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## "NOBODY KNOWS BUT JESUS."

"Nobody knows but Jesus!"  
'Tis only the old refrain  
Of a quaint, pathetic slave-song,  
But it comes again and again.

I only heard it quoted,  
And I do not know the rest;  
But the music of the message  
Was wonderfully blest.

For it fell upon my spirit  
Like sweetest twilight psalm,  
When the breezy sunset waters  
Die into starry calm.

"Nobody knows but Jesus!"  
Is it not better so,  
That no one else but Jesus,  
My own dear Lord should know?

When the sorrow is a secret  
Between the Lord and me,  
I learn the fuller measure  
Of his quick sympathy.

Whether it be so heavy  
The dear ones could not bear,  
To know the heavy burden  
They could not come and share.

Whether it be so tiny  
That others could not see  
Why it should be a trouble  
And seem so real to me—

Either, and both, I lay them  
Down at my Master's feet,  
And find them alone with Jesus,  
Mysteriously sweet.

"Nobody knows but Jesus,"  
My Lord, I bless thee now  
For the secret gifts of sorrow  
That no one knows but thou.  
—Frances Ridley Havergal.

## Recollections of Snow Hill.

NO. 6.

Another case, connected with that protracted meeting in the old Snow Hill church, interested me greatly. There was a shrewd witty lad about town, who made the hotel porch a frequent scene of merriment. Although a boy, his preferred associates were the fast young men of the community. He was on the road, which, alas, to so many often ended in hopeless dissipation and the ditch. I saw something in William T. Magee, which might, by a new impulse, be turned to better account, than that of town joker. It was up stairs alone, in Bro. Messick's carriage shop, where he was at his business of painting, that I cornered "Billy," and got in a pointed exhortation. Had the other boys of the shop been present, this irrepressible humorist would have turned the tables on me, and laid me out by a droll anecdote; but I left him thoughtful, and that very night, to the surprise of the congregation, he walked up the aisle, pitched his cap over the rail, and it was said, "Behold he prayeth." This produced a sensation. Some one slipped out of the church, and it was noised about town, who was "down" at the mourner's bench, and a score of his old associates hurried in to witness the unexpected departure. Few believed in his strength of purpose. They regarded him as "incorrigible," and discouraged by the surroundings, he started to his room, at old Capt. Jones' where, as we were passing home from meeting an hour later, we heard a racket, and ascertained that in the silence and darkness there, our young friend had given himself to God, and was shouting happy in a new found joy, which shaped his life into the ministry, and through his hard, but persistent labors has brought hundreds into the ark of safety. It is, further, a pleasant reflection of the writer, that one of his

sons, the son of a sainted and ascended mother, has this year entered the Philadelphia Conference. So much for small beginnings.

One of the strangest cases we had at the altar, was a deaf mute. Bro. Allen, the preacher in charge, who was a man for any extraordinary emergency, picked up the sign language, so as to communicate with this interesting seeker of religion. With the motion of their fingers, they conversed on the way of salvation, and one night, while in a speechless agony of prayer, the pastor knelt by him, and showed him the nature of faith, the offer of pardon, and while urging with his flexible hands the word "now," now, the mute sprang to his feet, gazed around him with bewildering gladness, waived his arms, pointing upward, and then to his heart, and almost shouted in the intensity of his new emotions, while the people's tears fell like rain.

The colored population greatly enjoyed these exercises, as they crowded the old galleries, and had but the bare privilege of singing a hymn or two at the close of our exercises each evening. Under strict police regulations they used to meet at their own church, and I was always glad to be among them, trying to persuade those sinners who were "struck," as they called conviction, that the way to peace was easier than by writhing in contortions on the floor, by kicking and wrestling, as if in the grip of Satan. But few "mourners" at that day thought they were entitled to salvation by simple acceptance of Christ, until they had a grand tussle with the powers of darkness.

There were some notable old patriachs among them. One of these made a good reply to the late Bishop Scott, after one of his sermons. Said the Bishop to the old exhorter, "How is it, I didn't hear many 'amens,' among you folks while I was preaching? Dr. Williams tells me you always shout him through."

"O, yes sir, we like him, and enjoy the gospel mightily, but I told de people to be still to-day, and listen to what you had to say, and it was so solid, we took it in. We can do our shoutin' some other time, when de locals preach to us."

I formed a pleasant acquaintance during the year with Rev. Mr. Mackey, of the Presbyterian church, and Bro. Poole of the M. P. Church. Through the persuasion of the latter, I went to Newtown, now Pocomoke City, and joined the Sons of Temperance, so as to train with those who were trying to reform the unfortunates who were under the ruinous infatuation of strong drink.

I was told an amusing incident which occurred at a public temperance meeting some years before, in Snow Hill. A large gathering of ministers, lawyers and farmers, debated all day the propriety of a resolution some daring reformer had introduced, "that we regard the sale and use of intoxicating liquors as incompatible with the Christian profession." This raised a storm. The trouble seemed to hinge on a single word, which had to be defined several times according to approved lexicographers, for the

satisfaction of the rural members. To say "incompatible," eloquent men argued that this would be a reflection on their good old fathers who used their toddy to their latest day, and were supposed to have gone over safely. The radicals clamored for their long and strong word, and the best and only one to meet modern light and conviction. The wordy war raged till late in the afternoon, when country members grew anxious to be going home, and opinions appeared irreconcilable. At this juncture, the witty George Hudson rose with a grave face, deploring so much trouble over a mere word, and setting the house in an uncontrollable roar, by moving a substitute. Said he, "Mr. president, I move we strike out this naughty word, incompatible, and insert in its place the word *incompatible*."

Restored to good feeling, the convention took a timid step in the advance, and Worcester, since that day has never lacked an advocate for the temperance cause.

ADAM WALLACE.

## Prayer and Healing.

BY PROF. L. T. TOWNSEND.

[Condensed from Zion's Herald.]

What should be the attitude of intelligent Christian people toward the subject of prayer and healing, is the question now before us. These papers have shown that this question cannot be answered without, also, answering another, namely, What should be the attitude of intelligent Christian people towards the regular medical practice, towards what is termed mind-cure, and towards a multitude of other "isms and pathies?" The answer to the main question, as also to the secondary one, may best be given by means of an illustration.

We will suppose, that a decayed limb of a tree upon which your boy is climbing gives way, and precipitates him upon a heap of stones. From the outset he appears badly hurt. He is taken to his home, and the family physician is hastily summoned. An examination shows that the boy is suffering from what is known as a compound fracture of the thigh, complicated with dislocation at the thigh joint. Such a fracture is one where the bone is broken in two or more pieces, the broken bone piercing the skin at one or more places; and thus coming in contact with the atmosphere. The case is still further complicated by certain internal injuries attendant upon such a fall. Now, what will you do for that child? Several courses are opened. Afting upon the suggestion of some irresponsible party, you might dismiss your family physician, and summon an ignorant quack bone-doctor and leave the case entirely in his hands. Or you might merely leave word at the misnamed "Metaphysical College," where it is pretended that all physical ailments are mental, not physiological; and that thinking—the thinking of the patient and the doctor—will work all the cures that medical science can work. Or you might take the child to a Faith Healing College, and leave

him in the hands of those whose practice is based upon the theory that all visible agencies, including surgical skill and medicines, should give place entirely to invisible and supernatural agencies. Or you can follow the course usually taken in such cases. Or, lastly, you can follow this usual course, adding to it whatever valuable contributions can be found in mental and religious therapeutics.

Manifestly, under the promptings of common sense and Christian intelligence, the following things will be done: When the news of the accident first reaches you, you would instinctively cry out, "God bless my dear boy!" And during all your wakeful moments you could not well cease your praying. But you would not delay a second in sending for your family physician, nor would the physician, after making his examination, delay a second in advising you to send for the most skillful surgeon within reach. The mission of that surgeon, we may say, the God-ordained mission of that surgeon, is to remove the severed fragments of bone, which remaining would be foreign and irritating substances, and to put the other bones in position for uniting and healing; also to give to the family physician whatever advice his experience suggests.

Judging from every case of this kind since the Christian era, that boy must lie comparatively quiet for at least six weeks, before the bones will be sufficiently united to allow the replacing of the dislocated thigh joint. During all this time the physician must look after the general health of his patient, who is in constant pain, and as far as possible, keep up the "individual vital force" of the sufferer, which force is now recognized as a fundamental factor in the repair of all physical damage. Modern medical science also shows that the physician, in case of such an accident as the one we are supposing, has to fight a myriad of demons.

The language of an eminent authority upon this subject, Dr. H. O. Marcy, is this: "They develop in the secretions which issue from the animal economy, infest the skin, literally devouring its waste, a hundred feasting upon a single epithelial scale, and they reproduce in myriads in the alimentary canal." These Ishmaelites and scavengers, the moment there is an open wound, make it almost solid phalanx, an attack upon it, engaging, it is supposed, in pitched battles with the bioplasts, which constitute another innumerable company, whose business it is to repair the damage done by the accident, and who have, therefore, to build tissue and at the same time fight micrococci, reminding one of the Jews, who "with one hand wrought in the work and with the other hand held a weapon" (Neh. 4: 17).

The family physician, in the case before us, must protect these heroic and beneficent organisms that are seeking to repair the damage, he must provide for them suitable conditions—"nourishing food, pure air, sunlight, careful cleanliness of person, clothing, room, etc."—and also must protect the open wound against the access of these powers and principal-

ties of the air, employing such applications and sprays as will cripple or kill them. How carefully, too, the physician must watch the suffering boy, controlling the fever, seeking to allay the inflammation, seeing to it that each organ of the body performs its normal functions, keeping the wound "surgically clean," guarding against various deleterious consequences incident to open wounds, rendering whatever other service and giving to the nurse whatever useful advice his skill and experience suggest.

Does not common-sense, therefore, demand that the surgery and the medical treatment shall be skillful? Would Christian intelligence, or any other kind of intelligence, unless under eclipse, send for an ignorant quack, and give him full management of matters in which a single misstep may prove fatal? Would you entrust your watch needing repair to the hands of a man who knows merely the use of pick-axe and sledge-hammer? Or would it be common-sense to rely upon mind-influence, neglecting the surgery, the bandage, and spray? Or, would it be common-sense to utter the words, "Join with me in prayer," and then leave the patient to his own recovery, letting the bones take care of themselves, and allowing those little demons of disease to make an unresisted assault upon the wound, when carbolic spray would put them all to flight?

"O watch, and fight, and pray," is a better kind of theology. Resistance to physical and spiritual fiends and imps means something in addition to prayer, at least when that something else is available and seems to be an ordained agency.

## She Hath Done What She Could.

"Do you see that poor child?" said a friend walking with me, "she has neither hands nor feet; she never had them, having come into the world without them. And yet," she continued, as we both noticed the little girl's bright countenance, "you would be surprised to see how much she can do, and how happy she is. She goes to school, learns fast, and how do you suppose she writes? Why, she holds her pencil between her shapeless wrists, and has learned to guide it quite well!" Ah, little children what a lesson is here for us to whom God has given hands and feet, and all our faculties to serve him! How little do we do, and how little gratitude do we feel, compared with this little one whose cheerful face was quite as noticeable as her sad affliction. Does it not call to mind those beautiful words, which may indeed be said of her, yet which we too, should strive to have said of us: "She hath done what she could!"—The Young Churchman.

Cyrus Hamlin says, "One of the chiefest blessings of books, is that they bring to us the spirit of those who have felt the most deeply and acted the most manfully."



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.

Opium and the Gospel.

Certain Englishmen have shipped opium to China, and when they got into a dispute with the Chinese authorities, the British Government maintained their cause, in a way that is a dark blot upon its policy. Certain other Englishmen have sent missionaries to China. But neither they nor the missionaries they have sent have had anything to do with the opium trade except to denounce it. One must be very angry indeed to be capable of mixing things so opposed.—Watchman.

Rum-Ridden Boston.

There are, in Boston, 2,800 licensed saloons and 1,200 unlicensed. The course of inebriety in Boston and in all its surroundings is alarmingly downward. While chief reliance may not be wisely placed altogether upon law and legislation, it is of the gravest moment, nay, of vital importance, that an arrest be put upon this monstrous, this body and soul and society-destroying traffic, some far more effective stay and arrest than now exist. An evil with its wide-reaching fangs is upon us more ominous than the cholera, more threatening than dynamite. So far it defies all remonstrance: all restraint, all legislation and all law. Men and women of Massachusetts, and of Boston, what can and what shall be done?—Watchman.

A disgusted smoker, a former revenue agent in Chicago, is reported as saying: "I used to be a confirmed cigarette smoker, but now you could not induce me to touch one of them." He became, in the discharge of his official duties, familiar with the business of cigarette making, and in answer to a question as to how and of what they are made he says: "Of all that is vile, and injurious, and mean. Cigar-butts picked up from the streets, barks of certain kinds, tobacco stems and refuse are heaped together in one filthy pile and then saturated with opium, which gives the cigarette that soothing effect desirable to all smokers." He is of opinion that if all cigarette-smokers could see what he has seen they would abandon cigarettes altogether. We commend to such smokers his warning.—National Temperance Advocate.

A case has just been decided by the Supreme Court of the United States, in which was involved the question whether the prohibitory liquor law of Kansas is consistent with the Constitution of the United States. The case came up to the Court from the Supreme Court of Kansas; and as it stood before the latter court, it was a proceeding instituted by the Attorney-General of the state to remove from office the District Attorney of Saline County in Kansas, because he refused to prosecute persons who were guilty of selling intoxicating liquors in the county in violation of the prohibitory liquor law, enacted by the legislature of the state. The District Attorney claimed that this law was null and void, because inconsistent with the Constitution of the United States. The Supreme Court of Kansas ruled against him on this point, and rendered a judgment removing him from office. He then, by a writ

of error, carried the case to the Supreme Court of the United States; and this court affirmed the judgment of the court below. Chief Justice Waite, in stating the opinion of the court, referred to two cases in which the court had considered the same question, and then said that the "question is now no longer open in this court." Whatever differences of opinion there may be as to the practicability or wisdom of absolute prohibition as a legal remedy for the evils resulting from the liquor business, all doubt is removed as to the power of the people in each state to adopt this remedy for the removal of these evils, so far as the Constitution of the United States is concerned. All that is needed in any state is the requisite popular sentiment in favor of the remedy.—Independent.

Albany, Missouri.

Upon the application of the saloon-keepers of this place the county court considered the question of renewing the licenses of the various drinking places which are located principally in this place. The temperance people rose up in their virtuous indignation against the thing. The conflict was severe and protracted as the court was disposed to renew the required licenses. The very general uprising of the people in opposition to the measure was new and unlooked for, and the goodly attendance of the women was a new feature. The action was delayed until 11 o'clock in the night, as it was supposed to wear out the faithful women, and discourage the temperance men. But this was vain. They continued and proved that they had as much "hang on" as had the "rummies". As a result the court in face of so general, respectable and persistent opposition refused to grant a renewal of license to sell liquor in Gentry Co., Mo. We feel like praising God for what he is doing in this direction, as also in some other directions in this part of the world. Free Methodist.

Self-denial for Christ's Sake.

There are a thousand applications of this principal of self-denial for Christ's sake. Grand old Paul had it in his mind when he wrote: "It is good neither to eat flesh, nor to drink wine or anything whereby thy brother stumbleth, or is made weak." It is not easy for a true Christian to keep this text in the Bible and a bottle on his table. They do not harmonize. The bottle means temptations. The text means that things which are not always sinful, per se, should be cheerfully given up for the sake of others; and the legal liberty of the man or woman whose heart is in the right place will never be exercised when a moral evil will flow from such exercise. We have no right to put a stumbling-block in the path of others. As a Christian I am bound to surrender every self-indulgence which works directly against the best interests of my fellow men, especially if it endangers precious souls for whom Jesus died. This principle gives us the doctrine of total abstinence from intoxicants a broad Bible basis as solid as the Hudson "Palisades," on which I am now writing.

The two unanswerable arguments against the drinking usages are these: an alcoholic beverage endangers me if I tamper with it; it endangers my fellows when I offer it to him. My Bible teaches me to let it alone for the sake of the "weak" and those who stumble. Ah, those stumblers! How many tombs it opens, whose charitable turf hides out of sight what surviving kindred would love to hide from memory! For Jesus' sake, and for the sake of the easily tempted, who will hide behind our example, let us who call ourselves Christians put away this bottled devil which conceals damnation under its ruddy glow. This subject of self-surrender for Jesus' sake is as wide as the domain of Christian duty. To live for Christ is the sweetest and holiest life we can live; to live for self is the most wretched. Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime, the moment that our Lord and redeemer writes on it "for my sake."—Dr. T. L. Cuyler.

The Farm and Garden.

Live Stock in April.

The work horses now need an abundance of strengthening food. Keep the harness clean and soft. It is easier to prevent galls than to cure them, especially during this busy season, when a horse's labor is most constant and valuable. Many horses working upon soft ground are best shod when they are barefoot. Cows need careful watching during this season. When a cow's time approaches, the feed should be reduced. Look out for garget and use the simple remedies often mentioned in these columns. Ewes with lambs need abundance of food, otherwise the lambs as well as the dams will suffer. If ticks are troublesome use a dip of tobacco water, or some one of the several preparations sold in the shops. We elsewhere give full instructions for the pig sty and pasture. Swine need a run, and may do much good in the orchard. If the poultry have vermin, use kerosene upon the roosts and walls of the house. A dust bath is enjoyed by fowls.—American Agriculturist for April.

How to Raise Chickens.

There are so many different breeds of fowls that there is certainly an opportunity for all lovers of poultry to suit their own fancy. Yet it is difficult for a farmer to get just the kind that he wants. He desires a flock of hens that will lay plenty of eggs, produce good meat for the table, not try to sit all summer, or do too much running over the grain-fields. We have found the Lophorns excellent layers, but they forage too much. go to the back end of the farm to scratch up the corn, and fly to the highest part of the barn to get on the wheat mow or grain stacks. Most strains of Brahmans are intolerable sitters. We have finally made choice of the Plymouth Rocks for a farm breed, although in some respects they may be surpassed by others. The fowls should be provided with a building for their exclusive use. With a well-planned poultry house the care of fowls is lessened, and the annoyance of having them scratching everywhere is prevented. Considering the value of a good flock of chickens, the profit in keeping them well, and the fertilizing qualities of the manure, it is strange that the fowls should be neglected as they are on many farms. The horse and cow-stables are cleaned every day, why should not the hen-house? Keep their house clean and odorless, if you would be successful with fowls. Have a good floor under the roost, which can be scraped clean every day. After cleaning, sprinkle sawdust over the floor.

Whitewash the inside of the building frequently, and keep the air pure. Keep lice away by placing tobacco leaves in the nest of the sitting hen. Pour a small quantity of kerosene along the roosting poles. If you do all this and cannot kill the lice, then kill the hens! In summer the chickens should have the run of a roomy, grassy yard, if they cannot be allowed at large on the farm. In winter feed a plenty of green food, such as cabbage leaves, etc. Summer and winter give the hens milk, sour milk or buttermilk, and the eggs will be plentiful. Have an arrangement for watering, so that the young chicks will not be tempted to drown themselves in the water-trough where the horses drink.—American Agriculturist for April.

A Letter from India.

FOR CLARA MARPLE, Bay View, Cecil Co., Md.

MY DEAR LITTLE FRIEND:—It must seem to you a very long time since you sent me the two dollars for my work in India. When I received it last October, I was too busy to write as long a letter as you deserve; and now, it is Dec. 5th when I find my first opportunity.

It was a missionary hen that laid the eggs, and a very dear little missionary girl that saved the money. I am sure you have not forgotten to pray for me. I want you to know how much I value the thought and love you have shown by your gift. As you are a little girl, I will use the money in my work among girls.

Many months ago, I opened a girl's school among the lowest caste of people. Their parents are very poor, and as they do the dirtiest kind of work, sweeping up and carrying away all the filth of the city, they are despised by all the other people. No one would touch them, or even let their shadow fall upon them, for fear of being unclean. When we, Christians go among them, sit upon their beds, put our hands upon them, love them, teach them and call them "sisters," they wonder and say, "how strange!" We tell them that it is God's love in our hearts that makes us do this, for we do not love dirty, disagreeable looking people naturally, any more than other folks do. They listen to us gladly, and many of them become Christians. At first they do many things that shock and trouble us; but by degrees they learn to know right from wrong, and to love to do the right. In the school I am writing about, the girls are learning to read, write and count. They have a Bible lesson every day and are learning the Catechism. They know the Lord's Prayer and the Ten Commandments. They are taught daily by a very nice native woman, and I only go once in awhile to examine and encourage them in their studies.

I have a great deal of work to do. There are three young ladies and five or six native women whom I must keep in work and whose work I must examine. I visit every woman who is taught in the city, and as there are two hundred houses where women live who never go out, it gives me a great deal of visiting. Then my teachers (or Bible women as we call them) study with me one hour each day, and it takes a great deal of time to prepare the lessons for them. They do not know very well how to study, so I try to make it easy for them, and to give them a love for it. Perhaps you would like to know what Bareilly looks like. Well! all around us is a level plain, as flat as a floor; with not so much as a pile of earth as big as a hay stack. To me it seems very ugly, for when the hot winds blow over it, the grass dries all up, the dust blinds one at every step. There is not a bit of water to be seen; no little brooks or rills, nor a single flower. All the trees have been planted by Government, and are the only things that can claim to be at all beautiful. The houses in which all the English people and the missionaries live are large and comfortable, with high ceilings, wide verandas and pleasant gardens. If this were not so, we would all die during the heat, for it is like living in the blast of a furnace. We are very thankful for our pleasant homes, and we make them as beautiful as we can. Those of us who go into the dirty native city where we see nothing but mud huts, dirty drains, and smell such odors as none in America can imagine, feel glad to get back to a clean and somewhat attractive place.

Our houses are not what you, or your mother, perhaps would call clean; for such a thing as a broom is never seen. A man stirs up the dirt, and tosses out all that will go out with a bundle of switches, and our windows and paint are never free from dust, but we learn not to be over particular, and it is all so clean by comparison that we quite enjoy it. The natives live very simply. A bed of rope, a few brass dishes, a cooking place built of mud, a jar for holding wheat, and a small mill for grinding grain, and a stone and slab for rubbing up spices is all the furniture needed. They wear jewelry (sometimes of precious metal, sometimes very cheap) on neck, arms, feet, fingers, toes, ankles, wrists; in every part of the ear where a hole can be made, and in the left side of the nose as well as on the forehead. The children seldom wear any clothing, but the women cover themselves with a sheet called a chuddar.

I should like to write more to you but have not time to-day. With thanks for your gift, Affectionately yours, LUELLE KELLY.

A Cordial Welcome to a Returning Pastor.

MR. EDITOR: Though leaving Snow Hill by the early morning train, we were not able to reach this place until 10.30 p. m. Upon our arrival we were surprised to find our little family of three suddenly enlarged to over fifty, whose smiling faces prepared us to appreciate the warm and substantial welcome that awaited us. A good fire, after our cold drive, a handsome carriage robe, a barrel of flour, hams and other groceries gave unmistakable proof of the heartiness of this greeting, and made us feel very well satisfied to return for our third year to serve this kind people. Rev. J. W. Grubb of the M. E. Church, South, was present and made an address of welcome, to which the pastor replied. After prayer by Bro. Grubb, some one started the doxology, in which we all most heartily joined. This *Trappe* will be set for some other brother next March. R. K. STEPHENSON. *Trappe, Md., March 24th, 1885.*

A minister of the Gospel was visiting among the poor one Winter's day in a large city in Scotland. He climbed up into the garret at the top of a very high house. He had been told that there was a poor old woman there, that nobody seemed to know about. He went on climbing up till he found his way into that garret room. As he entered the room he looked around, there was the bed, and a chair, and a table with a candle burning dimly on it, a very little fire on the hearth, and an old woman sitting by it, with a large Testament on her lap. The minister asked her what she was doing there. She said she was reading.

"Don't you feel lonely here?" he asked.

"Na, na," was her reply.

"What do you do here all these long Winter nights?"

"Oh," she said, I just sit there, wi' my light and wi' my New Testament on my knees, talkin' wi' Jesus!"—E.x.

The Meharry Medical College (for colored students) has graduated a class of eight, making the entire number of graduates fifty-two, all of whom are successfully prosecuting their profession. A number of members of the Tennessee Legislature attended the commencement exercises. An address was delivered by Dr. A. G. Haygood.

Lesson for BY REV. [Adsp] T



The Sunday School.

Paul's Voyage.

LESSON FOR APRIL 5, 1885.—Acts 27: 14-26.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "I believe God, that it shall be even as it was told me" (Acts 27: 25).

I. A VOYAGE (1, 2).

1. *When it was determined.*—The decision reached was as to the method of sending Paul, whether by land or sea. *That we.*—The "we were Paul, Luke and Aristarchus." *Should sail—go by water;* and even this, in the absence of a regular packet service, had to be performed by such merchant vessels as were found to be convenient, taking one vessel to one point, and then changing to another. *Into Italy.*—R. V., "for Italy." They delivered Paul—committed him to the custody of Julius. *Other prisoners.*—The Greek word show that these "other" were not Christians. Paul, therefore, was compelled to make his voyage in the company of criminals—"insurgents, robbers, and Sicarii" (Whedon). "Like his Lord, Paul was numbered among the transgressors" (Hackett). *Julius*—bearing the name of an illustrious family, but not known with any certainty outside this chapter. He treated Paul kindly (verse 3). *Centurion of Augustus's* (R. V., "the Augustan") band.—This "band," or cohort, may have been called "Augustan" as an honorary title, or it may have been a detachment of the imperial body-guard.

5. *Entering into a ship.*—R. V., "embarking in a ship." *Of Adramyttium*—a Mysian town on the western coast of Asia Minor opposite Lesbos. *We launched.*—R. V., "we put to sea." *Meaning to sail by the coasts of Asia.*—R. V., connects this clause with the "ship," and renders, "which was about to sail unto the places on the coast of Asia;" to coast along the shores of proconsular Asia, touching at the ports on the way. At Myra (verse 5) an Alexandrian ship bound for Italy was found, and the centurion transferred his prisoners to her. *Aristarchus*—who came with Paul to Jerusalem, and apparently tarried with him during his long imprisonment (19: 29); 20: 4). He went to Rome, and is mentioned afterward by the apostle as his "fellow prisoner" (Col. 4: 10) and his "fellow worker" (Philem. 24).

[The section omitted in our lesson—verse 3 to thirteen—contains the following: the trip from Caesarea to Sidon (67 miles), where Paul was allowed to land and "refresh himself" among his friends; the trip northward and then westward to Myra in Lycia, running to the eastward of Cyprus, on account of head winds; the change to the Alexandrian grain ship, and the trip to Cnidus (130 miles); thence, because of head winds southwesterly, to Crete, under the lee of which they coasted till they reached the port of Fair Havens; thence, contrary to Paul's advice, in the direction of the more "commodious" port of Phoenix in the same island, where they proposed to winter. While trying to make this port, they were overtaken by the storm.]

II. A STORM (14-20).

14. *Not long after there arose.*—R. V., "after no long time there beat down." *Against it.*—R. V., "from it," that is, from the island of Crete, along the south coast of which they were sailing. They had left Fair Havens with the wind light from the south. After rounding Cape Matala, the wind shifted suddenly to the north-east and blew a gale. Had it held off only three hours more, they might

have reached Phoenix in safety. *A tempestuous wind.*—The Greek adjective is one from which our word "typhoon" comes, meaning a circular storm. *Euroclydon.*—R. V., "Euraquilo."

15, 16. *When the ship was caught—when the ship was hurried along* (Meyer). *Could not bear up into the wind.*—R. V., "could not face the wind." The headlong fury of the gale, striking the ship with her huge mainsail set, gave them no chance to "heave the ship to"—i. e., bring her bow as near to the wind as possible. *We let her drive.*—R. V., "we gave way to it and were driven." They were compelled to "scud," as it is called—run before the wind. *Running under a certain island.*—In R. V., verse 16 reads: "And running under the lee of a small island, called Cauda, we were able, with difficulty, to secure the boat." Their boat had been towing astern, when the gale struck them. They had no chance to hoist it inboard then. They seized their opportunity now, under the lee of the island. The boat was probably half full of water, which they could not stop to bale out; hence their "difficulty." The safety of the boat thus far may be explained by the fact that the sea is much slower in "getting up" than the wind.

"Clauda"—a small island, about twenty miles southwest of Crete. (Jacobson).

17. *Which when they had taken up.*—R. V., "and when they had hoisted it up." *Undergirding the ship*—which had doubtless sprung leak by the working of the tall heavy mast. Nowadays we distribute the strain of the wind over three masts in a ship of the size under discussion; but in those days they seem to have had but one principal mast. Undergirding, or "frapping," was a common device for strengthening a ship by passing hawsers around it under the keel and sometimes around the prow, and hauling taut and making fast on the deck. *Fearing lest . . . fall into the quicksands.*—R. V., "fearing lest they should be cast upon the Syrtes"—the well-known Syrtis Major, on the African coast, filled with dangerous shoals, where Virgil locates the shipwreck of Aeneas. This bore southwest and lay right in their track had they continued to run before the wind. *Strake sail.*—R. V., "lowered the gear"—probably the heavy main yard. *So were driven.*—Evidently the ship was "hove to," as it is called, on the starboard tack, with her head nearly north. In this condition she would make lee way—slowly drift—towards the west, or a little north of west.

18, 19. *And we being exceedingly tossed, etc.*—The verse in R. V. reads as follows: "And as we labored exceedingly with the storm, the next day they began to throw the freight overboard;" to diminish the leak by "lightening" the ship. *The third day we cast out.*—R. V., "the third day they cast out." *Tackling of the ship.*—Alford renders the word "furniture" (which R. V. preserves in the margin), and understands by it beds, spare rigging, equipment of all kinds; but Farrar concludes that the tense of the verb (aorist) "requires some single act, and that this act was that of throwing overboard the heavy spar, namely the main-yard. Such an act would require 'all hands,' and indicates the extremity of the danger to which they felt themselves exposed.

"They had recourse to the same expedient as the sailors in Jonah's vessel. Jonah 1: 5 (Gloag)."

20. *Neither sun nor stars in many days appeared.*—R. V., "neither sun nor stars shone upon us for many days." They had no compass in those days, and when, therefore, mariners were caught at sea with the sky overcast, they had no means of deter-

mining their position. *All hope . . . taken away.*—Days had passed; the wind still blew, the sea ran high, the water-logged ship still drifted nobody knew where; the crew, in their peril, had ceased to eat; and now despair brooded over the ship.

"And yet one star continued to shine for Paul, the light of which no storm could obscure—it was the promise of the Lord: "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome," chap 23: 11 (Besser)."

III. THE VISION (21-26).

21, 22. *But after long abstinence.*—R. V., "and when they had been long without food;" too worn, or too frightened, or too storm-tossed to think of eating regular meals, Paul stood forth—the solitary exception in the universal despair. He waited till the proper time to speak, and doubtless chose a fitting place. *Should have hearkened unto me.*—a "gentle rebuke," not in the spirit of "I told you so," but calculated rather to gain their confidence and get them to trust in his future counsels. *Not have loosed from Crete.*—R. V., "not have set sail from Crete." *Have gained this harm and loss.*—R. V., "have gotten this injury and loss." *Be of good cheer.*—There was no one else on board who had any ground for sum-moning these despairing men back to hope and courage. *There shall be no loss of any man's life.*—Here Paul, speaking under a special revelation, corrects his former statement (verse 10), in which he declared that the voyage would be "with hurt and much damage, not only of the lading and the ship, but also of our lives." *But of the ship.*—The event proved the correctness of his prediction.

"There were three clear points, as as from a dark background in the future, revealed to Paul: the safety of every life, the loss of the ship, and the falling upon some unknown island. We thus see how partial and fragmentary even a true prophetic foresight may be. Besides these three points Paul was entirely uninformed (Whedon)."

23, 24. *There stood by me this night.*—Paul had doubtless been praying on the previous night. How the vision and revelation came we have no means of determining. *The angel of God.*—R. V., "an angel of the God." He speaks of his own God, because those whom he addressed were pagans, worshipping each his own deity. Doubtless Osiris, and Zeus, and Jupiter were all invoked in that night of dread, but the only message received was from Jehovah. *Whose I am and whom I serve.*—R. V., "whose I am, whom also I serve;" an interjected sentence, characteristic of the apostle. He could not lose the opportunity of confessing that he belonged to God, and therefore served and worshiped Him. *Fear not, Paul.*—The prolonged physical and mental strain may have had its effect upon Paul, too, and he may have needed this assurance. He was nearly sixty years old at this time. *Thou must be brought before Caesar.*—R. V., "thou must stand before Caesar." *God hath given thee.*—R. V., "God hath granted thee." That motley crew little dreamed what a "Caesar and his fortunes" they were carrying, and that their lives depended upon the fortunate circumstance that he was on board. Paul had doubtless prayed for the safety of his shipmates.

25, 26. *I believe God.*—He would make his own faith contagious, and thus re-inspire their courage. *Even as it was told me.*—R. V., "even as it hath been spoken unto me." *Must be cast . . . island.*—Which island, or where it was, Paul did not know. "Prophetic prescience does not imply that everything is clear" (Schaff).

"The same power that gave this assurance could have caused the ship to arrive safe in port with her cargo as well as her crew; but it is the law of God's providential discipline that the deliverances He grants from the consequences of our errors, should be at the expense of that degree of suffering but for which they would pass unvalued, and that those who have received such deliverances should remain

"Thankful for all God takes away, Humbled by all He gives." (Smith)."

Why I Go to Church on Rainy Sundays.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayers and my presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sunday when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.
9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (Luke xiii. 18).
12. There is a special promise, that where two or three meet together in God's name he will be in the midst of them.
13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my late work on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.
17. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*Frances R. Havergal.*

Wesley's Conversion.

"On May 24, 1738, John Wesley received such a sense of the forgiveness of sins as till then he never knew." This was his steadfast testimony. The place and the hour, 'a bout a quarter before nine,' he circumstantially and minutely recollects. His testimony is: 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine.'

Note, John Wesley bore constant testimony to the change produced to his soul on May 24, 1738, until his death, which occurred March 2, 1791. He not only knew the day and place of his new birth, but the very hour of the day. The change was produced in him by Christ through the Holy Spirit, and not by prayers, alms, or any works of obedience. The Holy

Spirit proved the change to his spirit, amounting to an assurance of the fact. He had been struggling for this change for more than ten years. The change in his heart, and in the heart of other believers, became the prominent feature of Methodism.—*Central Methodist.*

The recent Methodist Centenary Conference declared against three great national evils—Mormonism, Drunkenness, and Ignorance. The gospel, the ballot, and the school-master will extirpate them.

A Conclusive Argument.

A correspondent of the Interior furnishes this piece of catechetical instruction: 1. Did you ever see a counterfeit ten-dollar bill? Yes. 2. Why was it counterfeited? Because it was worth counterfeiting. 3. Was the ten-dollar bill to blame? No. 4. Did you ever see a scrap of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. 5. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No. 6. Did you ever see a counterfeit infidel? No: never. Why? You answer, I am through.

The good influence of the closing labors of Bishop Wiley in North China will never cease. Letters are constantly received speaking of the harmonious spirit evident in the annual meeting of the above mission. One says: "It was an eloquent lesson to the native preachers and church, as well as to ourselves—the Bishop's coming so far, at his age, in so much weakness and pain, and so patient and hopeful and full of sympathy for all. The physicians and others advised the Bishop to return home from Shanghai, but he was determined, if possible, to visit Kiukiang and Foochow, and finish the work he came to do. . . . The year opens well. The war has so far made no disturbance or interruption in our work. Let the church pray for the North China mission!"—*Zion's Herald.*

Drunkenness is becoming a familiar female vice. In the city of Brooklyn a son made complaint against his own mother for drunkenness, and asked that she might be sent to the inebriate asylum at Fort Hamilton. Yet politicians say that intemperance is an evil for which society can find no remedy but moral suasion. It can debauch the morals and crowd the prisons, but the state has nothing to do but license the saloons and imprison or hang the drunken criminal.—*Ex.*

A Beautiful Thought.

A little Swedish girl, while walking with her father on a starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied: "I was thinking if the wrong side of heaven is so glorious, what must be the right side?"

Good men differ in their definitions of the higher Christian life, but all kindle with responsive feeling when the genuine article is set forth before them. The image of Christ is recognized by all who hear it.

DR. HALL'S ENGLISH LONDON MALARIA PILLS. NO MEDICINE EQUAL TO IT. THEY TUNE UP THE WHOLE SYSTEM. HAVE BEEN USED FOR YEARS BY THE U. S. ARMY AND NAVY. PITTSBURGH, PA. AGENTS: DRUG STORES. MADE BY DR. J. C. HALL, U. S. A.



## Peninsula Methodist,

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All communications intended for publication to be  
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This paper and a  
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six months to any one  
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new subscribers.

CORRESPONDENTS will please re-  
member that all news items intended  
for publication in the issue of the  
Saturday following, must be at this  
office by Wednesday. Longer arti-  
cles by the Saturday previous.

BISHOP MERRILL ON "PERFECTION."  
—Among many excellent things well  
said by the Bishop in his address to  
the candidates for Orders, none were  
more worthy of note than his re-  
marks upon this subject. What is  
perfection? at one time a distinctive  
doctrine among Methodists, now it  
is very generally received among the  
churches. This is so, not by our  
lowering the standard or retreating  
from our advanced ground, but we  
are now better understood by the  
other churches, and nearly all evan-  
gelical churches are in substantial  
agreement as to the privileges  
of Christian experience. There is  
also substantial agreement among  
all Methodist preachers as to the doc-  
trine of Christian Perfection. This  
doctrine we hold to be fundamental,  
not merely incidental. Yet there  
has been and is much debate and  
some partizanship; chiefly however  
as to the mode or manner of this  
great work. "The how never was and  
never will be known;" and this is so  
of all our doctrines—the Trinity,  
the Incarnation, Regeneration—the  
mode of Divine operation is not re-  
vealed; so of Perfection, the mode is  
beyond human ken. There is end-  
less variety in God's works; and uni-  
ty with diversity in experience in  
all its stages. The mountain sum-  
mits are reached by different routes.  
No one man's experience is the  
standard of that of any one else.  
To claim that it is, is an assumption  
bordering on presumption. No one  
person can exhaust the possibilities of  
grace. Some in treating of this subject,  
fail to distinguish between, or con-  
found maturity and purity. Between  
these there is a substantial, a radical  
difference, but none between maturity  
and perfection. Specialists often con-  
found perfection and purity, and  
some are found professing perfection  
who have yet not learned the alpha-  
bet of Christian Charity.

Bishop Foss preached grandly to a  
packed audience, Sabbath morning,  
March 22d. Gracefully introducing  
his theme by an allusion to the base-  
less speculations as to the character  
of lunar and stellar inhabitants and  
their occupations, he presented for  
our delighted consideration four  
great verities of Divine Revelation—  
the jeweled sunlit mountains of  
Christian truth, a personal God,  
Christ revealing God to man, Salva-  
tion from God through Christ and  
Immortality, the blissful outcome  
of the whole. A beautiful thought  
was presented by the Bishop as to  
the fellowship of Christ's sufferings  
as desired by the great apostle.  
This was not to share the physical  
sufferings endured by His Master,  
in these he gloried, counting them  
as but a light affliction—the mere  
thistle down, but what he so earnest-  
ly craved was the fellowship of Christ's  
spiritual sufferings, to share the  
 travail of his soul, to feel pain only  
at what pained his Lord; as to all  
other trouble, he was more than con-  
queror. The Bishop closed with an  
earnest appeal to every one present  
to come to Christ to-day.

THE BALTIMORE METHODIST.—Among  
the wise things done at the last  
session of the Baltimore Conference,  
was the appointment of a responsi-  
ble editorial head to its local paper.  
The advisory committee will show  
their wisdom by giving advice only  
when it is asked, and not, like some  
we know of, conceive the idea that  
they are to run the paper). Bro.  
Cornelius begins with good evidence  
of his ability to meet the demands  
of the situation. We heartily wish  
him good success.

The preachers have by this time, en-  
tered upon the work assigned them  
for another Conference year. No  
doubt, kindly and cordial greetings  
have assured them of a hearty wel-  
come to their respective fields of  
labor. We give a few specimens of  
how our people speed the parting-  
and hail the coming pastor. We  
earnestly pray that the divine bless-  
ing upon earnest and faithful labor  
and co-operation may show in every  
case, the appointment is of the  
Lord.

We take pleasure in giving our  
readers the following appreciative let-  
ter from Rev. J. L. Vallandigham of  
the Presbyterian Church, who, like  
Bro. Roche is still in the effective  
ministry. The correction as to Rev.  
Mr. Balch's church relations has al-  
ready been made; at Bro. Roche's in-  
stance; that referring to Mr. Moxcey  
will be duly noted. We cordially  
join with our correspondent in the  
hope that Dr. Roche will favor the  
readers of the *Peninsula Methodist*  
with further reminiscences of his ear-  
ly ministry.

Newark, Del. March 17, 1885.

REV. T. SNOWDEN THOMAS,

DEAR BROTHER:—I have just read  
in your paper of the 14th, the com-  
munication of the Rev. J. A. Roche  
on "Snow Hill in 1835." It was to  
me exceedingly interesting. I lived  
in Snow Hill in 1835, and was well  
acquainted with the numerous indi-  
viduals to whom he refers. Brother  
Roche certainly remembers well per-  
sons and events of fifty years ago:  
there are however two inaccuracies  
in his communication. John Mox-  
cey was, as he truly says, a most ex-  
cellent man, but he had no connec-  
tion with the Academy; he taught a  
private school. My assistants in the  
Academy were, for the first year, Lew-  
is Caton, and for the second, Walter  
P. Snow. Again, Mr. Balch is rep-  
resented as late pastor of the "Wesley-  
an Church." This is a mistake, most

probably made in your office—certain-  
ly not by Mr. Roche. Mr. Balch had  
been pastor of the *Presbyterian Church*,  
and was, as your correspondent says,  
a talented, but very eccentric man.  
His Elder, Irving Spence was a learn-  
ed theologian as well as a very able  
lawyer, and no doubt was amazed and  
amused at Brother Balch's sermon on  
the man that went down from Jerusa-  
lem to Jerico, and whom he represen-  
ted as wounded by fire arms in the  
hands of robbers. The Mr. Allen of  
whom he speaks, who afterwards be-  
came a minister was in the Academy  
when I taught there, as were also the  
late Judge Franklin, and the present  
U. S. Senator, the Hon. E. K. Wilson.  
I hope Brother Roche will find time  
to give us some further reminiscences  
of his early ministry.

Fraternally yours

J. L. VALLANDIGHAM.

### Important Announcement.

The Maryland State Temperance  
Alliance will hold its twelfth annual  
meeting in Baltimore, on Tuesday  
and Wednesday, 21st and 22d of  
April, 1885, in the Oratorio Hall, on  
Howard street, near Franklin, com-  
mencing Tuesday at 10 a. m.

This will no doubt be one of the  
most critical meetings of the Alli-  
ance ever held. In the opinion of  
many of the truest friends of Prohi-  
bition a serious, if not fatal mistake  
was made last spring, when by a very  
small majority vote near the close of  
the session, the executive committee  
was authorized in a certain contin-  
gency to place a Presidential electo-  
ral ticket in the field. It is to be  
hoped that temperance men and  
women throughout the State will  
interest themselves to send delegates  
that shall truly represent their senti-  
ments, and thus secure for the Alli-  
ance a new lease of its beneficent ex-  
istence.

A Chicago secular paper thus puts  
the question as to the Sabbath:

"If the working men of America al-  
low the abolition of the 'Puritan Sab-  
bath,' they will prove themselves a  
nation of dunces. The millionaire  
claims that he cannot spare the time  
between Saturday and Monday. But  
that same millionaire goes from  
Florida to the Yellowstone Park,  
from Bar Harbor and Moosehead  
Lake to Santa Barbara and San  
Augustine. But the working-man  
gets rest in weekly instalments, and  
if he does not stand by the church in  
protecting Sunday, the millionaire  
and the corporations will soon have  
their own way. Never-ending labor  
fosters discouragement and suicide.  
It burdens a succeeding generation  
with an inherent sadness, which the  
fields and the sky may scarcely drive  
out, and which the Alpine day, be-  
grudged to toilers among ten story  
buildings in smoky cities, can only  
deepen and make gloomier. The  
working-man is entitled to sun and  
air. Let him have a grass-plot and a  
day of rest."

The Political aspects of the tem-  
perance question presented them-  
selves inevitably in both Baltimore  
Conferences, during their late ses-  
sions. The Baltimore correspondent  
of the *Philadelphia Methodist* thus re-  
ports the case for the M. E. Church.

"The temperance report was the  
Waterloo of debate. New committees  
had been formed and the question  
recommitted from Tuesday. A few  
on the floor favored the St. John  
movement and a third party. But  
Dr. Poulson and some other cham-  
pioned temperance apart from party,  
and the Conference gave no counte-  
nance to third party prohibition. Dr.  
Poulson was never seen to greater  
advantage before than in generaling

temperance without party politics.  
It was almost the unanimous view of  
Conference to countenance no petty  
politics, and numbers stated that the  
cause of local option has been put  
back ten or twenty years in Mary-  
land, owing to the course of the State  
Temperance Alliance going into a  
national party last fall. The advo-  
cates of third party principles are  
now resorting to the advertising part  
of daily papers, as they had no vote  
in Conference."

The editor of the *Episcopal Metho-  
dist* thus reports for the M. E. Church  
South,—"Rev. R. Smithson, chair-  
man of the committee on Temperance,  
reported resolutions urging all  
ministers of the Gospel and editors  
of religious journals to keep the sub-  
ject of temperance in all its phases  
before the people; that they believe  
it to be the duty of every enlighten-  
ed Christian citizen, not only to en-  
deavor to reform the drunkard, but  
also to give their influence and bal-  
lot to suppress this curse of curses;  
that the renting of property for the  
liquor business is inconsistent with  
the principles of our holy religion  
and should not be tolerated in the  
Church; urging the strict enforce-  
ment of the Discipline against any  
one who in any wise may be connec-  
ted with the manufacture of alcoholic  
beverages, and also against those who  
indulge in intoxicants, and indorsing  
the work of the Woman's Christian  
Temperance Union."

This report after a very animated  
discussion was adopted with the sub-  
stitution of the word "efforts" for the  
word "ballot." The editor makes  
this comment,

"Tuesday night the sharpest de-  
bate of the season was held, and a  
number of admiral speeches were  
made on the report on Temperance,  
which some feared might be con-  
strued into a political utterance. All  
seemed of one opinion as to the neces-  
sity and benefits of prohibition, but  
it was resolved to strike out the  
word "ballot" in the report and to  
substitute the word "effort" for it.  
Some of the brethren feared that we  
would be misrepresented and there-  
fore were anxious to be so explicit  
as to prevent mistake. For our part,  
we thought that the parties whose  
misrepresentations were feared would  
be apt to misrepresent it anyhow,  
and we therefore voted with the mi-  
nority to sustain the report, believing  
that the time for handling this sub-  
ject with gloves has passed by. But  
we respect the views of the majority  
and were much interested in the de-  
bate, being inclined several times to  
join the fray, but as the brethren  
were eager to talk, we were willing  
they should, although we felt that  
the debate took too wide a range, and  
might have been just as spicy, if it  
had been more confined."

### Easter.

The sacred historians record the  
mournful visit of the devoted women  
to the tomb of Joseph, at early dawn,  
on the first day of the week, that as  
a last act of love they may with cost-  
ly spices embalm the precious body  
of their crucified Lord. To their ut-  
ter amazement, they find there the  
sepulcher open, and hear the joyful  
announcement of the resurrection of  
their Lord. Said the angel,—"He is  
not here, for He is risen, as He said."

This glorious event, the Divine  
Seal upon Christ's redemptive work,  
has been the subject of grateful com-  
memoration among believers from  
that day to the present. The sacred  
records suggestively recount the  
meetings of disciples on the first  
day of the week, in which the Lord  
himself, for six weeks before his as-  
cension, favored them with his bodily  
presence, the symbol pledge of his  
unfailing spiritual presence with

such as "are gathered together," in  
His name. The Lord's Day is the  
weekly reminder of this basal fact of  
man's redemption.

From earliest times, an annual  
commemoration of the Death and  
Resurrection of our Lord has been  
observed. For a long time it was cal-  
led the Passover in allusion to the  
time of the crucifixion. Easter, the  
present title, is in allusion to spring-  
time, the season of its re-occurrence,  
as eminently suggestive of its true  
significance. The festival in honor  
of the Teutonic Goddess, Ostera, was  
supplanted by the Christian festival  
of Easter, the former changing its character,  
but giving its name to the latter, the name  
itself signifying "rising," and used "because  
nature arises anew in the spring." By the  
council of Nice, A. D. 325, the time for its  
celebration was fixed for the first Sabbath  
following the first full moon after the vernal  
equinox. This is what makes it unlike  
Christmas, a movable and not a stationary  
feast; the one occurring on the same day of  
the month every year, the other on various  
days according to lunar changes. The  
Friday preceding Easter Sabbath, is termed  
Good Friday and is the annual memorial  
of the Crucifixion. No doubt in most churches  
throughout Christendom, appropriate relig-  
ious services will be held.

DEAR BRO. THOMAS: Friends  
from Mt. Salem met us upon our ar-  
rival at the depot and escorted us di-  
rectly to the parsonage, where we were  
greeted with a cordial welcome from  
a large company. After the bountiful  
supper had been prepared and satis-  
factorily disposed of, a delightful social  
evening was enjoyed in pleasant con-  
versation and delightful music. A-  
bout ten o'clock our kind friends re-  
tired, leaving many substantial tokens  
of their good will.

Our Sabbath congregations were  
large and the day passed pleasantly.  
My first and last services at Port  
Deposit were funeral services; my  
first service here was also a funeral  
service.

"In the midst of life we are in  
death."

Before I reached my new home at  
Mt. Salem, I was called to conduct  
the funeral services of Mrs. Annie  
W. Smithson, as they desired to  
leave at 8 a. m., the following day,  
for Hopewell, Cecil Co., Md.

R. C. JONES.

Mt. Salem, Del.

The Christians of London are look-  
ing after the converts of the Moody  
and Sankey Mission. To one Young  
Men's Christian Associations the  
names of 320 were sent. The reports  
returned were of the most cheering  
character. The secretary writes: "in  
only two cases, out of a large number  
reported on, have we heard that the  
impressions made at the meeting were  
of no lasting character."

Thomas Carlyle—the crabbed but  
honest old man—wrote in his jour-  
nal, "A Society for the Diffusion of  
Common Honesty would be usefulest  
of all societies, could it take effect."  
Some who are very active in other  
"societies" would do well to unite  
with this "usefulest of all societies  
and keep the pledge.—Central Pres-  
byterian.

—A motion to allow street cars to  
run on Sunday failed to find a sec-  
ond in the Toronto Council. Well  
done, Toronto! It has demonstrated  
that car-drivers and horses may rest  
one day in the week and nobody be  
hurt by it.—Nashville Advocate.

Whatever conscience commands  
ought to be done without delay.  
There is danger in hesitation; for the  
voice of duty, unless immediately  
obeyed, may become indistinct, and  
after a time die away entirely.



**Wilmington Conference NEWS.**

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

We welcome to our town again the Rev. Thos. H. Haynes, who has been returned to the M. E. Church, Newark, by the annual Conference to serve the third year. This gentleman has won the esteem of many, and we doubt not, but that himself and family's departure will be regretted exceedingly a year hence.—*Leader*.

Chesapeake City, Md. T. A. H. O'Brien, pastor, was presented by his people with a beautiful copy of "The People's Cyclopedia," just before conference, and on his return he and his wife received a royal welcome.

Last Sunday the Editor spent with Rev. L. C. Atkins of Bethel and Glasgow charge. Though the storm interfered with service at Bethel, quite a good congregation turned out at Glasgow. Here our brother has had great success, over seventy accessions to the membership, some entire families being saved. At Bethel there were conversions also, the first for several years.

The members and friends of Scott Church in this city gave their new preacher and wife a warm welcome to the parsonage last Friday night. A number took tea, after which many of the members called and paid their respects to the new occupants of the home. The ladies of the Aid Society had worked vigorously to make the necessary preparation for their coming, and kindly greeted them and expressed many wishes for their success in this new field. A large congregation greeted the new pastor Sunday morning, and from the Scripture, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ," 1 Tim. 4 6-7 he discoursed upon the peculiar relation between the minister and his flock, the special qualification needed by the minister for this peculiar relation, the inadequacy of human endowment alone, and the necessity of the unqualified endorsement by the church of the legitimate work of the minister. We earnestly desire this church may have a successful year.

North East charge, T. S. Williams, pastor, writes: The kindly reception and cordial welcome tendered the pastor and family, by the good people of this charge, is not only gratefully acknowledged but highly appreciated. The evening spent in the parlors in social converse, and musical entertainment, in the dining room in enjoying the bountiful repast prepared by the ladies, and the closing season in prayer and praise to the Heavenly Father, impressed us with the responsibility that was upon us and the hope that success and prosperity might attend the charge as in the past. Kindly remembrances and expressions of former pastors lead us to believe the people here are devoted not only to the church but to God's pulpit workers.

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

The protracted meeting at the M. E. Church of Chestertown, closed Monday night, March 25, after a continuance of over seven weeks, during which it is estimated that not less than two hundred persons professed conversion. There were numerous penitents at the altar on the last evening, some of whom were converted.—*Kent News*.

Bro. J. M. Lindale and family were given a very cordial and generous reception by the members and friends of Pomona charge, upon their arrival Friday, March 27. A bountiful repast was furnished, of which a large number partook: after an hour of friendly conversation, the occupants

of the parsonage were left happier by this timely visit, being well supplied for weeks with provisions for both man and beast.

St. Michaels charge, J. O. Shepherd past r, writes: We arrived here on Thursday, Mar. 26, received a cordial welcome. Much pleased with the people and town. Feel quite at home, could hardly do otherwise with a people so hospitable and social. We found large congregations last Sabbath, morning and evening, and a very large Sabbath school in the afternoon. We are looking for a grand year's work for the Master.

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

A donation party at the M. E. Parsonage, Georgetown, greeted the arrival of Rev. Mr. Duhadaway on Thursday evening, March 26. Members of his new congregation were there with all sorts of presents, and the affair was a pleasant and happy one.—*Democrat*.

Rev. J. A. Brindle and family, two daughters and one son, arrived in Lewes Thursday, March 26, and at once proceeded to the M. E. Parsonage, where a reception committee and an elaborate dinner awaited them.—*Breakwater Light*.

Vienna charge, V. S. Collins pastor, writes: On our return from the Conference we found the parsonage occupied. Friends had ventilated and warmed the building, and had a fine dinner awaiting us. The pantry we found filled with good things, both of the substantial and more appetizing kinds.

Such tokens of good will cause us to begin our second year among these good and true-hearted people with higher hopes and firmer faith than we did the pleasant one just past. A more cozy parsonage and kinder people will be difficult to find. God bless them!

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

Rev. A. D. Davis and wife received a royal reception from their people at Frankford on Thursday of last week on their arrival at the parsonage.

Rev. R. W. Todd left Elkton for Snow Hill, his new charge, last Saturday morning, expecting to preach there the following day.

Rev. J. Hubbard from Laurel, Del., writes: Rev. J. A. B. Wilson, presiding elder, seems to be in improved health. He preached three times last Sunday, respectively at Bethel, Bradsville and Laurel. Rev. F. C. McSorley was cordially greeted on his return from Conference, and has entered upon his second year with an ardent desire to see the members of his charge elevated in Christian purity. He says last year was mostly spent in seed sowing: this year he hopes to reap the harvest in a sweeping revival.

**Proceeding of the Wilmington M. E. Conference.**

CONCLUDED.

We add to our report of the fourth day's proceedings, as follows.—The relations of George Barton, John Allen and George A. Phœbus were changed from supernumerary to superannuate; those of W. W. Redman and Robt. Roe were changed from supernumerary to effective.

Rev. Isaac Dunn of the Vermont Conference, and Rev. Dr. Jas. A. Dean of the Louisiana Conference were introduced, at the afternoon memorial service, J. B. Quigg presided by appointment of the Bishop.

FIFTH DAY, MARCH 17th.

Half hour devotions under the directions of Walter Underwood. Bishop in the chair at 9 a. m. The committee on anniversaries for next year was instructed to arrange for an anniversary for the Board of Stewards.

T. E. Martindale reported that \$3000 were yet needed to secure the Wharton legacy to the Conference

Academy. J. D. Reese, whose Orders as Local Elder in the M. E. Church, South, had been previously recognized, was excused from examination in first year's course of study.

By vote of the Conference, the pastor to be appointed to Snow Hill charge, was directed to furnish a copy of the Minutes of this session to each of the families, entertaining members and Conference visitors. A collection of \$13 was taken to pay for the same.

EVENING SESSION.

Conference met in executive session at 7½ p. m., Bishop Merrill in the chair. Devotions led by W. E. England. Upon roll call 119 members responded. T. H. Haynes, chairman, reported, that by unanimous vote of the select number, E. P. Aldred had been permitted to withdraw from the ministry and membership of the Methodist Episcopal Church, "under charges."

The proceedings in the cases of A. W. Lightbourne, W. E. Tomkinson and J. E. Mowbray have been accurately reported in our issue of March 21st, and require no further notice, except to supply an important omission in the case of brother Tomkinson. Not only was his offense declared to be "Indulging in improper words and tempers, but he was acquitted of the charge of "lying" by a practically unanimous vote,—only one of his brethren voting in the negative. Appreciative resolutions were passed recommending the PENINSULA METHODIST to the patronage of our people.

SEVENTH DAY, MARCH 19th.

Conference met at 8 p. m., J. S. Willis in the chair by Episcopal appointment, devotions by H. S. Thompson. A resolution condemning Roller Skating Rinks was adopted by a rising vote. The relations of J. B. Merritt, J. S. Willis, and T. E. Bell were changed at their request from effective to supernumerary. A collection for the sexton was taken amounting to \$45.68. After the usual vote of thanks and some miscellaneous matters, the minutes were read and approved, the Bishop addressed the Conference,—announced the appointments and pronounced the benediction; and the seventeenth Annual Conference was at an end.

**To the Local Preachers of Wilmington Conference.**

DEAR BRETHREN:—A number of you will have cause for complaint this year, as in times past. Nor are you to be in any way blamed. Not in the history of the Wilmington Conference have we been able to publish a correct Directory of our Local Preachers. The reports should show, in every case, the date of license, the present standing, whether Licentiate, Deacon or Elder, the full name, and Post-office address. In the hurry of making out reports for Conference, it often occurs that pastors are unable to get these facts, and as a consequence, the Committee on Local Preachers' Address must work from imperfect data. The report of this Committee is the only possible guide for our publishers, hence the crudities in the Directory of Local Preachers. There is a way to remedy this matter, which, if adopted, will hereafter present the register as we all wish to have it, viz: Next year, about one month before Conference, put a card in the hand of your pastor, giving the facts in your case, as mentioned above.

Fraternally,

J. D. Rigg.

**The Forgiven List.**

BY MRS. J. E. M'CONAUGHEY.

Nearly eighty years ago there died in Boston an old merchant whose name was long held in honored and grateful remembrance. He delighted in deeds of kindness, and no poor, unfortunate man could have a more merciful creditor.

Among his effects was found a very bulky package with this inscription upon it, "Notes, due bills and accounts against sundry persons down along the shore. Some of these may be got by a suit, or by severe dunning; but the people are poor, most of them have had 'fisherman's luck.' My children will do as they think best; but perhaps they will agree with me that it is best to burn the package entire."

The oldest son read aloud this subscription to his brothers and asked what course they should take. The sentiment brought up their beloved father so vividly that it was hard to command their feelings, and one strong man, while he brushed the tears from his eyes with one hand, waved the other with a quick gesture towards the fireplace.

It was decided to take a memorandum of the whole, with the proper names, amounts and dates, for future reference if needed, and then to burn the papers to ashes. The whole footed up thirty-two thousand dollars; but those dutiful sons watched the flames with a pleased look, for they knew they were carrying out a father's wishes.

A few months after this cremation an old fisherman wandered into the office and inquired for the oldest son. He looked, as one of the brothers said, "as if time and rough weather had been to the windward of him for seventy years."

"I've come up from the Cape," he explained, "to pay a debt I owed the old gentleman."

While waiting until the other was at leisure to speak with him, he sighed heavily, and adjusting his glasses took out his ancient wallet and counted over his money. It was plain to be seen that it had been gathered by the hardest toil, and the brother sitting by secretly hoped his name might be on the "forgiven list."

As the older brother looked over the long lines, a smiling look telegraphed to the other the good news that the old man's name was there! Taking a chair at his side, he quietly told him the story of the bundle, now turned to ashes, and handed back the eight hundred dollars.

The old man sat as if stunned. Then he brushed some tears away, and said that ever since he had heard of the merchant's death he had "raked and scraped and pinched and spared to get money to pay this debt. Ten days ago I had made it up to within twenty dollars. My wife knew how much the payment lay upon my spirits, and advised me to sell the cow to make up the difference. I did so, and now what will my old woman say! I must get home and tell her this good news. She will probably say over the very words she said when she put her hand on my shoulder as I came away: 'I have never seen the righteous forsaken, nor his seed begging bread.' With a hearty blessing and hand-shake he went away, and those brothers never made eight thousand dollars that gave as much pleasure as the giving up of that eight hundred. It probably placed the aged couple beyond want for the remainder of their lives, and their prayers and blessings no doubt aided the young men quite as much as the money did the fisherman's family. "There is one thing," said a good man, "which I hope never to have against me: that is, the prayers of the poor."

It is a good thing to have many friends, and the winds and waves and rain and sunshine all in one's favor; but these are small considerations compared with having God on our side. "Blessed is he that considereth the poor."—*Set*.

Who can tell why good teachers are so scarce in the Sunday-school while so many talented Christians are doing nothing particularly on the Lord's day?

**MARRIAGES.**

**STAFFORD-RACINE.**—On the 31st of March, 1885, at the residence of the bride's parents near Valley Mills, New Castle Co., Del., by Rev. E. C. Atkins, Thomas Stafford and Miss Sallie R. Racine.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FIRST QUARTER.		
Charmont,	April,	3 5
Chester,	"	4 6
Brandywine,	"	5 6
Mt. Pleasant,	"	5 6
Bethel and Glasgow,	"	11 12
Chesapeake City,	"	11 12
Elk Neck,	"	19 20
Cherry Hill,	"	19 20
Zion,	"	25 26
Newark,	"	26 27
Charleston,	May,	2 3
North East,	"	3 4
Port Deposit,	"	9 10
Bislig Sun and Hopewell,	"	9 10
Rowlandsville and Mt. Pleasant,	"	9 10
Scott,	"	13 17
Union,	"	14 17
Newport,	"	16 17
Hockessin,	"	22 24
Asbury,	"	22 24
St. Paul's,	"	24 25
Christiana,	"	30 31
Red Lion,	" 31 June	1
New Castle,	" 31 "	1
Delaware City,	June,	7 8
St. George's,	"	7 8

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.		
Cecilton,	April,	4 5
Sassafras,	"	4 5
Massey's,	"	4 5
Townsend,	"	5 6
Still Pond,	"	10 12
Galena,	"	11 12
Millington,	"	18 19
Crumpton,	"	18 19
Chestertown,	"	24 26
Church Hill,	"	25 26
Sudlersville,	"	25 26
Ingleside,	Roanoke,	2 3
Pomona,	"	9 10
Rock Hill,	"	9 10
Centreville,	"	15 17
Queenstown,	"	16 17
Wye,	"	16 17
Kent Island,	"	16 17
Greensborough,	"	22 24
Marydel,	Templeville,	23 24
Easton,	"	29 31
King's Creek,	Cordova,	30 31
Hillsborough,	Ridgely,	30 31
Royal Oak,	"	31 1
Trappe,	June,	7 8
Oxford,	"	6 7
St. Michaels,	"	12 14
Talbot,	Broad Creek	13 14
Odessa,	"	20 21
Middletown,	"	21 22

J. H. CALDWELL, P. E.

DOVER DISTRICT—FIRST QUARTER.		
Wyoming,	April,	1 5
Felton,	"	6 5
Magnolia,	"	11 12
Leipsic,	"	13 12
Millord,	"	16 19
Houston,	"	18 19
Harrington,	"	20 19
Cambridge,	"	24 26
Beekwiths,	"	25 26
Church Creek,	May,	1 3
Woodlandtown,	"	2 3
Hurlock's,	"	8 10
East New Market,	"	9 10
Vienna,	"	11 10
Farmington,	"	16 17
Lincoln,	"	18 17
Ellendale,	"	18 17
Seaford,	"	22 24
Galestown,	"	23 24
Bridgeville,	"	25 24
Denton,	"	30 31
Burrville,	"	29 31
Federalsburg,	June,	1 31
Millsboro,	"	6 7
Georgetown,	"	8 7
Milton,	"	11 14
Lewes,	"	12 14
Nassau,	"	13 14

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.		
Bethel,	Bethel,	March 28 29
Laurel,	Laurel,	" 28 29
Delmar,	St. George's,	April, 4 5
Barren Creek,	Spring Grove,	" 5 6
Sharptown,	Sharptown,	" 5 6
Quantico,	Messick's,	" 11 12
Fruitland,	Siloam,	" 12 13
Salisbury,	Salisbury,	" 12 13
Shortly,	Bethesda,	" 18 19
Gumboro,	Line,	" 18 19
Parsonsburg,	Zion,	" 17 19
Powellville,	St. John,	" 19 20
Tyaskin,	Jones,	" 25 26
Mt. Vernon,	John Wesley,	" 24 26
Princess Anne,	P.	" 26 27
Frankford,	St. George's,	May, 2 3
Roxana,	Bethel,	" 2 3
Bishopville,	Wilson,	" 3 4
Berlin,	Friendship,	" 3 4
Newark,	Bowen's,	" 9 10
Girdletree,	Connor's,	" 10 11
Snow Hill,	S. H.	" 10 11
Chincoteague,	"	" 16 19
Stockton,	S.	" 23 24
Pocomoke Ct. Holland's,	"	" 24 25
Pocomoke City,	"	" 24 25
Onancock,	O.	" 30 31
Accomac,	Modest Town,	" 31 1
St. Peter's,	St. P.	June 6 7
Somerset,	Dames' Quarter,	" 7 8
Deal's Island,	"	" 7 8
Holland's Island,	"	" 8 9
Smith's Island,	"	" 13 14
Tangier,	"	" 14 15
Fairmount,	"	" 20 21
Westover,	Kingston,	" 21 22
Crisfield,	"	" 26 28
Annamessex,	Quind.	" 27 28
Asbury,	"	" 27 28

Preaching in all the Quarterly Conferences where it is announced or desired.  
JOHN A. B. WILSON, P. E.



Our Book Table.

St. Nicholas for April

Opens with a frontispiece illustration by W. St. John Harper, of "The Glided Boy," a true story of a Florentine pageant in 1492. Indeed, the romance of history forms a prominent feature of this number. In the "Historic Girls" series E. S. Brooks tells the story of the girlhood of "Zenobia of Palmyra," as based on information recently brought to light by Eastern scholars, which is timely in so far as it shows a prototype of the events of today—a mighty European power humbled and held at bay by the Arabs of many centuries ago. Coming to more modern days, there is a sketch of Bach, which forms the first of a series of brief biographies, by Agatha Tunis, of the great musicians "From Bach to Wagner."

Lieut. Schwatka tells, in "Children of the Cold," of some of the popular games of the Eskimo; while Charles Barnard, in "The Boys' Club," relates how some little New York savages; that have been caught and tamed, amuse themselves in a fine club house.

Another "Ready for Business" paper discusses the chances for young men in the field of practical chemistry; and E. P. Roe, in an interesting installment of "Driven Back to Eden," contributes some sound and timely advice to young tillers of the soil.

"Among the 'Law-makers'" contains an amusing chapter on the pranks of the Senate pages, appropriate to the month ushered in by April Fool's Day; and J. T. Towbridge's serial, "His one Fault," goes brightly on. Of the many other features of the number, a few are: a beautiful double-page picture called "Easter Morning;" the story of mining camp pussy, entitled "The Conscientious Cat;" a poem by Celia Thaxter; one by Margaret Johnston, illustrated by Jessie McDermott; and another, called "Who's Afraid in the Dark?" with a full page picture by R. B. Birch.

What will greatly interest many readers is the announcement of the names of the winners in the prize-story contest for girls.

The April Century.

In the April number of THE CENTURY Admiral David D. Porter contributes to the War Series a striking paper on "The Opening of the Lower Mississippi." While Admiral Farragut led the men-of-war past the New Orleans forts, Porter paved the way for and supported the attack with the Mortar-Fleet. At the beginning of his paper Admiral Porter speaks of the New Orleans Campaign as "the most important event of the War of the Rebellion, with exception of the fall of Richmond. Accompanying the article are portraits of Admiral Farragut, Admiral Porter, Captain Theodorus Bailey, General Butler, who was in command of the land forces, General Lovell, the Confederate commander, and other leading participants in the conflict. Besides the portraits there are more than twenty-five maps, plans, and pictures of incidents, most of the latter being after designs by Admiral Porter. George W. Cable, in a brief article, gives a spirited description, from personal observation, of "New Orleans before the Capture."

Theodore Roosevelt contributes a paper on "Phases of State Legislation," in which he reveals the dark side of the legislative picture, the methods of the Lobby, and the perils which beset legislators.

A reply to Mr. Cable's recent paper on "The Freedman's Case in Equity" is contributed by Henry W.

Grady, of the "Atlanta Constitution," who writes under the suggestive title, "In Plain Black and White." Another article of political interest, found in the "Open Letters" Department, is a discussion of the causes and probable disappearance of "The Solid South," by Edward P. Clark, and in "Topics of the Time" are editorials, entitled "Practical Politics," "Not the American Way," "The Attempt to Save Niagara," and "The Difference between a Painting and a Pound of Sugar," the last with reference to the movement for free art.

Eugene V. Smalley, who has contributed to THE CENTURY several articles on "THE NEW NORTHWEST," describes his journey "From Puget Sound to the Upper Columbia," accompanying which are views of Mount Tacoma, and of the Tyler glacier, which is beginning to be an object of interest to travelers. Dr. Edward Eggleston's "Colonists at Home" is one of the most popular of his series on life in the Colonies. It deals with domestic life, and especially with house decoration, "meats and drinks," and styles of dress, and personal ornament. To the latter phase belong two-thirds of the pictures of which there are more than thirty-five.

The fiction of the number includes the sixth part of "The Rise of Silas Lapham," by Mr Howells; the third part of "The Bostonians," by Henry James; and a humorous short story by Colonel Richard Malcolm Johnston.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

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P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and Intermediate stations, 6.40 a.m., 10.30 a.m., 2.30, 4.10, 9.55 p.m. Philadelphia, (express), 2.45, 8.30, 7.50, 8.15, 9.00, 9.10, 9.55, 10.05, 11.55 a.m., 12.41, 12.58, 1.54, 5.22, 5.55, 6.35, 6.48 and 7.40 p.m. New York, 2.00, 2.45, 6.30, 6.40, 7.25, 10.05, 11.55 a.m., 12.41, 1.54, 2.30, 4.00, 5.55, 6.35, 6.48, 7.40 p.m. For West Chester, via Lamokin, 6.10 and 8.15 a.m. and 2.30 and 4 p.m. Baltimore and Intermediate stations, 10.06 a.m. 6.00, 11.50 p.m. Baltimore and Bay Line, 7.00 p.m. Baltimore and Washington, 4.2, 7.41, 1.13, 9.35, 10.06, 10.55 a.m., 1.00, \*1.11, 4.58, 7.01, p.m. Trains for Delaware Division leave for: New Castle, 6.15, 8.55 a.m., 12.25, 2.00, 3.50, 6.25 p.m. Harrington, Delmar and Intermediate stations, 8.33 a.m., 12.3 p.m. Harrington and way stations, 6.25 p.m. Express for Seaford 5.30 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. B. WOOD, General Passenger Agent.

Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

On and after Monday, February 3, 1885, trains will more as follows, Sundays excepted:

Between Harrington and Lewes. Table with columns for GOING SOUTH (Mail, Mixed, A.M., P.M.) and GOING NORTH (Lewes, Keston, Cambridge, Harrison, Bennetts, Messick, Georgetown, Robbin, Robbin, Ellendale, Lincoln, Norfolk, Houston, Harrington, Arrive). Includes times for various stations.

Del. Franklin City & Georgetown.

Table with columns for GOING NORTH (Mixed, Mail, A.M., P.M.) and GOING SOUTH (Franklin City, Stockton, Goldfords, Scarborough, Snow Hill, Wesley, Chesapeake, Poplar, Berlin, Friendship, Shovel, Selbyville, Frankford, Dagsborough, Millsborough, Stockton, Georgetown). Includes times for various stations.

P. Trains Pass. Harrington and Intermediate points, connecting with train that leaves Wilmington at 10 p.m. St. After leaving New York from Pier No. 36, (Old No. 57) North River, foot of Beach street, Mondays and Thursdays at 6 p.m., connects at Lewes Pier the following morning with train due at Harrington 10 a.m. Franklin City 5 p.m. Train leaving Franklin City at 6 a.m., Harrington 12.00 a.m., connect on Tuesdays and Fridays with steamer at Lewes Pier, leaving at 3 p.m., and due in New York 5 o'clock next morning. 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 stage-run to and from Horntown, Drummondtown, Eastville 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., connects with train leaving Franklin City at 6 a.m. Steamer Widgeon leaving Franklin City at 7 a.m., Mondays and Thursdays goes to Atlantic.

H. A. BOURNE, Supt. O. D. S. S. Co., 235 West Street, N. Y. THOMAS GROOM, Superintendent. A. BROWN, Traffic Manager.

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

Table with columns for GOING NORTH (Daily except Sunday) and GOING SOUTH (Daily except Sunday). Includes stations like Wilmington, P & B Station, Dupont, Chadd's Ford, Lenape, Coatesville, Wayneburg, Warwick, Springfield, Birdsboro, Reading P & R Station and times for each.

Additional Trains.—On Saturday an additional 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, Wayneburg Junction, Birdsboro, and Reading, see time-tables at all stations. L. A. BOWER, Gen'l Passenger Ag't. A. G. McCASLAND, Superintendent.

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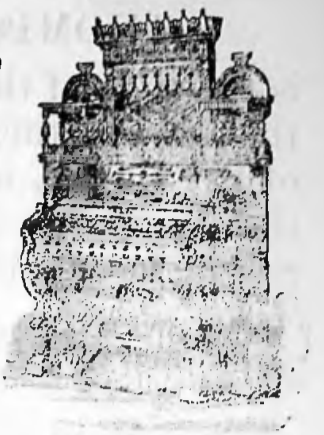
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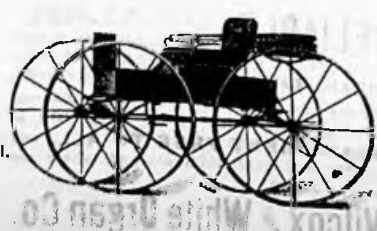
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