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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

A CHANGED HYMN.

"He hath put a new song into my mouth."
—Psalm xi. 3.

"The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and his shall dwell between His shoulders"—Deut xxxiii. 12.

"Jesus, lover of my soul,"
Bids me in His bosom stay,
And though billows round me roll,
I am safely hid away;
For He holds me in His arms,
Quite beyond the tempest's reach;
And He whispers to my heart
Words unknown to human speech.

"Other refuge have I none,"
He my habitation is;
Here no evil can befall,
I am kept in perfect peace.
I am covered all day long,
With the shadow of His wing;
Dwell in safety through the night,
Waking, this is what I sing.

"Thou, O Christ, art all I want,"
Rests my helpless soul in Thee;
Thou wilt never leave alone,
Nor forget to comfort me.
Thou hast saved my soul from death,
Thou hast scattered doubts and fears,
And the sunshine of Thy face
Sweetly drieth all my tears.

"Thou of Life the fountain art,"
Thou dost wash me white as snow;
I'm content to dwell apart
From all else, Thy love to know
Blessed Sun of Righteousness,
I so love to look on Thee,
That my eyes are growing blind
To the things once dear to me.
—*Independent Catholic Magazine.*

Condition of Pulpit Power.

The prime condition of pulpit power is to have the Lordship of Christ—the personal Christ, the doctrinal Christ, the historic Christ, in short, the Bible Christ—absolutely established in the head and the heart, so that his sway is alike imperial over both. This puts Christ at the focal center, and every line of thought converges there, and every ray of light emanates from that one point. This gives to preaching the spirit of heraldry, and wraps it in the flame of fervid and loyal passion, while it furnishes the head with the largest thoughts, and kindles the lips with glowing words. The preacher whose soul is on fire with Christ and his doctrine, will be very sure to communicate the fire to the hearer. The latter will be brought spontaneously into sympathy with him, thinking as he thinks, and feeling as he feels. This will be pulpit power, and that, too, of the right kind.

Some preachers seem ambitious to be thought eloquent, and their great study is to choose the neatest and finest words, and to utter them in the most exquisite elegance and propriety of modulation. Others seem equally anxious to appear learned; and they ransack all the fields of knowledge for the most striking specimens of this fact. Others are rationalists and speculators, proud of assumed intellectual power; and they usually make ten times as many difficulties for their hearers as they remove. Still others preach as if in this age the main thing to be done is to defend Christianity, as if the mass of their hearers were infidels, and needed nothing so much as to have the truth of the Bible proved to them.

All these preachers fail to supply the primary condition of pulpit power. Christ himself, full-orbed, un-mutilated, just as he is in the Bible, accredited in the head and felt in the heart, and supreme over both by an

ascendency that knows no rival and admits of no doubt, is the one great condition of pulpit power. Let every preacher take Paul's declaration as his motto: "For I determined not to know anything among you, save Jesus Christ, and him crucified." The one thing to be done is to get this Christ before men. This is what the apostles did in their day, and what those who have been the most successful preachers have always aimed to do. There is no substitute for Christ in the pulpit. Indeed, a pulpit without Christ in it is but a platform where an orator may pose, or a dramatist may display himself; yet the Bible Christ as "the power of God unto salvation to every one that believeth," will not be there. Men may be moved in a certain way, but they will not be moved toward the throne of grace or the blessedness of the heavenly life.—*Independent.*

"Life Eternal" in Actual Fruition.

Believers, as we are informed (Eph. 1: 14), receive "the sealing of the Holy Spirit of promise" as "the earnest of their inheritance," that is, as a present fruition, in kind, of heaven itself. "Christ in you, the hope of glory." We need not go far to find living examples of "glory begun gun below." This was realized in the experience of Dr. Payson, when he found himself a blissful inhabitant of the land of Beulah. "The Sun of Righteousness," he says, "has been gradually drawing nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should thus deign to shine upon a sinful worm." Scarcely higher blessedness is expressed by the words, "The glory of the Lord did lighten it, and the Lamb is the light thereof." Yet this should be the abiding experience of believers this side of heaven. Their sun should not go down, neither should their moon withdraw itself. "For the last ten years," said that man of God, Mr. Carpenter, "have I lived and walked in the cloudless light of the Sun of Righteousness."

Contemplate, for a moment, the scene which transpired in the experience of James Brainard Taylor, when he received the blessing of entire sanctification. "At this very juncture," he says, "I was most delightfully conscious of giving up all to God, I was enabled to say, here Lord, take me, take my whole soul, and seal me Thine—Thine now, and Thine forever. 'If Thou wilt, Thou canst make me clean.' There then ensued such emotions as I never before experienced. All was calm and tranquil, solemn; and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to Him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The Name of Jesus was precious to me. 'It was music in my ear.' He came as a King, and

took full possession of my heart; and I was enabled to say, 'I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me.' Let Him, as King of kings and Lord of lords, reign in me—reign without a rival, forever. The Lord hath done great things for me, whereof I am glad, and for which I would praise His Holy Name. Not unto me—not unto me; I am nothing—Jesus is all. To His name be the glory. He is the author and finisher of faith. I know and am as fully assured of my acceptance with God, as I can be of my own existence—that is, if love, joy, and peace are evidence of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my Heavenly Father and my brethren, possesses me. Surely, I am a miracle of grace; a sinner saved by grace—free, sovereign grace. I feel that I love the Lord, because He first loved me. And even now I am favoured with the gracious presence of *Immanuel*. How suitable and delightful is His name—God with us, Yes and *formed within us* the hope of glory."

Christian, has Christ thus manifested Himself to you? Has He and the Father made their abode with you? Does He commune with your spirit? Before you call, does He answer you? And while you are yet speaking, does He say to your soul, Here am I? If so, you are, even now, within the precincts of the celestial city, and its glory is beaming in upon you.—*Divine Life.*

Glance at the Future.

R. S. RUST, D. D.

The problem of "our brother in black" is one of the greatest and grandest, as it relates to our national integrity and progress, and also to the welfare of the mighty millions of God's poor who are to press our soil in the near future. The mere fact of their numbers, saying nothing of their elevation and salvation, is startling indeed! In 1880 there were 6,500,000 of them, or thirteen per cent, of the whole population of the nation. There are now over 7,500,000; and it is estimated by experts on this subject that in fifty years there will be 33,600,000 of them, or sixteen per cent.; and in one hundred years, 144,300,000, or nineteen per cent. It will not do to let these millions grow up in ignorance and vice, a standing menace to our liberties; nor let them live and die without the knowledge of Jesus.

If all along these lines we remain true, a future of incalculable glory is before the Methodist Episcopal Church in the coming century. At the present rate of increase, the population of the country will, in fifty years, be 205,539,000; and in one hundred years, 620,300,000. The wealth of the country in 1880 was \$44,000,000,000, or nine dollars per capita. In one hundred years it will have become \$9,153,445,540,000, or fifteen dollars per capita. At the present rate of increase, the membership of the Methodist Episcopal Church, will

in a hundred years, be 28,650,000, of whom 3,183,333 will be the descendants of these freedmen. In that time the church property will have grown to a value of \$28,000,000,000. What a magnificent future is before this country! What a still grander future is before the Church of our fathers!—*Pittsburg Ad-vocate.*

Recollections of Snow Hill.

NO. 9.

Before taking my leave of the circuit and people, who in the ordering of Providence, had to bear the infliction of my crude ministrations, I should love to draw a penciling of each kind home where it always seemed a pleasure to entertain the preachers; but this would hardly be possible. I had so many, that giving but a day to each, it required one full calendar month to make the circuit. Occasionally I was compelled to spend several days at a time in one place, so as to accomplish a little in the way of study. During a week of heavy snow, I remember being caught without my books, in a place where the most entertaining literature I found was an old almanac, but for which, it is supposable, I never would have mastered the meaning of the zodiac with its marvelous signs, or become so intimate with the phases of the moon. In most of my stopping places, however, there were good solid libraries, with inexhaustible stores of religious thought and times without number, have I, in my heart, blessed those good people, who in addition to a sumptuous table, put in way of the junior preacher, plenty of food for thought, and the best opportunities to acquire it.

The editor of this paper, has recently suggested to me, while I am about it to recapitulate the long list of itinerant preachers whose native home was Snow Hill circuit, and those who found wives there. This at present would be a difficult, if not impossible task. If I call up a few, it may probably induce others to supply my lack of information.

Of the older ministers, following Dr. J. S. Porter, who seventy years ago was a young disciple on that field, I might name a Bishop, a Bell, a Houston, James Allen, my colleague of the next year, Rev. I. R. Merrill, Bro. Merrill while attending the Snow Hill Academy, was converted under Matthew Sorin, became a diligent teacher for a time and then entered the Conference. How many have gone out since I can only conjecture, as their names stand on the Wilmington Conference Minutes. At least a round dozen of preacher's wives were born and reared within the bounds of the old circuit. If some one can call them to mind I will be obliged.

Of the pleasant ministerial visitors we had from time to time, none took more pains to help me along than Rev. J. A. Brindle, who had married into the Parker family. He was then on the Eastern Shore of Virginia, and they had troublesome times growing out of the slavery agitation, but no mob could sour the genial tem-

per of such a man as Bro. Brindle or his venerable colleague, Wm. Spry, of precious memory.

It was shortly after my leaving the circuit—the very next year, I think, that the unfortunate Burroughs difficulty occurred. It was an appalling thing for a Methodist preacher to be placed in the common jail, and arraigned at the bar for manslaughter. The excitement of that trial, and friendly sympathy excited toward the prisoner, before and after acquittal, revealed some noble traits where we should hardly have looked for their exhibition. I do not think of a person now living who could present a more full and circumstantial history of those sad days than Rev. Wm. T. Magee.

The friendships formed that first year of my itinerant experience were cherished long after, some of them to this day. Of the curious positions in which I frequently found myself, perhaps one of the strangest was when paying a pastoral visit off toward the "seaside. With considerable difficulty I made my way to the place. As soon as I entered the rural dwelling, the sister who was busy preparing to entertain her preacher with an extra fine dinner, set me meanwhile, to work on her family clock. She said it had stopped running, and it made the house lonesome. She was glad I had come, for now it could be put in order. I begged to be excused, declaring I knew nothing of the interior complications of the time piece, but she seemed confident that a Methodist preacher knew, or ought to know everything from the system of the universe, down to the regulation of a superannuated clock. The last preacher, she said, who had paid her a visit, set it a going, and it run well for a season. So I had to turn clock mender. After an hour of easy work, unscrewing and separating the works, my trouble began when I commenced the readjustment. Wheels were mislaid; pins lost, and the various contrivances would not fit. It was an awful time with me. Must her confidence be shattered in the class she had esteemed so highly by my blundering? Doing my best, I crowded the machinery into some sort of relationship, and was glad to leave the old clock as near the condition in which I found it as possible. When coming into her parlor to invite me to the dinner table, she saw I had completed the job, and set the clock in its accustomed place, started the pendulum, and before I could frame an apology for ruining its future usefulness, away it went, with a regular swing and confident "tick, tick," to my utter astonishment. She did not seem so much surprised, saying, "I told you so." How long it kept time I never knew, but on leaving the house after a word of prayer that evening, she presented me with a half dollar.

ADAM WALLACE.

The *Golden Censer* overhears "a good brother, whose tobacco and cigar bill is fifty dollars a year," making the touching plea, "I cannot afford to take a religious paper." Poor fellow! Who will send him a paper?

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.*

A Wise Reply.

Some years ago, during the time of the Father Mathew excitement, one of his converts had scarcely landed in New York when an old acquaintance invited him to drink.

"Arrah, Pat," said he, "I am glad to see you in this free country. Come and take a drink for old acquaintance sake."

"No," said Pat, "I can't do it; I've signed the pledge, sure, in the old country."

"But," said his friend, "this is not Ireland, this is a free country, and you can do as you please."

"Faith," replied brave Pat, "do you think I have brought my body here and left my soul in Ireland?"

—*Youth's Temperance Banner.*

High License.

Referring to efforts for High License in New York, a correspondent of Zion's Herald has these suggestive words about prohibiting the sale of liquor to minors and on the Sabbath.

The clauses which provide for the punishment of those who sell to minors under sixteen, or who sell at all on Sunday, are very definite and strict. At the citizen's conference, some gentlemen familiar with temperance work in Chicago, spoke of the wonderful restriction placed upon the sale of liquor to minors in that city. Temperance workers appear to have concentrated their efforts to secure legislation in that one direction. They found their State legislators willing to help them. Even those who partook of liquors as freely as they pleased, were willing to legislate against the sale of liquor to boys. The efforts in this direction have surprised some of the most sanguine workers in that western city.

A Novel Pledge.

A little girl in Pennsylvania who had listened to a temperance address for the first time in her life was so impressed and interested that she went home and wrote out the following rather novel pledge:

"I promise not to drink rum, or wine, or brandy, or smoke, or swear, or cider either."

She signed it, and got several of her playmates to sign it also. What do you think of it?

Why a Governor Signed the Pledge.

"Am I my brother's keeper?" fell from the lips of Cain. God has so identified our interest with others that we are in some respects our brother's keeper. No man liveth to himself, no man dieth to himself.

A governor of Pennsylvania signed the pledge, "not because he thought himself in danger, but to save a friend." The head of one of the best families was becoming intemperate, to the great distress of his house.

"I saw," said the governor, "their grief. I resolved to speak to him on the subject: I did so and urged him to sign the pledge. He suddenly turned upon me saying, 'Governor, I will if you will.' 'It is a bargain said I, and we went immediately to the office of the secretary, and both signed; and I know not that I ever touched a drop of liquor afterwards. Nothing else would have induced me to sign: but I think of it as one of the best acts of my life.'—*Youth's Temperance Banner.*

"Common Nuisances."

Dram-shops are defined by the new legislation of Kansas as "common nuisances." The designation seems peculiarly appropriate. If the term "nuisance" may be regarded as retaining the signification of the French *nuire*, hurt, together with its ordinary sense of "offensive," annoying, it is certainly fairly applicable to saloons, and that these nuisances are common—common as sin and as hateful—no human being needs to be told. It is generally conceded that the liquor business is hurtful in a physical, moral, social, and industrial sense, that it is offensive to right-thinking and right-acting citizens, and that it is the chief annoyance, and the chief source of annoyance of our fifty millions of population. But the law in most of our states does not pronounce this judgment upon it. It treats it as though the people did not consider it a nuisance. It protects society against common nuisances, because the principle of common law and the common good require it, but it, at most, presumes to regulate, not suppress, the common nuisance of the dram-shop. The problem, then, is to have the drinking-place recognized by law as a "common nuisance." The legislation of Kansas does this, and thus places liquor-selling at great moral and legal disadvantage. It throws the whole weight of law against the demoralizing business, indicating that it is to be dealt with as any other public nuisance. The shield of law is no longer thrown around it. It not only ceases to be lawful, it becomes an offense against society. It becomes an outlaw, so to speak. When legislators shall compel the courts to regard it in this character, the way of the saloon keeper will be a hard one.

The Kansas law is summarized as follows by one of the daily papers.

"It licenses drug stores, under very close restrictions, and makes all other places where liquor is sold common nuisances, to be abated forthwith. The druggists are licensed by the probate judges on a petition signed by twelve freeholders and voters, and the judges may revoke a license at discretion. Druggists can only sell on a physician's prescription. A physician who gives a prescription contrary to the spirit of the law is subject to a fine of from \$100 to \$500, and a prescription is only good for one sale. The druggist is to keep records of all sales, with particulars, open to the inspection of the public, and to be filed in the probate office every month, with a statement that this is all the liquor he has sold during the month. The husband, wife, guardian, or any relative of any person can make it unlawful for any druggist to sell liquor to such person, by filing a statement with the druggist that such person uses intoxicating liquor as a beverage. When a liquor prosecution reaches a court, citizens are allowed to hire an attorney to assist the county prosecutor, and the case cannot be dismissed against the protest of such assis-

tant prosecutor, without a hearing before the court, where the protestant's reasons may be filled in writing. The penalties for a breach of this law are severe, including heavy fines, and in some cases imprisonment."

The law clearly distinguishes between the use of liquor as a beverage and as a medicine, and the sale for medicinal purposes is naturally entrusted to druggists. The difficulty, of course, will be to prevent evasion of the law by unscrupulous druggists, who have many opportunities to minister to the drink appetite. The Kansas law, however, seems to throw all possible safeguards around this concession; and it will be possible to limit abuses of it, if not to prevent them altogether. A druggist cannot violate it without making a rascal of himself; but there are many men, unfortunately, who will on behalf of the whiskey business, make themselves rascals. We shall watch the operation of this law with solicitude. The people of Kansas have declared saloons to be "common nuisances." Let us see if they will abate those nuisances.—*Independent.*

Children's Department.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain,
You might try her hair to curl,
All in vain,
On her cheek no tint of rose,
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Angels sent;
So full many a beautiful thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true,
And in time the homely face
Lovelier grew;
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth,
And this beauty, not of earth,
Will endure.

—*St. Nicholas.*

May's Hot Rolls.

Hot rolls! Here's your hot rolls!" cried Sandy Robertson at the school yard gate, his sunny Scotch face a cheery sight that winter's morning.

The "lassies" of the grammar school knew him well, and crowded about him to invest a penny each in the crisp, fresh bits of bread, which tasted so good with their mellow apples at recess, all except May Davis, who merrily invested a nickel and received her five rolls in a paper bag.

"Do look at her," laughed Anna Tull. "Five great rolls! You never can eat them in the world!"

"No, but somebody else can. I feel generous this morning," May laughed back.

"What a queer girl you are," said Sophie Gray, linking arms lovingly. "I'd like to know just what you're going to do with those rolls, May."

"Would you? Very well—we'll eat two of 'em to begin with, and then—come, and I'll show you where one is going, at least."

On the steps rods away stood two girls watching them; one warmly clothed and happy-looking, in a careless way; the other wan and poor in face and dress, most wistfully.

"Come on, girls, something good," laughed May, now swing-

ing her bag toward them: "Have one, Lou, Jenny!" and she held out a roll to each.

Jenny, the poor clad, looked pleased, but hesitated shyly, till seeing Lou take it as a matter of course, she too, accepted hers, and began eating it with a relish.

"I'm glad you gave Jenny one," said Sophia, as they passed on, "for she never has a lunch; but why did you give Lou one? She's rich enough to buy Sandy out, if she likes."

"Yes, Sophia; but if I had singled Jenny out, it would have looked as if I thought she was poor and hungry, and she would have felt hurt; but by giving to Lou also, it seemed just a common act of comradeship, don't you see?"

"Oh, May, how good you are!" said Sophia, with a little hug. "Yes, I do see, you darling. But there's one roll still!"

"Yes, I've an idea that I can use it somewhere—but there's the bell. We must go in now."

As the girls left school that noon they saw leaning against a post, Tom Riley, the deepest drinker and biggest loafer in town. His daughter was a fine girl, though, and high in her classes, when she could manage to attend school, and May knew that the man, bad as he was, was very proud of his Dora, when he knew he ought to be proud of anything; She still had her unappropriated roll, and now her sudden glance at Sophia showed she had an idea in her head. Stepping forward a little, she said brightly.

"Good morning, Mr. Riley. How is Dora to-day? She wasn't at school this morning."

Mr. Riley muttered something about her helping mother at home, and May took out the roll.

"Please give her this, with my love, she said laughing, "and tell her I missed her dreadfully at luncheon—she'll understand."

In a dazed way he took it, and looked after the gay group as it passed on; then buttoning the roll carefully in his coat, he turned slowly homeward.

May's people were wealthy and highly respected, and through his befogged brain shot a gleam of loving pride that his daughter could make such friends. He had eaten nothing to-day, but he never thought of touching the roll which lay warm within his coat. When Dora received the odd remembrance and loving message her face flushed with pleasure.

"Oh, father, isn't she kind? She's always giving me things in her pretty way. How I do wish—"

"Well?" Her father's voice was gruff, but his eyes blinked kindly at her.

"You see, sir, since you took—since my shoes were sold, I can't go to school any more. I was wishing I could—that's all."

He looked at her a long minute, and dimly remembered taking them to the pawn-shop, and having a great carousal with the money they brought.

"Where's mother?" he asked abruptly.

"Out washing, sir."

"Got any dinner ready?"
"N—no sir, I couldn't till mother came 'cause, you see, there isn't any. We might eat this roll, sir,"—timidly—"mother'll get hers out."

He turned quickly.

"You eat it," he said, and disappeared.

"What have I been doing?" was his thought. "With a girl that can make friends with the best folks in town, like that—and I, her father, reeling through the streets to sell the shoes off her feet!"

He met a man he had known in better days.

"Jones," he said, "can you give me some work. I can do a decent job at carpentering yet, I guess, and I'll swear to you that I won't drink while I'm about it."

"Do you mean it, Tom?"

"I do, and there's my hand on it."

"All right! come to-morrow at 7 and I'll give you a job."

Tom kept his word, and, little by little, peace, comfort and plenty came again to the Riley home,—Fannie E. Newberry in *Careful Builder.*

Death of the First-born.

I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is round the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child could die—that my child could die. I knew that other children had died, but I felt safe. We lay the little one close by his grandfather at last; we strew his grave with flowers, and then return to our saddened home with hearts united in sorrow as they had never been united in joy, called to a kindred grief. Will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children—how much more I have learned from them than they have ever learned from me—how, by holding my own strong life in sweet subordination to their helplessness, they have taught me patience, self sacrifice, self control, truthfulness, faith, simplicity, and purity.

Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you, I trust with you, I belong to you. Those waxen, folded hands, that still heart, so often pressed warm to our own, those sleep-bound eyes which have been so full of love and life, that sweet, unmoving alabaster face—ah! we have all looked upon them, and they made us one and made us better. There is no fountain which the healing angel troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe, miss the blessed influence.—*Dr. Holland in Philadelphia Methodist.*

Michigan University is to receive by will the entire art collection of the sculptor, Randolph Rogers.

The Sunday School.

Paul at Rome.

PERSON FOR APRIL 26, 1885.—Acts 28: 16-31.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "The salvation of God is sent unto the Gentiles" (Acts 28: 28).

I. FIRST INTERVIEW WITH THE JEWS (16-22).

16. *When we came to Rome*—R. V., "when we entered into Rome." *The centurion delivered the prisoners*, etc.—This clause is omitted in R. V. *Paul was suffered to dwell* (R. V., "abide") by himself—not imprisoned in the Pratorian camp outside the walls, but granted the privilege of *custodia libera* ("free custody," or permission to dwell in the city under the care of a soldier), probably because of the reports of his case furnished by Felix and Festus, and the representations of Julius as to his behavior on the voyage. He dwelt in his own "hired house," his support being probably provided for by the Roman Christians. *With a soldier that kept him*—R. V., "with the soldier that guarded him;" "to whom he was fastened by a chain, an irksome sort of captivity, to which he makes frequent allusions in the Epistles written from Rome (Eph. 3: 1; 4: 1; Phil. 1: 7, 13, 16; Col. 4: 18).

17. *After three days*—a very brief interval for getting rested and settled in his new lodging. *Paul called the chief of the Jews together*—invited the rulers of the synagogues and representatives of the leading Jewish families to meet together and listen to his statements. The Jews were very numerous in Rome, and had their special quarter—across the Tiber. Incidentally we learn from Josephus that 8,000 Jews resident in Rome supported a petition adverse to Archelaus, the son of Herod, which was forwarded to the emperor from Jerusalem. Farrar puts the number of Jews living at Rome at this time at 60,000. *Men and brethren, though I—*R. V., "I, brethren, though I." *Have committed* (R. V., "have done") *nothing against . . . people, customs*—Paul here, as at his successive trials at home, strenuously maintains his loyalty to his nation and its law. He had only labored "to bring the Mosaic institutions to their Messianic fulfillment" (Meyer). They had "delivered" him to Roman custody, but he claimed to be innocent.

18, 19. *Who*—the Romans, and, particularly, Felix and Festus. *Would have let me go*—R. V., "desired to set me at liberty." This completes the narrative of Paul's appeal to Caesar. Festus examined him (25: 9), found him innocent, and proposed to release him; the Jews objected; then Festus suggested that he go to Jerusalem and be tried there, as the Jews insisted that he should do; Paul, knowing that this meant assassination on the way, or a judicial murder at the end of it, appealed to Caesar. *Constrained to appeal*—in self-defense.

"The Jews seem to have insinuated that he appealed in order that he might have an opportunity of accusing his nation of maltreating him; but such a charge the apostle repudiates. Although most unjustly and cruelly treated, he was not an accuser of his brethren" (Gloag).

20. *For this cause therefore*—namely, "the hope of Israel," the fulfillment of which in Jesus he cherished. *Therefore have I called for you*—R. V., "therefore did I entreat you." *The hope of Israel*.—Not for crime, not for disloyalty, but for his belief in the nation's fondest "hope," he was enduring his present captivity.

"The glorious "hope," for which he

was suffering all these indignities, was the Messiah, for whom Israel had been so long anxiously waiting, and the resurrection. It was his unswerving belief in Jesus as the Messiah, which was the cause of all his suffering, including the chain then hanging upon his arm (Howson and Spence)."

21. *Neither received letters concerning thee*—These Jewish rulers are very guarded and very polite in their reply to Paul. Nothing official—neither letters nor messengers from the church at Jerusalem—had been received by them, having to do with Paul's case. This is easily explained: Paul's appeal to Caesar had been a complete surprise to the Jews; before it was made, they had their plans of private assassination, which they would naturally keep to themselves; after it was made, any communication which they may have sent, would not be likely to have reached Rome ahead of the apostle. But though nothing definite had as yet been charged against him, they knew very well that Paul was a Nazarene, and that his life was dedicated to the extension of that disreputable sect. *Neither any of the brethren*, etc.—R. V., "nor did any of the brethren come hither and report or speak any harm of thee."

22. *We desire to hear of thee*—The last two words are emphatic. From the "sect" itself they held aloof; but Paul's early Jewish training and scholarship, his remarkable history, and his representative relation to the growing heresy, entitled him to an exceptional hearing. *We know*—R. V., "It is known to us." *Everywhere spoken against*—Christianity in the early days was compelled to submit to an opposition that was both bitter and slanderous. Its adherents were treated "as 'the filth and offscouring of the world'" (1 Cor. 4: 13). Calumnies as wicked as they were false were in circulation concerning them. Hence the Jews in Rome quite ignored the Christian community which had sprung up in their midst.

"The hatred and calumny now poured upon Christians, by which Nero was emboldened to perpetrate his cruel persecutions, arose from various causes. As a sort of Jewish sect, they inherited in the first place all the odium of Jews. As abhorring the gods of paganism, they were stigmatized as 'atheists.' As standing aloof from unholy amusements, they were held as unsocial and haters of the human race. As refusing to swear by the name of the emperor and sacrifice to his image, they were held as disloyal. As looking to a future, and perhaps near, conflagration of the world, they might plausibly be accused as incendiaries. And as being alleged to assemble by night to partake the mystical body and blood of Christ, they were even slandered as nightly cannibals!" (Whedon.)

II. THE SECOND INTERVIEW (23-29).

23. *There came into his lodging*—R. V., "they came into his lodging in great number;" a larger attendance than on the former occasion. *Expounded*—Of this all-day exposition of Christianity as the fulfillment of Judaism, no record has been kept. *Testified* (R. V., "testifying") *the kingdom of God*—not the carnal kingdom which they expected, but that kingdom whose elements are "righteousness, joy and peace in the Holy Ghost." *Out of the law, out of the prophets*—laboring to prove to them that Jesus was He "of whom Moses in the law, and the prophets, did write." The discussion continued from morning until evening.

24. *Some believed*—a few, a small minority. *Some believed not*—R. V., "some disbelieved;" the great body of Paul's hearers evidently remained

unconvinced and opposed.

"From that hour it is probable that Paul gave up the hope of touching the heart of Israel as a people, and devoted his few remaining years to winning the Gentiles" (Howson and Spence).

25. *When they agreed*—The division which has resulted ever since when the truth of God has encountered, side by side, earnest conviction with worldly indifference, honest investigation with bigoted prejudice, trustful faith with the pride of skepticism" (Conybeare and Howson). *Spoken one word*—one final, warning "word," a "word" which on five other occasions in the New Testament is applied to the unbelieving nation, the well-known passage taken from Isaiah 6: 9, 10. *Isaiah*—R. V., "Isaiah." *Unto our fathers*—R. V., "unto your fathers."

"Isaiah is told that the effect of his preaching on the great mass of the people would not be to convert, but to blind and harden them; that they would obstinately harden themselves against his declarations. The passage received its Messianic fulfillment in the impenitence of the Jews and in their opposition to the Gospel (Gloag)."

26, 27. *Saying*—These words were first uttered seven centuries prior to this time; and, so far as the Jews are regarded as a nation, they might still be uttered eighteen centuries later. *Hearing*—R. V., "by hearing." *Shall not understand*—R. V., "shall in no wise understand;" because they would hear and not heed, listen to and not obey. Obedience is the organ of spiritual understanding. *And not perceive*—"and shall in no wise perceive;" the same idea with only a change of figure. "These 'shalls' are simply futures, not imperatives" (Whedon). *Heart . . . waxed gross*—grown fat, that is, sluggish, sensual, obdurate to spiritual impressions. *Let . . . see . . . hear understand*—This puts the blame where it belongs—on the perverse will of people. *Should be converted*—R. V., "should turn again." *I should heal them*—How gladly would He have healed them of their backslidings, if they only would have turned to Him!

"These words indicate that the failure of the Jews to believe in Christ was due to a resolution not to see. The evidence was given to them. Christ called them, and would have gathered them to Himself, but "they would not." So Paul had everywhere preached to them, but they put aside his message" (Howson and Spence).

28, 29. *Be it known therefore unto you*—because of your obduracy. *The salvation of God*—R. V., "this salvation of God;" this tidings of salvation and this power of God unto salvation, which you reject. *Is sent unto the Gentiles*—So he had warned the Jews at Antioch twenty years before (13: 46); subsequently he had repeated the warning at Corinth (18: 6); and now to these representatives of the 60,000 Jews who (according to Farrar) were now residing at Rome, he announces the course to which he is driven by their contumacy. *They will hear it*—R. V., "they will also hear;" that is, receive and obey it, though deemed by you outside the pale of salvation. [Verse 29 is omitted in R. V.]

"And, indeed, the Gospel has proved the message and power of God unto the Gentiles from Antioch in Syria to the islands of the Pacific. It has leavened the nations, and in the present century has transformed whole peoples from the rudest barbarians to comparative civilization, as in the case of the Fijians and others (Howson and Spence)."

III. TWO YEARS IN ROME (30, 31).

30. *And Paul dwelt*—R. V., "and he abode." *Two whole years*—a captive all the time, chained by day to one soldier, at night between two. *In his own hired house* (R. V., "dwelling")—the expenses of which were doubtless supplied by his Christian friends. *All that came in unto him*—The privilege of free access to him of friends and inquirers was not denied.

"The current of opinion has for some time past set strongly in favor of the old tradition that, at the end of this time, Paul was liberated, as it seems that, by the spirit of prophecy, he knew that he should be (Phil. 1: 25-28; 2: 24; Philemon 22). Eusebius accepted it; and the evidence for it, if not copious, was by the early Church considered conclusive (Jacobson)."

31. *Preaching . . . teaching*—busy with the work to which his life was consecrated, despite the restrictions to which he was subjected. *With all confidence*—R. V., "with all boldness." *No man* (R. V., "none") *forbidding him*—"the Romans not having the wish, and the Jews not having the courage, to interfere" (Whedon).

Letter From Salisbury, Md.

DEAR BROTHER:

I embrace my first opportunity since you assumed editorial conduct of the *Peninsula Methodist*, to comply with your polite invitation to send you a letter of church news. Our worthy pastor, Wm. B. Walton and his estimable family came among us about one year ago, and entered at once with zeal and enthusiasm upon the work of building up the church and enlarging her borders. We review with great satisfaction the Conference year just closed, and write over it "Success." We have made a steady advance all along the line of church work. Though not favored with any sweeping revivals, we have had two extra meetings, one at Rockawalking, the other at Salisbury, resulting in some ten or twelve conversions; also laying a foundation for future prosperity which we trust God will give us, during the current year. We are praying that the devilish circuses, and demoralizing skating-rinks will not root up the good seed planted in the hearts and minds of the people. Two of the former are to annoy us at the beginning of this new year. We have now two rinks, one private the other public: and may have another, if a certain prominent Methodist here—I am ashamed to write it—can secure enough stockholders to justify the building of the rink: it is but a slight alleviation to know he is not a member of our branch of Methodism. If his eye should fall on these lines I would ask him to consider the decision of eight eminent physicians of New York City, on this question who declare the exercise to be productive of organic disease and aggravating to such as already exist, besides the terrible demoralizing effects of such promiscuous associations, as are inseparable from the Rink.

Our Sunday school at present has one hundred and seventy-three members, with an average attendance during the last quarter of very nearly one hundred. In this school, members are not allowed to belong to other schools, while members of this. We have a most excellent library to which we are adding new volumes as fast as possible. I am happy to say that all the teachers and scholars with but few exceptions are members of the church.

The cause of temperance I believe to be steadily gaining ground in this town and county. The recent Liquor Law for Wicomico County was tested

in our court at its last session on the point of selling to habitual drunkards, and found to be constitutional; and the parties violating it were fined heavily. The friends of the law think it an excellent one, but in my judgment it does not go to the root of the matter. I believe in, and advocate, absolute prohibition, as the only safe-guard of the young and rising generation; and I expect to fight it out on this line with tongue and pen while God gives me life. I take pleasure in saying that the whiskey men have no organ here to advocate their abominable business. We have two clean neat secular papers edited by sober men,—*The Salisbury Advertiser* edited by Thos. Perry Esq., and the *Wicomico Record* edited by Hon. T. F. I. Rider and C. L. Vincent, Esq. With the press and most of leading men in this community on our side the prospect of the temperance cause in our county is very bright and promising. I am glad to be able to say that our pastor is a staunch temperance man. Wishing you and the *Peninsula Methodist* great success. I am truly yours.

L. H. NOCK.
April 14th, 1885.

Letter From Maryland.

DEAR BRO. THOMAS:

Not having seen anything from our place for some time I thought perhaps a short letter would be acceptable. We are still on the march. Our prayer and class meetings seem to grow in interest, and the Lord is with us every day. Our much loved Bro. and former pastor, N. McQuay has been very ill ever since conference. He has been kindly cared for at the home of Bro. Newton Pippins; none but the nurse being allowed in his room for over two weeks. We learn that he is sitting up in bed to-day for the first time. The earnest prayers of a united people have been going up for him all through his sickness and we believe the Lord will raise him up for future usefulness. Bro Pippins' wife also has been very sick, but we are glad to report her convalescing. Rev. A. S. Mowbray, our new pastor, is with us, entering heart and hand into the work. He is well liked by all, and we are looking forward to a grand harvest as the result of the Master's blessing upon united labors. Our ladies have been giving the parsonage a thorough renovating. White-washing, papering and carpeting, and will soon be ready to welcome our pastor's wife and little babe.

Yours in Christ.

C.

Marydel, April 14, 1885.

P. S. If you think proper you can add that the *Peninsula Methodist* is a welcome visitor at our place, and its contents eagerly devoured by all.

C.

A member (a milkman) of the West Church at Haverhill, Mass., is credited with having been present, during the past year, at every preaching service, every prayer-meeting, and every session of the Sabbath-school.

The Catholic directory gives the number of the clergy of that sect in the United States, at 7118. The Methodist Episcopal Church (North) alone has 12,923 traveling preachers, and the Presbyterian churches 10,029 ministers.

DR. HALL'S ENGLISH LONDON MALARIA PILLS. NO MEDICINE EQUAL TO IT. THEY TONE UP THE WHOLE SYSTEM. HAVE BEEN IN USE FOR YEARS. TRY THEM. S. G. PORTER & CO. PITTSBURGH, PA. AGENTS FOR U.S. CANADIAN SOLD BY ALL DRUGGISTS.

Peninsula Methodist,

PUBLISHED WEEKLY,
BY J. MILLER THOMAS,
Publisher and Proprietor,
Wilmington, Del.

Office 8. W. Cor. Fourth and
Shipley Sts.

SUBSCRIPTION PRICE:

\$1.00 a year in Advance, \$1.50 a year if not
paid in advance.

Transient advertisements, first insertion, 20 Cents
per line; each subsequent insertion 10 Cents per line.
Liberal arrangements made with persons advertising
by the quarter or year.

No advertisements of an improper character pub-
lished at any price.

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

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

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

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

This paper and a
Waterbury Watch for
\$3.75.

The paper free for
six months to any one
sending five dollars
and the names of five
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.

Parties desiring copies of the Min-
utes can secure them at this office.
Price 15 cents.

Copies of Discipline for sale at this
office. Price including postage 30
cents.

THE BLACK KITE.—A correspond-
ent sends us a detailed statement of
deficiencies on salary account as re-
ported in the Minutes in twenty two
charges, ranging from \$2.03 in one to
\$228 in another, and aggregating the
sum of \$2110, as compared with \$961
reported the previous year. We
must decline publishing this list, as
the facts already appear in the Min-
utes, we doubt not to the mortifica-
tion of both pastor and people and
to the sincere regret of all who have
done their duty in this matter. Some
delinquents very likely were not able
to do better as intimated in one case
in this issue, while others failed to
do their part. Did our brother single
out the guilty ones; it might be well
to hold them up to public reprobation.
There may be some charges in the
conference, though we don't think
there are, "that are chronic and sys-
tematic" delinquents, but indiscrimi-
nate censure will wound many in-
nocent people while it castigates a few
guilty ones. We think there is little
danger of the BLACK KITE becoming
a popular favorite. Heretofore a
number of charges have paid up de-
ficiencies after conference. We shall
be very glad to publish such facts,
and hope every pastor, whose charge
stands on the delinquent list will be
able to report at least as well as Bro.
Conaway does for Rock Hall.

Bro. W. W. W. Wilson, pastor
sends the Annual Statement of "Im-
manuel M. E. Church, Crisfield, Md.
for the year ending Apr. 1, 1885. This
statement neatly printed was dis-
tributed through the congregation on

the first Sabbath after Conference,
thus showing what had been accom-
plished and stimulating for future
endeavor. We copy address to the
church from the Official Board, and
a note from the Finance Committee—
TO THE CHURCH.

The conference year that has bid us
adieu has been one of success to the
Church, spiritually and financially.
Harmony has prevailed and there
has been no clashing of machinery in
any of its departments. God surely
is dwelling in His Holy Temple, and
our name "Immanuel is written on the
palm of His hand, and her walls
are continually before Him." Start-
upon the NEW, we pray that harmo-
ny, peace and prosperity will contin-
ue within her borders. We extend
to you our thanks for past kindness
liberality, and invite a continuation
of the same

OFFICIAL BOARD.

OUR FINANCIAL SYSTEM.

The expenses are met by basket
and weekly contributions. Each sub-
scriber has given him 52 envelopes.
He is expected to deposit one in the
basket every Sunday. All members
are expected, and should give some-
thing to the support of the Church.

FINANCE COMMITTEE.

Through the courtesy, we presume
of our esteemed brother, Rev. Dr.
Phœbus, we are in receipt of the
"Annual statement, to April 1st,
1885, of the First Place M. E. Church,
Brooklyn, N. Y." It is an admir-
able resume of the activities of the
church for the current year. Besides
a full list of all church officials,
church members and members of
Sabbath-school, there is a full finan-
cial exhibit of all moneys received
and expended; also brief obituary
sketches of members who have died
during the year, with a compre-
hensive review of all matters of local
interest. We take pleasure in ap-
propriating the following item:

"Dr. George A. Phœbus of the
Wilmington Conference. His fam-
ily are identified with our church.
We have enjoyed his presence with
us, and the help he has been able to
give our pastor at the communion
service."

The following sad news appears in
Zion's Herald of the 8th inst. Many
of our brethren will remember Dr.
Dean as a visitor to the Conference
at Snow Hill, a little more than a
month ago. In our issue of the 11th
inst., we called favorable attention to
his abridgement of Gibbon's Rome,"
little dreaming that our friend and
brother whom we had known for the
last twenty years, only to respect and
love for his high toned Christian
character, had at the time of our
writing, already entered the true
"eternal city." How impressively
are we admonished, "Be ye therefore
ready also; for the son of man cometh
at an hour when ye think not." (Ed.)

MYSTIC, CONN.—The church here
is in great sorrow on account of the
sudden death of Dr. J. A. Dean, who
has made his permanent home in
Mystic for several years. He had been
attending some of the spring Confer-
ences in Maryland, Delaware and
New Jersey, and died March 30th, in
New Brunswick, N. J., after a brief
illness, of pneumonia. A pure, no-
ble, cultured nature has gone to the
fellowship of kindred spirits. "Ser-
vant of God, well done!"

PREMIUM.—Smith's Bible Diction-
ary bound in cloth free to any one
sending the name of ten new sub-
scribers and ten dollars. We will also
send it on receipt of price. Cloth,
\$2.00, Sheep, \$3.00, Half morocco
gilt top, \$3.50.

On March 30th, the Rev. and Mrs.
H. L. Bunstein of Milford, lost their
little daughter Nellie by death. One
week later, Charles, their 6 year old
son, was taken sick and died in two
days thereafter. Of eight children
born to Mr. and Mrs. Bunstein, only
one is living.—*Smyrna Times*.

Mrs. Bunstein is the daughter of
Rev. Joseph S. Cook, an honored
member of the Philadelphia Confer-
ence, formerly stationed on the
Peninsula. We tender these sorely
afflicted ones our sincerest sympathy
and pray they may have the comfort
that comes only from the all-wise
and loving Father in Heaven.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death." (Ed.)

PREMIUM.—Wood's Penograph and
a year's subscription to the PENINSU-
LA METHODIST for two dollars and
fifty cents. The penograph will be
sent free to any sending the names
of ten new subscribers and ten dol-
lars.

Maryland State Temperance Alliance.

This grand Union of Temperance
Reform workers met in its twelfth
annual session in the city of Balti-
more Thursday, morning the 21st
inst. 682 delegates were announced
as accredited. Hon. Wm. Daniel,
President made an encouraging re-
port for the year, announcing that
five new districts in Garrett Co. and
one in Dorchester had been gained
for Prohibition during 1884, the
net result of our efforts thus far
showing the equivalent of thirteen
counties for Prohibition in the state.

Very animated and earnest de-
bates were had on the Policy of the
Alliance, as partisan or non-partisan,
resulting in the adoption by a unani-
mous vote of a set of resolutions
pledging the alliance to pursue in
the future the strictly non-partisan
course, by which in the past it had
achieved such grand successes. Mr.
Daniel declining to serve longer as
President, Edward Higgins, Esq., an
eminent lawyer of the city bar and
an ardent temperance man, was elec-
ted his successor and publicly pledg-
ed himself to carry out the non-par-
tisan policy as expressed in the res-
olutions adopted by the convention.

PREMIUM.—Webster's Practical
Dictionary free to any one sending
four new names and four dollars.
The PENINSULA METHODIST one year,
and Webster's Practical Dictionary
for \$1.50, cash.

Death of a Prominent Minister.

Rev. John Summerfield Deale, D.D.,
of the Baltimore Annual Conference
of the M. E. Church, died suddenly
last Sabbath morning, at his home
in the parsonage of Caroline St.
Church, Baltimore City, to which he
had but recently been appointed.
Dr. Deale has been an earnest, able
and successful preacher of the gos-
pel for some thirty-five years, serv-
ing twice in the office of Presiding
Elder. He was a graduate of Dickin-
son College, and for four years a
classmate with the writer in that in-
stitution. But a few words fell from
his lips in testimony of a trium-
phant ending of a well-spent life.
"Precious Jesus," was one of the re-
sponses from the dying Herald of
salvation, as he recognized the com-
ing of his Lord.

Whedon's Commentaries, 9 vol-
umes, new, for sale cheap. Inquire
at this office.

Why Sorrow is Indispensable.

Sorrow is not an accident, occurring
now and then—it is the very woof
which is woven into the warp of life.
God has created the nerves to agon-
ize and the heart to bleed; and be-
fore a man dies almost every nerve
has thrilled with pain, and every af-
fection has been wounded. The ac-
count of life which represents it as
count of life which represents it as
probation is inadequate; so is that
which regards it chiefly as a system
of rewards and punishments. The
truest account of this mysterious ex-
istence seems to be that it is intend-
ed for the development of the soul's
life, for which sorrow is indispensa-
ble. Every son of man who would
attain the true end of his being must
be baptized with fire. It is the law
of our humanity, as that of Christ
that we must be perfected through
suffering. And he who has not dis-
cerned the divine sacredness of sorrow,
and the profound meaning which is
concealed in pain, has yet to learn
what life is. The Cross, manifested
as the necessity of the highest life,
alone interprets it.—*F. W. Robertson*.

THE crusade of the Churches and
other religious and moral societies a-
gainst the abomination of roller skat-
ing rinks is prosecuted vigorously,
and ere long they will all be put in
the limbo of public detestation.
Speed the day when no person hav-
ing reason to pretend to respectabil-
ity, can be found within their malod-
orous precincts!

It is passing strange that parents
can be so regardless of the moral dan-
ger of such places, as to permit their
children to patronize them. Child-
ren of the most susceptible age,
young maidens as ignorant as babies
of the vitiating influences to which
they are there subjected, and boys
are permitted to go to the rinks day
after day and night after night, to
mingle with all that pay the admis-
sion fee, however disreputable and
bad they may be. There they may
breathe the foulest moral atmosphere
and be poisoned or smirched by fa-
miliar associations, and contact with
the most corrupt of both sexes. It
is charitable to suppose the parents
ignorant of the great danger into
which they let their children run.
But such ignorance cannot save them
from severe censure nor soothe the
wounds their children's loss of puri-
ty must inflict.—*Ocean Grove Record*.

Begin Where You Are.

The man who has really resolved
to live the best life that he can, must
begin right where he is—begin where
his failures, his false education, his
errors, and his sins have left him. By
no single stroke of the pen can we
erase whole pages in the history of
our lives. We have made or un-
made ourselves as we are. If we
could only begin at some lofty height
which our moral dreams picture for
us, it seems to us that there would
be inspiration in going still further.
But we cannot substitute in a mo-
ment the dream life for the real one.
We are surrounded on every side by
hard and tangible realities. One who
takes a practical and sagacious view
of what is possible to him in life
will not burden himself by attempt-
ing the unattainable. He will be-
gin when and where he is, and do
that which lies in his power. Each
day of life brings its own task; each
task is an opportunity; each task
accepted, each opportunity fulfilled,
may be a step toward a higher life.
Jacob's old dream was not an un-
reasonable one. His angels did not
fly to heaven; they went patiently
up each round of the ladder, and
they began at the bottom.—*Christian
Register*.

The *Independent*, gleaned from
about two dozen journals of all evan-
gelical denominations, finds that the
conversions reported in a single week
number 28,000. "We must not for-
get," it says, "that this list of up-
wards of 28,000 conversions repre-
sents only a fraction of the Church-
es."

The *Advance* thinks there is "mon-
strous logical contradiction in the
act of a Christian nation spending
\$1,400,000,000 for crime-breeding in-
toxicants, and only \$80,000,000 for
education—that is seventeen dollars
to debase men, and one to educate
them."

The earth's population, according
to Behm and Wagner's "Befolkering
to Erde," is 1,439,145,300, distribu-
ted thus over the great land divisions:
Europe, 312,398,480; Asia, 831,000,
000; Africa, 205,219,500; Australasia
and Polynesia, 4,411,300; and Ameri-
ca, 80,116,000.

The founder of Methodism, who
ought to have understood its nature,
its characteristics, its genius and its
aim better than any one else, said
that "it is only plain, scriptural re-
ligion, guarded by a few prudential
regulations. The essence of it is
holiness of heart and life; the cir-
cumstantials all point to this."—
Exchange.

One of the funny things of the
period is, a modern politician trying
to hold with the temperate and moral
portions of society, and at the
same time keep in with the saloon
keepers and the drinking classes.
Gentlemen, the day is coming for
honest, out-spoken opinions.—*Rich-
mond Advocate*.

By a vote of 94 to 63 the Connecticut
House a few days ago, passed a bill
allowing women to vote at school
elections. If the schools profit as
much by calling out this reserve
force as the churches have by a sim-
ilar expedient, the result will be
highly gratifying.

Think of that noble, old worn-out
warrior, Hartwell Gary, taking of
his little allowance to send the *Advo-
cate* to a poor neighbor. Can Meth-
odists in good conscience "pass by on
the other side" their needy and un-
reading brethren?

He sends the Church paper to the
new home. He pays for it out
of the marriage fee. There is pure
Methodist metal in that man.—
Richmond Advocate.

THE SABBATH, A DELIGHT.—There
are some who would make the Sab-
bath a day of gloom. I would have
the sun to shine brighter and the
flowers to smell sweeter, and nature
to look fairer on that day than on
any other. I would have the very
earth to put on her holiday attire on
the blest morning on which our
Saviour rose from the dead.—*Gulhris*.

THE BETTER VIEW OF DEATH.—
We picture death as coming to de-
stroy; let us rather picture Christ as
coming to save. We think of death
as ending; let us rather think of life
as beginning, and that more abund-
antly. We think of losing; let us
think of gaining. We think of part-
ing; let us think of meeting. We
think of going away; let us think of
arriving. And as the voice of death
whispers, "You must go from earth,"
let us hear the voice of Christ say-
ing, "You are but coming to Me."—
Norman McLeod.

Mrs. C. H. McCormick and C. H.
McCormick, Jr., representing the es-
tate of C. H. McCormick, have made
a further donation to the Presby-
terian Theological Seminary at Chi-
cago of \$100,000. Altogether, the
seminary has now received about
\$506,000 from the McCormick fam-
ily.

Wilmington Conference NEWS.

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

The citizens of Rockland and vicinity appear to be well pleased with the appointment of Rev. W. H. Hendrickson as the pastor of Mt. Lebanon Church. The congregation last Sunday was one of the largest that has assembled there within the past three years, and all appeared to enjoy the services. By proper effort the membership may be increased, and the church be restored to something like the usefulness it possessed in former times. Rockland is a pleasant neighborhood, the country round about is quite thickly settled, and there is an ample field for a prosperous church. We hope the brightest anticipations of all connected with it will be fully realized.—*Daily Republican*.

It is stated that contributions amounting to \$1,000 have already been received on account of the projected improvements of old Asbury. The improvements of the Sunday school room have been talked about for years, and we trust that they will now be speedily made. Asbury is the mother of Methodism in our city. All the other Methodist churches owe their origin directly or indirectly to her, and she continues as popular and prosperous as at any time in her history.—*Daily Republican*.

Until June 1st the Sunday evening services at Grace M. E. Church will begin at 8 o'clock, and after that date twilight services will be held. Last Sunday night the pastor, the Rev. J. Richards Boyle, began a series of lectures on the minor prophets his theme being "The Office of Prophecy." Each successive Sunday night he will lecture on the prophecies of Obediah, Joel, Jonah, Amos, Hosea, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.—*Every Evening*.

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

Rock Hall, G. S. Conoway, pastor, writes us, the deficiency in his salary reported in the Minutes has been more than half made up since conference by the Piney Neck brethren who acknowledge the debt and purpose to pay it. The good people of this charge have suffered peculiarly from the depression in the oyster trade upon which they are largely dependent. "With anything like a fair chance, Rock Hall charge will do well by her preachers."

A very interesting meeting is in progress at Bolingbrook church, Trappe circuit, Rev. R. K. Stephenson, pastor. 12 have been converted. Last Sunday night there were 12 at the altar, and 8 stood up for prayer. All except one are adults, and many heads of families.

A correspondent from Chestertown writes: Our church here is in a flourishing condition—class meetings on Monday and Wednesday nights, and Sabbath morning; Young Men's Christian Association Tuesday night; a meeting for promotion of holiness Thursday night; and general prayer meeting Friday night,—all largely attended, lecture room often crowded. People are well pleased with their new pastor. Recent revival added 127 probationers.

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

The Rev. William E. England was cordially received by the church at Seaford, but he will not remove his family until warm weather, on account of the illness of his wife.

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

The Rev. F. C. MacSorley at Laurel M. E. Church, received recently, 3 young ladies from probation into full membership, and on last Sunday he received eight persons into the church by certificate.

The Easter services at Salisbury M. E. Church were very interesting and impressive. The pulpit was tastefully decorated with pot flowers and plants, and appropriate mottoes. The pastor, known to many of your readers as a "workman that needeth not to be ashamed, rightly dividing the word of truth," preached a stirring sermon. The music was of a high order. Our congregations at both the morning and evening services were large and very attentive. We are asking God to bless the united labors of pastor and people of the M. E. Church in Salisbury, and to make us a power for good in this community.

Hurlock and Missions.

The reason why Hurlock charge is not represented in the list of contributors to missions, is because their pastor failed to hand his missionary statistics to the committee on missionary statistics; but he is excusable; he had his new wife with him at conference.

J. WATHMAN.

Committeeman for Dover District.

The editor must differ with the missionary statistician. A due sense of increased responsibilities ought to have prompted to greater diligence in the performance of duty. We can't excuse the happy groom on any such plea.

WHEREAS, By a mysterious dispensation of Divine Providence, our dear Bro., the Rev. B. F. Price has been called upon to mourn the loss of his most estimable wife, who was summoned away by the death angel, April 15th, 1885.

Therefore, Resolved, That we appreciate keenly his great loss, and extend to him in this hour of his bereavement our most heartfelt sympathies, and assure him of our love and prayers.

2nd, That a copy of these resolutions signed by the president and secretary of this meeting be furnished Bro. Price, and also published in the PENINSULA METHODIST.

W. B. GREGG, Pres.

JULIUS DODD, Sec'y.

CECILTON, MD., APRIL 18TH, 1885.

Editor Peninsula Methodist,

DEAR BRO.: I regret to find in the Missionary Address in this week's issue of your paper, the following mistakes and changes. Viz:

1. "O'er" is put for "over" in this line, "And Jesus reign over all of our race."
2. "Mankine" is put for "mankind," but all will know that to be a typographical error, hence, is slight.
3. "Burn" is substituted for "bleed" in the following line: "Holocaust of humanity bleed every year."
4. The word "many" is left out of the following line: "Many millions of mankind, marshals and drills."
5. "For" is changed to "too," and "sin" is left out in this line; "Selling indulgence for sin, now and then."
6. "Sutter" is put in the place of "Suttee," in this line, "Suttee is abolished and Juggernaut rolls."
7. Then, in the next line, "car" is turned into "care."
8. "Have" is given the place of "learn," in this line: "Japan is now willing to learn in Christ's school."
9. "They" is substituted for "there" in the following line: "That assure of success, and gives hope that there may."
10. "Natives" is put instead of "nations" in the following line: "In full many regions the nation's disgrace."
11. "Tause faith" is instituted for "false faiths," in the following line: "The gloom of false faiths forever depart."
12. And, then, in the next line, which rhymes with this, the word "enthroned" is changed to "throned," thus breaking the rhyme and leaving but ten syllables in the line, when there ought to be eleven.

I call attention to these twelve errata as

briefly as possible, to designate their whereabouts in the piece. It was written for a boy to speak at our S. S. Missionary Anniversary, and some who heard it spoken, expressed a wish to see it in print; but I am sorry that they and many others see it so mangled, with my name appended. Please publish the above corrections and thus heal its horrible wounds.

Yours truly,
J. T. VANBURKALOW.

Poets as well as poetizers are proverbially sensitive and jealous of the offspring of their brains. In deference to Bro. VanBurkalow's wounded spirit, we publish his "corrections," though as a general rule it is better to let an article go as printed, than to call attention to trivial inaccuracies. Our intelligent readers will note obvious typographical errors. Jesse Lee, tradition says, when charged by some self-important sprigs of the law in New England, with his liability to make mistakes in his extempore preaching, replied he always corrected important mistakes, but never stopped to correct trivial ones; "if, for instance in quoting from the word of God,—all liars shall have their part in the lake which burneth with fire and brimstone," I should say 'all lawyers,' the error would be so slight, I would have no occasion to stop and make any correction." Our readers can judge of the importance of these corrections. This passage between the editor and his esteemed correspondent may help to illustrate "the difference between skinning and being skinned."

A Card.

Our little town, though "beautiful for situation," is not favored with facilities for transmitting or receiving money by order or postal note. May I ask those who wish to pay for Minutes, to send check only. Please do not send stamps. Remittances will be thankfully received, as I am obligated to pay the printers by June 1st.

J. D. RIGG.

Sudlersville, Md.

PERSONAL.

President Cleveland's father was a Presbyterian preacher, and married a Methodist lady. The cross was a good one, as results are showing.

Mark Twain is said to be worth \$1,000,000, and constantly adding to it.

Sermons of the late Bishop Matthew Simpson, edited by Rev. G. R. Crooks, have just been published. The price of the volume is \$2.50

Cornelius B. Erwin, of New Briton, Conn., leaves \$1,142,767, all of which goes to various colleges, churches, and missions.

Wm. Taylor is in Africa. Good and great have gone to the "dark continent." But it is safe to say no man ever went to Africa watched with deeper interest, loved more intensely by holy people, more believed in by Christians generally and followed with more prayers of faith than Wm. Taylor. Is there another man in Christendom who could find 40 men and women in six months to go with him on the terms laid down in Matthew tenth chapter? We believe not one. God bless Wm. Taylor is the prayer perhaps of one million devout Christians of various denominations in America. Yea, Australia, South Africa, India, the West Indies and Europe find thousands more doing so.—*India Methodist Watchman*.

Miss Eliza Lee, who died recently, left a bequest of \$200 for Exeter street M. E. Sunday School, Rev. L. H. Pearce, pastor.

Rev. Jas. L. Elderdice, the new M. P. Minister, arrived in Snow Hill, Monday the 13 inst., and conducted the weekly prayer-meeting on Tuesday evening.—*Wor. Co. Shield*.

Rev. J. A. B. Wilson, Presiding Elder of Salisbury District has appointed Father Taylor, a local preacher of Asbury M. E. Church, this city, pastor of Barren Creek Circuit, near Seaford. Father Taylor entered upon his pastoral duties last Sabbath.

Bishop Bowman, who was reported in the papers two weeks ago as being ill at his home in St. Louis, officiated Sabbath the 12 inst. at Mt. Vernon Place Church, Baltimore, at 11 a. m. He attended our preachers' meeting on Monday and gave an interesting account of the present progress of Methodism in St. Louis. We are now more numerous there, than our brethren of the (M. E. Church South). We have built in the last twelve years eight new churches. There is an efficient City Church Extension Organization which has greatly helped in the work. Methodism is on the look up in the west. Class-meetings are being revived. There is less formality and worldliness than formerly. There are comparatively few charges which tolerate such things as dancing &c, among our young people. Baltimore Conference Methodism, which he always considered a model, (although it is not in all places perfect), is about the style of Methodism which generally prevails in the west.—*Baltimore Methodist*.

Rev. William L. Gray has been appointed Corresponding Secretary of the Philadelphia Conference Tract Society and Bro. F. B. Clegg has been elected Book Agent, leaving Rev. J. B. McCullough, D. D. to devote himself to the Philadelphia Methodist.

The clergy of Portland, Me., have addressed a courteous request to the owners and conductors of the newspapers of that city, to suppress the details of criminal reports, which so greatly imperil the morality of the young.

The Nominations for the Foreign Missions.

Mr. Lowell's successor at the Court of St. James is to be Edwin J. Phelps, of Vermont, and Mr. Morton's, at Paris, is to be Robert M. McLane, of Maryland. Judge Phelps is professor in the Yale Law School and is most favorably known among jurists. He is the son of Senator Phelps, of Vermont, and has been a Democrat for twenty-five years. Robert M. McLane, is Governor of Maryland, and served as minister to China under President Buchanan. For the German post, the honor has fallen on one of the purest and best statesmen in the Democratic Party. George H. Pendleton was one of the most thorough and active Civil Service reformers in the Senate, and did a service in this cause which the rank and file of his party could not appreciate, and by a combination of opposing elements he was rebuked, defeated, and left in retirement. President Cleveland has done a wise and graceful thing in rehabilitating him in the party. Mr. Pendleton will worthily represent the country at Berlin.—*Independent*.

President Cleveland to Join the Veterans at Gettysburg.

In pursuance of the plan adopted by the veterans of the late war to visit, each spring, some one of the celebrated battle-fields of the Union, the pilgrimage will this season be made to Gettysburg. The time fixed for the visit is May 4th and 5th.

The great success attending the previous visits of the veterans to Fredericksburg and elsewhere, and the wide interest manifested by the old soldiers of both armies, indicate that the Gettysburg meeting will not only be largely attended, but highly valuable, from an historical point of view, and full of interest to the participants in the scenes enacted there twenty-two years ago. The meeting will bring together numbers of the most distinguished men of the land. The President, with his Cabinet; the "War Governors" and present Governors of the States, distinguished officers and soldiers of both armies, and men prominent in the councils

of the nation, will honor the occasion with their presence. Not only from the vicinity of the field will the veterans come, but from States North, South, East, and West, soldiers and civilians are sending assurances of their attendance.

The pilgrimage is made under the auspices of the First and other Corps of the Army of the Potomac, but the invitation covers every officer and soldier of the late war.

In order to accommodate the visitors, the Pennsylvania Railroad Company will sell excursion tickets from points on its lines to Gettysburg, on May 2d, 3d, and 4th, good to return until the 6th inclusive, at greatly reduced rates.

MARRIAGES.

NIBLET—SHALLS—On April 12th, at Talbot M. E. parsonage in St. Michaels, by Rev. A. P. Prettyman, James B. Niblet and Susie B. Shalls, both of Talbot Co., Md.

WILLEY—HUGHES—At the residence of the bride's father, near Vienna, Md., on April 15th, by the Rev. V. S. Collins, Mr. Daniel J. Willey to Miss Bertie W. Hughes, all of Dorchester County.

DIED.

At her home, North East, Md, Sabbath morning April 19th, 1885, Mrs. Annie E. West, wife of Mr. Jesse West, and only daughter of Mrs. Rachel Whitaker Campbell and the late Rev. William Campbell, of the Philadelphia Conference of the M. E. Church, and step-daughter of Mr. Johnson Simpkins of North East, Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER		
Cherry Hill,	April,	24 26
Zion,	"	25 26
Newark,	"	26 27
Charleston,	May,	2 8
North East,	"	3 4
Fort Deposit,	"	3 10
Rising Sun and Hopewell,	"	9 10
Rowlandsville and Mt. Pleasant,	"	9 10
Scott,	"	12 17
Union,	"	14 17
Newport,	"	16 17
Hockessin,	"	22 24
Asbury,	"	24 24
St. Paul's,	"	24 25
Christiana,	"	30 31
Red Lion,	" 31 June	1
New Castle,	" 31 "	1
Delaware City,	June,	6 7
St. George's,	"	7 8
CHAS. HILL, P. E.		

EASTON DISTRICT—FIRST QUARTER.		
Chestertown,	April,	24 26
Church Hill,	"	25 26
Sudlersville,	May,	2 3
Ingleside,	Rowsville,	2 3
Pomona,	Salem,	9 10
Rock Hall,	"	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.		
Cambridge	April	24 26
Beckwiths	"	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
Burrsville	"	29 31
Federalburg	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.		
Tyaskin,	Jones,	April, 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 52
Crisfield,	"	" 26 28
Annamessox,	Quind.	" 27 28
Asbury,	"	" 27 28
Preaching in all the Quarterly Conferences where it is announced or desired.		
JOHN A. B. WILSON, P. E.		

A Call to Prayer.

BY PROF. F. MERRICK.

The African missionary enterprise, under the direction of Bishop Taylor, is attracting, as it well may, very general attention. It is one of the grandest missionary movements of modern times. It should have the good wishes and earnest prayers of all Christians. Some may think the bishop's method not the wisest. Perfect unanimity in so great an undertaking could hardly be expected. The enterprise undoubtedly has its perils. So have many commercial and scientific enterprises looking to far less important results. But wisely or unwisely undertaken, the movement has been inaugurated, and the missionaries are now on their way to their field of labor. What now is the duty of all who desire to see the "Dark Continent" taken for Christ? Manifestly to drop all questioning about the wisdom or unwisdom of the measure, and to betake themselves to earnest prayer for God's blessing on the enterprise; that he will have the missionaries in his holy keeping; that he will prepare the way before them, especially that he will prepare the hearts of the people to whom they go, that they may receive gladly the message of "God's good will to men."

Let none be waiting for tidings of disaster which shall authorize to say, "I told you so." Suppose some fall. How many have fallen in arctic expeditions? In an address to the students of our university, once said with thrilling effect: "When you find a good time to die, die." Cox, of precious memory, and Wright, the friend of my boyhood, found a good time to die for Africa. It was said that the blood of the martyrs was the seed of the Church. The graves of a score or two missionaries in the soil of Africa, would bind that continent to the heart of the Church as with bands of steel.

But from a mere human standpoint, the undertaking is by no means as Utopian as some seem to suppose. There is much in the circumstances to awaken hope. But if it is of God, as, for one, I believe it is, it cannot fail, unless the Church prove faithless to its solemn trust. Let there be no withholding of sympathy, and, as there is no general appeal for money, what else can be done but the offering of fervent prayer for God's blessing upon the undertaking? Let this singularly devoted band of missionaries be remembered in the closet, at the family altar, in the social meeting, and in the great congregation. Let prayer be made without ceasing that their labors may be crowned with abundant success. A world wide interest has of late been awakened toward Africa. God has a gracious purpose in this. He has opened the door. Let the Church enter and fulfill her mission in giving the Word of Life to this long neglected and much abused people. Let her not be faithless, but believing. Let her ask and look for great things. Who knows but here shall be seen "a nation born at once?" Pray for Bishop Taylor and his missionary band.—Western Christian Advocate.

A Chinese Sunday-school Tea-Party.

It was an odd tea-party which was held in the basement of the Tabernacle Baptist Church of Philadelphia, on the evening of March 16th. Chinese cooks prepared the food, Chinese Sunday-school scholars acted as hosts, Chinamen took a leading part in the literary exercises, and a Chinese committee, of which Mr. Tick Way was

chairman, had the entire entertainment in charge. The supper, the preparation of which was superintended by a Chinese cook, formerly the chef of a San Francisco hotel, was complete and well served, with roast turkey, salads, etc. The only startling thing about it was the commencement of the speech, which followed, in which a Chinese speaker, as yet unfamiliar with all the mysteries of English idioms is alleged to have said: "My friends, this is the second time you have eaten a Chinese cook." It was explained, somewhat to the relief of the guests, that the speaker referred to the fact that this was the second time they had partaken of Chinese cookery.

Following the supper, the invited guests, numbering about two hundred and fifty, withdrew to the chapel, and the Chinese hosts entertained them with singing in both the Chinese and English language, and with Scripture reading. Once more the English idiom is said to have conquered the master of ceremonies, who made the formidable announcement that one of his Chinese fellow-pupils would "read fourteen chapters of John"—meaning, of course, that he would read the fourteenth chapter of the fourth Gospel.

The entire expense of this Chinese tea-party was borne by the Chinamen present; and the fact shows their interest in their Sunday school and in their teachers, who, with other friends, constituted the guests. The teachers, on the other hand, express much interest in their work and in their pupils, whom they find not very hard to draw toward Christianity, and away from the opium-habit and kindred evils.—S. S. Times.

Our Book Table.

BARNUM, the only periodical in the world, devoted wholly to the care of young children, has succeeded in securing the services of eminent specialists in every subject with which it deals. The April number contains articles on "The Care of Children's Hair," by Prof. George H. Fox, M. D., "Isolation in Contagious Diseases," by Dr. L. Emmett Holt; "True Croup," by Prof. John H. Ripley, M. D., etc. Among the miscellaneous articles is an especially entertaining and practical one, by an anonymous lady writer, entitled "Nurse's Day Out." Marion Harland's writing is attractive as usual, and the "Baby Wardrobe," "Nursery Problems," and other departments contain the accustomed variety of useful hints. [15 cents a number; \$1.50 a year. 18 Spruce Street, New York.] Orders received for BARNUM at this office.

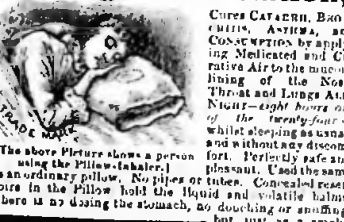
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lung, and hence into the blood. It is a constitutional and local cure of the same time. Unlike any other treatment over known heretofore, it cures cases apparently beyond the pale of hope. Ma. H. G. TAZEL, 261 Bay St. New York, N. Y., writes: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a Pillow-Inhaler, and placed it on my couch in my room, and my lungs are no longer weak and sore, and I am in better health than I have been for years."

P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 5.40 7.00, 8.30 a. m.; 2.30, 4.7, 6.55 p. m. Philadelphia (express), 2.45, 6.30, 7.50, 8.15, 9.00, 9.10, 9.55, 10.45, 11.35 a. m.; 12.11, 12.45, 1.51, 3.25, 5.35, 6.35, 6.45 and 7.40 p. m.

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GOING NORTH. Mixed. Mail. A. M. A. M. Leave

Wilmington & Northern R. R. Time Table, in effect December 4 1884. GOING NORTH. Daily except Sunday.

GOING SOUTH. Daily except Sunday.

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 1.55 p. m.

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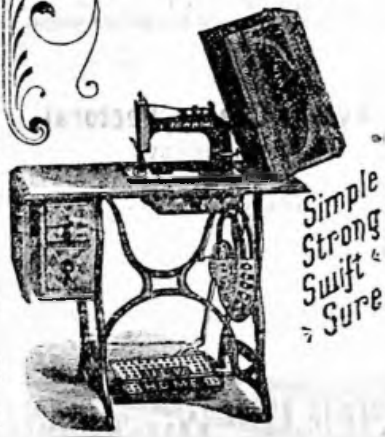
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Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Cor. xvi. 2. NORTH EAST M. E. CHURCH. Name, Date, Not grudgingly, nor of necessity, for God loveth a cheerful giver. 1 Cor. xiii. 7. It is He that giveth the power to get wealth. Dont. viii. 18. Please Deposit in the Basket on Sabbath. J. Miller Thomas, PENNSYLVANIA METHODIST, Wilmington, Del.

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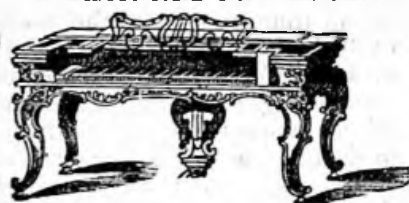
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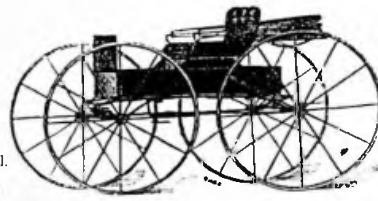
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