,) let me say, dozens of other useful things, besides \$25 in cash.

Isn't this better than a donation to the pastor? I believe it is, and hope, whenever my people get the "donation idea" in their mind, they will find some such worthy cause as the above, rather than surprising one, who so long as health is given, can live as well as the average of his people, on the salary paid him.

JNO. D. C. HANNA.

R. R. TICKETS.—Preachers and laymen who expect to attend the Conference at Snow Hill, can get tickets on the Baltimore and Delaware R. R. (Kent County) to go and return at half the regular rates.

J. H. CALDWELL.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. North East, Md., R. W. Todd, pastor. Last Sabbath large and attentive congregations gathered to hear the word; the cause of missions was presented in the morning, and at night considerable revival interest was manifest. Rev. E. C. Atkins of Bethel has been assisting pastor Todd this week.

Frank Beggs has been engaged as cornetist by the Asbury M. E. Sunday-school, Wilmington, for the coming year.

The Sunday school will hold its missionary anniversary on Wednesday evening, March 6th.

The revival at Epworth M. E. Church continues with considerable interest. A number of penitents are nightly at the altar. The pastor who has been absent a few nights on account of sickness, is now able to be present, and is pushing forward the good work.

The entertainment held on Thursday evening of last week by the young people of the M. E. church, in Peter's Hall, was a grand and complete success. The hall was packed. About \$50 were realized, nearly all net clear, which was made a present to Mrs. Green, wife of Rev. W. M. Green, as a token of affectionate regard. This was kind of those young folks all of their own good will and pleasure. Mrs. G. very heartily appreciates their material kindness, but more the love of those most excellent young people, and she expresses her thanks. The performers might be mentioned, but all did exceedingly well, and the whole program was very fine.

At Ebenezer M. E. church, in Christiana charge, there will be an all-day, reopening meeting on Sunday, February 15th. Big time expected.—*Daily Republican*.

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

Easton charge, H. S. Thompson, pastor, writes: There are no signs of decrease in the interest or results of our meeting. Over one hundred souls have been converted, and each of the past four nights, from 20 to 30 penitents have presented themselves at the altar. Our noon-day meetings, from 12 to 1 each day, are growing in interest and power. On Saturday last, nearly 100 were present, and 14 presented themselves at the altar, some for pardon, others for heart purity.

At the close of the morning service on Sabbath last, the trustees asked for \$300, to discharge some old indebtedness, and in a short time their needs were met. The church is crowded at almost every service, and the power of the Holy Spirit rests sensibly upon the congregations, and pervades the community. "All glory to Jesus be given," that the dark clouds are scattered, and the glorious morning of salvation has dawned and Zion is coming "up from the wilderness leaning upon her beloved."

Oxford, Md., A. S. Mowbray, pastor, writes: On Saturday evening, Jan. 31st, a committee of young men, representing the non-members of our community, came to the parsonage and after a pleasant chat presented us with a purse of \$24. It was a genuine surprise. A gain, on the Thursday following our home was entered by a large party laden with excellent and substantial presents. As we were in the midst

of our rejoicing, the climax came. The ladies, by their representative, presented the pastor with \$30, to buy a suit of clothes. All this is but in keeping with the every day kindness of the good people of Oxford.

A subscriber writes from Hillsboro, Md., under date of Feb. 9th, as follows:—

Our extra meetings began at this place New Year's night, with Rev. J. E. Kidney, pastor, in charge. There has been great interest manifested from the first by the pastor and his flock, and up to this writing, forty have professed faith in Christ. Sunday night twenty-five were at the altar earnestly seeking Christ. The entire community seem wonderfully aroused to religious concern, and the church has been unusually revived and quickened. The house is crowded every night to its utmost capacity. Bro. Wm. Galloway from Wilmington, has been with us for the past week. He is a man, full of the spirit and power from on high,—a man of consecrated life, earnest activity, positive faith, and has great personal influence over those with whom he comes in contact. Our pastor, "full of the Holy Ghost and of faith," by his preaching wonderfully convicts sinners of the error of their ways. We are all praying for and expecting the good work to go on, until every house shall become a house of prayer.

The revival at Sudlersville, Md., still continues. The entire community is deeply impressed with the subject of religion. Ten have made a profession of faith. Others are still seeking after Christ, and we are hoping and praying that many more may yet be added unto the Lord such as shall be saved eternally. Our meetings have been glorious. No wild excitement, but a deep and holy awe has pervaded the large congregations. The conversions have been clear and decided.

Rock Hall charge, G. S. Conaway, pastor. The revival meetings on this charge have closed with sixteen conversions at Rock Hall and three at Pine Neck, nearly all of whom joined on probation. The church has been greatly quickened and the classes are largely attended.

Chestertown charge, C. H. Baker, pastor. The revival services begun the 1st inst. The pastor being assisted by Mrs. L. H. Kenney. There have been twenty conversions and the church is greatly revived.

A member from Royal Oak charge, writes: Our very popular pastor Rev. B. C. Warren has been the recipient of a very valuable and handsome watch from F. A. Crook Esq., a member of Madison Ave. M. E. Church Balto. Md. Bro. Warren exchanged pulpits with Bro. Courtenay of that church in August last and made many friends. His labors among us are now drawing to a close and where ever his lot may be cast we wish him abundant success and prosperity.

Townsend charge, C. K. Morris, pastor, writes: We are in now the midst of a gracious revival. There has been great interest. Several evenings a baptism of the Holy Ghost came down upon the congregation. On last Wednesday evening the work commenced in earnest, 20 were at the altar, 10 conversions. Thursday evening, 28 at the altar, 7 conversions. The interest is increasing. The altar is crowded every night with penitents, and the shouts of new born souls are heard almost every service. Over 30 conversions to date. The whole community is stirred. The church has been greatly revived and quickened. We are working and praying that the Lord will show us great and glorious things, such as never was known in Townsend. The following brethren have rendered us good service: Revs. J. H. Caldwell, P. E., D. F. Waddell, A. T. Scott and T. E. Bell. May the Lord reward them for their labors.

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

Galestown, Md., Joseph Dare, pastor writes: Friday evening, Jan. 30, we had a surprise visit from the people, bringing their gifts, gladdening

and cheering our hearts at the parsonage. After a brief stay at our home, all repaired to the church, where we had singing and prayer and really a good and spiritually refreshing season.

Dover charge, T. E. Martindale pastor. The precious work of grace commenced a little more than two weeks ago, continues with deep interest and fine results. The number of conversions up to date is sixty. Nearly all the Conference Academy students, who were not previously members of the church, have been converted. Among them are sons of several of our preachers.

The extra meetings which have been held in the M. E. Church, Georgetown, Del., for some weeks, were to have been concluded last Wednesday, but the interest manifested has been so great that Rev. Mr. Rawlins decided to continue them, and they are proving very successful.—*Democrat*.

An interesting meeting is now in progress on Felton charge.

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

J. Hubbard writes us from Laurel, Del. "The Rev. George A. Hilton, by invitation of the W. C. T. U. lectured in the M. E. Church here Friday evening, Feb. 6th. The congregation was large, attentive and well pleased with the address. About \$12 were contributed and handed over to the speaker, and several persons signed the petition to the legislature in favor of the passage of a local option law. Mr. Henry Erbswell and Mrs. Phamy Wolf were united in marriage Jan. 28, by Rev. F. C. McSorley. Mr. H. Benjamin Hitch and Miss Anna Smith were married Jan. 29th by the Rev. Mr. Ellis. The *Peninsula Methodist* is very popular with those who are blessed with its weekly visits. Two members were received by certificate last Sunday, and one on probation the week before.

Roxanna charge was divided early in the conference year; three appointments forming Bishopville charge with Rev. E. P. Roberts as pastor; Roxanna, Bethel and Sound forming Roxanna circuit with E. H. Hyson in charge.

In the Roxanna and Bethel churches there have been remarkable revivals during the past three months. 70 were added to Roxanna church and 62 to date have joined Bethel church. About 150 have professed conversion, and including a few of the Sound church 135 have been received on probation, and more are expected.

The Bethel (at Ocean View) revival still continues with many earnest penitents at its altar. The pastor has been kindly remembered in a substantial gift of a fine new carriage from friends of the circuit.

A correspondent from Newark Md. writes: Our meeting is still continuing with increased interest. There have been 28 conversions and eight penitents at the altar last Tuesday night. The membership is working grandly and harmoniously. We are praying for still greater success.

Barren Creek charge, J. W. Gray, pastor, writes: I am closing up my second year at Barren creek, my protracted meetings all over; the result is 62 conversions this year, with 56 accessions to the church; 20 last year and 20 accession to the Line. Making in all 82 conversions and 76 accessions to the church. The Lord has indeed blessed us and we are going on to victory.

Rev. T. R. Creamer of Scott M. E. Church Wilmington, who has been suffering with a tumor in one of his eyes, is reported to be improving rapidly.

Letter from Camden, Del.

Mr. Editor: Last Thursday evening, Feb. 6th, being the thirtieth anniversary of the marriage of Rev. J. A. Brindle, pastor of the M. E. church, Camden, Del., the members and friends of the church began at an early hour to assemble at the parsonage, until all available standing room was occupied,—parlor, hall, dining room, and even "the upper room"—all even packed. The aged, the middle aged, the young,—Methodists, Friends, Episcopalians, and Presbyterians united in the demonstration of good will. In the midst stood the bride and groom of thirty years, the recipients of hearty congratulations. Early in the evening, Dr. E. W. Cooper in some appropriate remarks, presented the happy pair with a purse of thirty-three dollars on behalf of the ladies. This was responded to by the pastor, who expressed the hope that we should all meet after life's cares and joys are over in the home above. Many voices led by Dr. Cooper, united in the song, "I hope to meet you there."

The next move was to the dining room, where the pastor's family had prepared refreshments which we found abundant enough and to spare. Toward the close of the evening, our genial friend, Dr. J. W. Sharp of the P. E. Church, made a pretty little speech. About eleven o'clock the guests retired, having received great pleasure in giving this esteemed pastor such a demonstration of affectionate regard.

Letter From Galestown.

Mr. Editor: The recent visitation of Rev. A. W. Milby at our Fourth Quarterly meeting was truly profitable.

First in the worthy and acceptable manner of presiding in the conference. Then also his remarks at the opening of our excellent love feast. The preaching afterwards was characteristic of the man. Thoughtful, earnest, instructive. For several weeks we have had good meetings, but at this time there seems to be manifestations of more than usual interest. Several are at the altar seeking. The coming of Elder Raymond and a Mrs. Perry holding forth first at Sharptown, then at Wheatleys near Galestown has somewhat disturbed and hindered us in our work. We do not want such people—professed faith-healers; and I would hereby warn our ministers. Doubtless they are sincere, but we may not know what harm they might accomplish in the end.

Yours &c.
JOSEPH DARE.

A Card.

A large amount of money is paid by the various charges of the Conference every year, for which no credit is given in our Minutes. According to the Minutes of the present year, over fifty of the brethren incurred bills for moving to their new fields. It is supposable that these bills were paid by the charges to which they were sent. The Discipline intimates the propriety of publishing such sums in a separate column. May I suggest that all such sums be included in the column of table No. 2 for "other collections?" Let said column include moving expenses, church relief, collections for district parsonage, and anything else authorized as a benevolent interest of the church.

J. D. RICE.

Notice.

Class of the Second Year will meet in the basement of the M. E. Church, in Snow Hill, Md., Tuesday evening March 10th, at 7 o'clock. It is desirable that members both of the committee and class, be present at the time and place designated.

T. S. WILLIAMS.

Reduced Rates to the Inauguration via the Pennsylvania Railroad.

The inauguration of President elect Cleveland on the 4th of March next, promises to be a "note-worthy" event in the history of Washington. The citizens of the capital are working energetically and systematically to make the occasion a great success. In anticipation of an enormous throng of people, every effort is being put forth to provide accommodations for all who may come. Beside the regular hotels and boarding-houses, with which the city is well equipped, numbers of private families have agreed to entertain visitors, and sleeping quarters are being improvised in halls and such other buildings as are suitable. There will doubtless be ample accommodations for all, but those who desire to secure their lodgings in advance can do so by applying to Colonel L. P. Wright, Chairman of Committee on Public Comfort Preparations for all the ceremonies are in the hands of competent committees, and every measure calculated to promote the comfort and pleasure of visitors will be carefully looked after.

For the benefit of the thousands of people who will be drawn from points along its lines, the Pennsylvania Railroad will sell excursion tickets to Washington from all stations on its system at greatly reduced rates. Its facilities for transporting passengers will be increased by the addition of special trains, which, with those regularly in service, will prove sufficient for all the demands of travel. The Baltimore and Potomac Station, Washington, into which all the trains of the Pennsylvania system run, is situated on Pennsylvania Avenue, in full view, and within two minutes of the Capitol, on the line of march of the inaugural procession, and is easy of access to all the principal hotels and public buildings, and to any portion of the city by horse cars, bus, or carriage. The station is large, the facilities for handling incoming and outgoing trains and their contents are ample. Application should be made to local ticket agents of the Pennsylvania Railroad and its branches for full and detailed information as to tickets and rates.

MARRIAGES.

JONES—MUIR—On the 1st inst. at the parsonage, by the Rev. Jno. D. C. Hanna, Geo. W. Jones and Miss Annie Muir, both of Somerset Co., Md.

TINLEY—WHITE—On the 4th inst. at the Deals Island M. E. Church, by the same, Henry J. Tinley of Baltimore Co., and Miss Jennie White, of Deals Island.

REDMAN—HOLLOWAY—On the 29th ult. at Garrettton M. E. Church Harford Co., Md., by Rev. W. W. Redman of the Wilmington Conference, assisted by Rev. Mr. Cronin of the Baltimore Conference, Mr. Nicholas T. Redman of Washington D. C., brother of the officiating minister, to Miss Corinne Holloway, daughter of James Holloway of Harford Co. Md.

WALSTON—MARINE—At the bride's residence, at Harrison, Dorchester Co., Md., on Wednesday, Feb 4th 1885, by Rev. J. H. Bell, Mr. James W. Walston to Miss Margaret A. Marine, all of Dorchester Co. Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.		
Port Deposit,	Feb.	13 15
Rising Sun,	"	14 15
Red Lion,	"	21 22
New Castle	"	22 23
St. Georges,	" 18 Mar.	1 2
Del. City,	"	1 2
CHAS. HILL, P. E.		

EASTON DISTRICT—FOURTH QUARTER.		
St. Michaels	Feb.	13 15
Talbot	"	14 15
Royal Oak	"	15 16
Easton	"	20 22
Kings Creek	"	21 22
Middletown	" 28 Mar.	1 2
Odessa	March	1 2
J. H. CALDWELL, P. E.		

DOVER DISTRICT—FOURTH QUARTER.		
Millsboro,	Feb.	7 8
Georgetown,	"	9 8
Ellendale,	"	14 15
Lincoln,	"	16 15
Milton,	"	19 22
Lewes,	"	20 22
Nassau,	"	21 22
Houston,	" and Mar.	28 1
Milford,	Mar.	2 1
Federica,	"	6 8
Harrington,	"	7 8
A. W. MILBY, P. E.		

SALISBURY DISTRICT—FOURTH QUARTER.		
Smith's Island,	Feb.	14 15
Tangier Island,	"	15 16
Fairmount,	"	21 22
Westover,	"	22 23
Deal's Island,	Mar.	1 2
Princess Anne,	"	2 9
JOHN A. B. WILSON, P. E.		

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 IN CONNECTION WITH O. D. S. Co. and P. R. R.
 CHANGE OF TIME.

On and after Wednesday, June 25th, 1884, trains will
 move as follows, Sundays excepted:

Between Harrington and Lewes.

GOING NORTH.		GOING SOUTH.	
Mail.	Mixed.	Mail.	Mixed.
7:40	2:40	7:40	2:40
8:00	3:00	8:00	3:00
8:20	3:20	8:20	3:20
8:40	3:40	8:40	3:40
9:00	4:00	9:00	4:00
9:20	4:20	9:20	4:20
9:40	4:40	9:40	4:40
10:00	5:00	10:00	5:00
10:20	5:20	10:20	5:20
10:40	5:40	10:40	5:40
11:00	6:00	11:00	6:00
11:20	6:20	11:20	6:20
11:40	6:40	11:40	6:40
12:00	7:00	12:00	7:00
12:20	7:20	12:20	7:20
12:40	7:40	12:40	7:40
1:00	8:00	1:00	8:00

Between Franklin City & Georgetown.

GOING NORTH.		GOING SOUTH.	
Mail.	Mixed.	Mail.	Mixed.
5:30	6:00	5:30	6:00
5:42	6:12	5:42	6:12
5:50	6:20	5:50	6:20
6:10	6:40	6:10	6:40
6:24	6:54	6:24	6:54
6:38	7:08	6:38	7:08
6:52	7:22	6:52	7:22
7:06	7:36	7:06	7:36
7:20	7:50	7:20	7:50
7:34	8:04	7:34	8:04
7:48	8:18	7:48	8:18
8:02	8:32	8:02	8:32
8:16	8:46	8:16	8:46
8:30	9:00	8:30	9:00
8:44	9:14	8:44	9:14
8:58	9:28	8:58	9:28
9:12	9:42	9:12	9:42
9:26	9:56	9:26	9:56
9:40	10:10	9:40	10:10
9:54	10:24	9:54	10:24
10:08	10:38	10:08	10:38
10:22	10:52	10:22	10:52
10:36	11:06	10:36	11:06
10:50	11:20	10:50	11:20

P. Trains Pass. * Flag Stations.
 A mixed train leaves Harrington for Lewes and in-
 termediate points, connecting with train that leaves
 Wilmington at 9 p. m.
 Steamer leaving New York from Pier No. 26, (Old
 No. 37) North River, foot of Beach street, Mondays
 and Thursdays at 3 p. m., connects at Lewes Pier the
 following morning with train due at Harrington 10 a. m.
 Train leaving Franklin City at 6 a. m.; Harrington
 12:00 a. m., connect on Tuesdays and Fridays with
 Steamer at Lewes Pier, leaving at 3 p. m. and due in
 New York 5 o'clock next morning.
 Connections: At Harrington with Delaware Division
 of Pennsylvania Railroad to and from all points north
 and south; at Berlin with Wicomico and Pocomoke
 Railroad; at Snow Hill passengers can take steamer
 on Mondays and Thursdays at 5 a. m. for Pocomoke
 City, Crisfield and other points on the Eastern Shore
 of Virginia and Maryland; at Stockton daily stages
 run to and from Hornum, Drummondton, East-
 ville and other points. Steamer Widgeon runs daily
 between Franklin City and Chincoteague, connecting
 at Franklin City for Chincoteague with train due at
 5 p. m. Steamer leaving Chincoteague at 4 a. m. con-
 nects with train leaving Franklin City at 6 a. m.
 Steamer Widgeon leaving Franklin City at 7 a. m.,
 Mondays and Thursdays goes to Atlantic.

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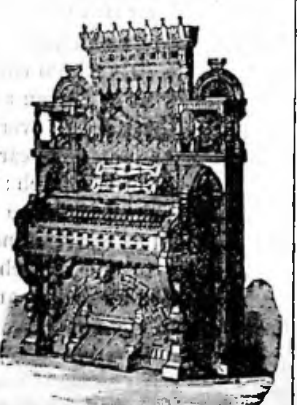
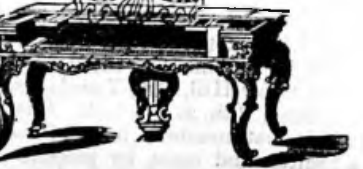
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Trains will leave Wilmington as follows:
 For Philadelphia and intermediate stations, 6:40
 7:00 10:30 a. m.; 2:30, 4, 7:40 9:55 p. m.

Philadelphia, (express), 7:25, 8:30, 7:50, 8:15, 9:10
 9:55 10:55 11:55 a. m. 12:41, 12:16, 1:54, 2:22, 5:50 6:30, 6:44
 and 7:49 p. m.

New York, 2:00 2:45, 6:30, 6:40, 7, 9:55, 10:55 11:55
 a. m. *12:41, 1:54, 2:30 4:00 5:50, 6:36 6:46 7:40 p. m.

For West Chester, via Lamokin, 6:40 and 8:15 a. m.
 and 3:30 and 4 p. m.

Baltimore and intermediate stations, 10:05 a. m. 6:06,
 11:50 p. m.

Baltimore and Bay Line, 7:00 p. m.

Baltimore and Washington, 12:41, 4:11, 4:48, 9:05, 10:06
 10:36 a. m. 1:00, *1:11, 4:58, 7:00, p. m.

Trains for Delaware Division leave for:
 New Castle, 6:15, 8:35 a. m. 12:35, 3:30, 3:50, 6:25 p. m.
 Harrington, Delmar and intermediate stations, 6:35
 a. m. 12:35 p. m.

Harrington and way stations, 6:25 p. m.

Express for Seaford 8:50 p. m.

For further information, passengers are referred to
 the time-tables posted at the depot.

Trains marked thus (*) are limited express, upon
 which extra is charged.

FRANK THOMSON
 General Manager. J. E. WOOD,
 General Passenger Agent.

Wilmington & Northern R. R.
 Time Table, in effect December 4, 1884.

GOING NORTH.
 Daily except Sunday.

Stations.	a. m.	p. m.	p. m.	p. m.
Wilmington, P.	7:00	2:45	4:00	8:15
W & B Station	7:20	3:05	4:20	8:35
Dupont	7:38	3:22	4:37	8:52
Chadd's Ford Jc	7:53	3:37	4:52	9:07
Coatesville	8:06	3:50	5:05	9:20
Waynesburg Jc	8:18	4:02	5:17	9:32
St. Peter's	8:30	4:14	5:29	9:44
Warwick	8:42	4:26	5:41	9:56
Springfield	8:54	4:38	5:53	10:08
Birdsboro	9:06	4:50	6:05	10:20
Reading P. & R	9:18	5:02	6:17	10:32
Station	9:30	5:14	6:29	10:44

GOING SOUTH.
 Daily except Sunday.

Stations.	a. m.	a. m.	a. m.	p. m.
Reading P. & R	5:20	8:05	9:30	3:10
Station	5:32	8:17	9:42	3:22
Birdsboro	5:44	8:29	10:04	3:34
Springfield	5:56	8:41	10:16	3:46
Warwick	6:08	8:53	10:28	3:58
St. Peter's	6:20	9:05	10:40	4:10
Waynesburg Jc	6:32	9:17	10:52	4:22
Coatesville	6:44	9:29	11:04	4:34
Lenape	6:56	9:41	11:16	4:46
Chadd's F'd Jc	7:08	9:53	11:28	4:58
Dupont	7:20	10:05	11:40	5:10
Wilmington	7:32	10:17	11:52	5:22
P. W. & B. Sta	7:44	10:29	12:04	5:34

Additional Trains.—On Saturday an addi-
 tional train will leave Dupont station at
 1:00 p. m., Greenville 1:03, Newbridge 1:11,
 Silverbrook 1:19, and arrive in Wilmington
 1:35 p. m.

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

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 Winter winds.

It is a popular fallacy that this coast is damp,
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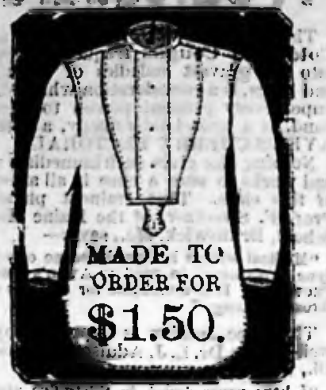
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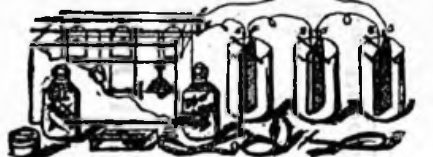
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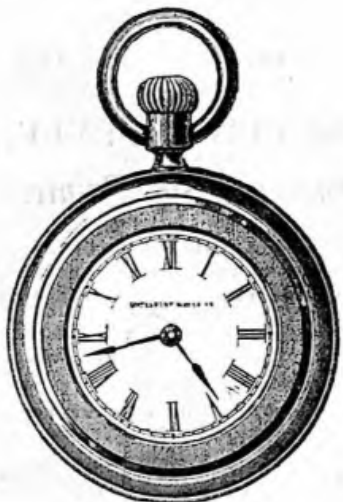
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