



# Peninsula



# Methodist.

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## "THY BURDEN."

BY MARIANNE FARNINGHAM.

To every one on earth  
God gives a burden to be carried down  
The road that lies between the cross and  
crown.  
No lot is wholly free;  
He giveth one to thee.

Some carry it aloft,  
Open and visible to any eyes;  
And all may see its form, and weight, and  
size.  
Some hide it in their breast,  
And deem it thus unguessed.

The burden is God's gift,  
And it will make the bearer calm and  
strong.  
Yet, lest it press too heavily and long,  
He says, Cast it on Me,  
And it shall easy be.

And those who heed His voice,  
And seek to give it back in trustful prayer,  
Have quiet hearts that never can despair;  
And hope lights up the way  
Upon the darkest day.

Take thou thy burden thus  
Into thy hands, and lay it at His feet,  
And whether it be sorrow or defeat,  
Or pain, or sin, or care,  
It will grow lighter there.

It is the lonely load  
That crushes out the life and light of  
heaven.  
But, borne with Him, the soul restored,  
Forgiven,  
Sings out through all the days  
Her joy and God's high praise.  
—*Christian World.*

## Here and There on Snow Hill District.

REV. A. WALLACE, D. D.  
No. 12.

Now for Laurel Circuit. I somehow forget how I made connection with my faithful little horse "Tom," but think one of the brethren drove him from Easton over to Smyrna Landing after Conference, while I visited Philadelphia, by steamboat to Baltimore, and thence by rail. Anyhow I was glad to find the pony in prime condition, and it seemed from the way he capered when I took the reins, that he recognized me as an old friend.

### LOST IN THE WOODS.

It was growing late of a Saturday afternoon, when I arrived at Laurel. I found my colleague pleasantly housed at Mr. Meshack Elliott's, long a popular home for the itinerant. Consulting our "plan," which had 13 churches on it, my appointments for next day were marked "Line Meeting House," and "Shepherds," or "Bethel," both so far from town that I was directed to push on part of the journey on Saturday night. I did so until darkness fell on the dense forest and left me bewildered as to my whereabouts. Crossing one of the mill-ponds I met an ox team. We could not pass on the narrow causeway. This brought on a parley. The driver of the team was a Mr. Wooten, who, finding out who I was, and that I didn't know where to go, generously turned me about; and took me to his own house. He was of the Baptist persuasion, and all Baptists in that region were of the "hard shell" variety; but his wife and children were well disposed toward Methodism, and before supper was over, and family prayer ended, I felt quite at home. My host and part of his family accompanied me next morning to the "Line," and it is a fact I love to recall, that during that year I had few better homes than this one, which, by the way, became all the happier after we got several of the

family converted, and into the church called "Bethesda," which was not far from their dwelling.

My morning congregation was delightful. The surrounding grove was literally full of saddle horses, gigs, carry-alls, and every imaginable sort of vehicle. People from adjacent appointments, and from those on neighboring circuits, were out to see and hear "the new preacher." With the sendoff they gave me, I always had a good time at old "Line," erected as I understood, exactly on the line between Sussex, Del., and Worcester County, Md.

### A COON HUNTER CONVERTED.

After dinner near the church, I had plenty of company on the way to Bethel. People loved to go there because, I suppose, a notable character had recently been converted, and so thoroughly had the change been wrought that he kept up a lively scene of shouting wherever he happened to be. During my sermon he responded bravely, and when the class was called he almost brought the house down. Being a stranger I could not attempt at first to tone him down, but said that evening to dear old Sister Shepherd, why don't you folks control that noisy brother in your meeting? "Control him?" she responded. "Why that's Josey Lewis, the wildest fellow in all this region, and now happy in God. We are glad of it, and hope he may keep right on, for it puts life into us all to see what grace has done for him."

Joe Lewis did "keep right on." He became a class leader, an exhorter, a local preacher, and actually traveled circuits, before he wore himself out in the work, of making the wilderness and the solitary places about the Cypress Swamp, to blossom abundantly, even with joy and singing. He was mighty in faith and zeal.

After class was over, a grave looking brother without much demonstration or formality came to me, and pointing to a house near the church, said, "I suppose you intend to stop there, come on when you get ready." That was Benjamin Shepherd, a man who sometimes seemed just a little crusty in manner, but whom I always found to be a true friend, liberal and faithful to the church, and managing a large business with quiet dignity, and the sagacity which helps a whole community along, and always succeeds.

When I drove through his gate into the lawn, he stood watching me alight, and unhitch my horse. "So," said he, at length, "you are the new preacher. You look like a scanty pattern. We had even a smaller specimen than you here, brother England, but if you can preach as well as he, you may be able to pass muster. Come in."

I went in, to find in Mrs. Shepherd a true mother in Israel, and one of the best home any tired itinerant could desire. It was in the bosom of this family Rev. Vaughan Smith, found a wife who was his devoted companion in his arduous toils as a circuit preacher, army chaplain, and Presiding Elder, I am glad to know that, hale and hearty, both are still this side the river.

The unconventionality of Bro.

Shepherd, set me entirely at ease. Going to bed, he dryly said, "you can sleep in the morning as long as you please, I must be up and off before daylight. It happened that I heard them next morning moving about, and when they sat down to breakfast by candle light I was on hand. He said something about "a new broom," but was incredulous as to the capabilities of modern preachers, to endure hardness.

Although in mortal dread of the old gentleman, I risked a bit of pleasantries which I learned afterwards, did not depreciate his estimate of the "scanty pattern." There was a fine plate of eggs on the table and he kept helping himself freely until but one or two remained. These I scooped on my plate, saying, "I guess I must help myself, or you will have the last egg on the table." Sister Shepherd looked uneasy, but he simply remarked, "that's what you will have to do here or take the consequences."

When talking that same day as I was told, with people in Laurel about the young preacher, his opinion was, that the young man would do, for, said he, "he knows how to hoe his own row, and a fellow that don't isn't worth his salt."

### Latest from Bishop Taylor.

(From the *Christian Witness*)

### THE CONGO, March 13th, 1885.

We arrived here this morning early, and will remain at anchor here two or three days; then in three days (D. V.) we will reach our destined port. I sent Dr. Summers and Eli Chatelain on to Loanda a month ago, to prepare the way for our reception. I received a letter from Dr. Summers this morning, saying that they arrived in good health, Feb. 15th; that he had presented my letters to his excellency the governor of Angola, who assured him that he would gladly have us plant missions at Loanda, Ambriz, (60 miles north with a population of 13,000,) at Ambrizette (100 miles north of Loanda, with a population of 10,000). Also at Malange, 300 miles inland, and wherever else we may want to plant missions; and that he would afford us every facility possible.

We planted a mission as we came along at Mayumba, two degrees south of the equator, and stationed there Bros. Willis, Northam, Carl Steckelmann, and Sister Willis and little son.

The U. S. man-of-war *Kearsarge*, is in port here, and a flag-ship is expected in a few days. We have not yet heard what the Conference has done by its final action, particularly in regard to the claims of France and Portugal. The free-trade principle of the International Association would suit us much better than high Portuguese duties; but our mission, for the present, at least, seems to be through the Portuguese provinces to the interior native nations. "Vast fields open before us, and invite us to enter them; but the tug of war is to come when we apply our self-supporting principles at the front. If we succeed, as we believe the Lord intends that we shall, then the number of missionaries—men and wom-

en—and the amount of money required to pay their passage, would stagger the present faith of our most sanguine friends.

We are well, and happy in Jesus. My people have had two men converted to God since they sailed from New York. One of them,—an educated young German, Carl Steckelmann,—has become a missionary apprentice, and was stationed with Bro. Fred B. Northam, at Mayumba.

The Lord has given us a promising young colored man—Albert Arthur,—who is now one of our party; the only missionary of color among us. He is a native of Africa—trained in the Wesleyan Mission of Cape Coast—but joined us at Gaboon. I had many offers in Liberia of men and women; but I replied that effective workers could not be spared from the Liberian work, and that ineffective ones would not suit for our new fields at all.

Well, glory to God! Amen.

WM. TAYLOR.

March 14.—We are all the time being notified of coming troubles, and even direful calamities. All were to be down with African fever, and half the children to be dead, by the time the ship should "cross the line." We all crossed in good health; and then we were informed that at the Congo we should be eaten up by the mosquitoes. Our captain asked an American yesterday, from the *Kearsarge*, if they had suffered much from the mosquitoes while at anchor in this river. "No," said he, "I have not heard the buzz of one since we came here. I don't think they have yet heard of our arrival." So they have not found out our missionary party

W. T.

### A Thirty Thousand Dollar Job.

The head clerk of a large firm in Charlestown, promised an old customer, one day, half a bale of Russia duck, to be on hand at one o'clock, when the man was to leave town with his goods. The firm was out of duck, and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over on his wheelbarrow. Finishing other business, on his return to Charlestown the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat.

What was to be done? It was then halfpast twelve, and the goods were promised at one. There was not a moment to lose. In spite of the heat, the dust, and his fine clothes, the young man seized the wheelbarrow and pushed on.

Pretty soon a rich merchant, whom the young man knew very well, riding on horseback, overtook him. "What," said he, "Mr. Wilder turned truckman!" "Yes," answered the clerk. "The goods are promised at one o'clock, and my man has given out; but you see I am determined to be as good as my word."

"Good, good!" said the gentle-

man, and started on.

Calling at the store where the young man was employed, he told his employer what he had seen. "And I want to tell him," said the gentleman, "that when he goes into business for himself, my name is at his service for thirty thousand dollars."

Reaching the store, which he did in time, you may be sure the high price set on his conduct made amend for the heat, anxiety and fatigue of the job.

Keeping his word—you see how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody a boy must form a character for reliability. He must be depended upon. And you would like to know, perhaps, that this young man became one of the most eminent merchants of his day, and known far and wide, both in Europe and this country. His name was S. V. S. Wilder, the first president of the American Tract Society.—Ex.

TRANSFORMATIONS of personal character, and of entire communities by the power of the gospel, constitute the everlasting sign of supernatural energy—a sign more convincing and conclusive than the restoration of hearing to the deaf, sight to the blind, or even life to the dead. The rapid opening of doors great and effectual, in the face of many adversaries; the effecting of entrance to the very heart and centre of the pagan, papal and moslem world; the steady, onward movement of a feeble band of missionaries, undismayed by the giant sons of Anak, with their formidable fortresses and engines of war—furnish to a discerning spiritual eye as satisfactory proof that God's Pillar of Cloud and of Fire is moving before His hosts, as when the Red Sea rose in a heap, the Jordan drove back its waters, or the walls of Jericho fell down. In a word, we affirm—and it is the main purpose of missionary history to demonstrate and illustrate—that the results of the labors of the modern missionary era present a problem which cannot be solved unless by admitting the supernatural factor.—*Gospel in All Lands.*

Mr. Orson P. Arnold, a prominent Mormon at Salt Lake City, after pleading guilty to the indictment charging him with polygamy, declared to the court his intention to abandon polygamy altogether, and live with his lawful wife only, not neglecting to support his "second family." The court, in consideration of this statement, imposed upon him a fine of only three hundred dollars, without imprisonment.

The will of Jane Holmes, of Pittsburg, Pa., a wealthy maiden who died recently at the age of 81 years, was filed for probate last week. The estate is valued at \$1,000,000 and she distributes fully \$700,000 among local Protestant charitable and benevolent institutions.

## 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.*

### Prohibition In The South.

BY THE REV. B. F. RILEY.

In all the different movements inaugurated through the years past to secure temperance the South has largely shared. The temperance organizations, under different names, have never failed of at least partial representation in the Southern States. But the spirit of Prohibition has perhaps taken, of late years, as wide and profound hold upon the people of the states of the South as upon those of any other section of the Union.

The importance of Prohibition in this end of the country is annually becoming more manifest. During the sway of slavery in the South the Negroes were not permitted to indulge in strong drink, and it was rarely that one was found intoxicated; but since their emancipation many of them have become victims of inebriation; and these coupled with the large mass of drinking whites, have largely swelled the ranks of drunkards. The demoralization and crime consequent upon the greater consumption of liquor have very largely increased our prison population. In some sections pauperism has grown to proportions hitherto unknown, and crime has become far more rampant. The eyes of our people have naturally turned, therefore, to some means of relief. A few years ago it was thought to be sheer folly to undertake to suppress the sale of whisky in any considerable scope of territory. A few feeble voices were meekly raised at first for the prohibition of the sale of liquor within a narrow compass surrounding a church or educational institution; but it was ordinarily the case that liquor had never been sold within the territory thus designated. But, with the years, the determination to suppress the sale of liquor has taken to itself greater boldness, and has come into fierce conflict with the traffic of the rum dealer.

No sudden upheaval of public sentiment marked the beginning of the work in our midst. It was a quiet simultaneousness of action, and that without previous concert of arrangement. Exactly similar movements were taking place in quiet localities in Alabama and North Carolina, and at the same time. Quietly has the work commenced, and quietly has it successfully continued. It first found expression in the establishment of Prohibition, by legislative enactment, in certain communities where its beneficent results were so obvious as to create a wide-spread desire in adjoining sections to secure the same end. Such was the boldness engendered by achievement in localities, it came to pass that entire counties would move in the matter. Success in this greater movement served, in turn, to arouse other counties to action, and in this way large districts in many of our states are covered by prohibitory laws. The establish-

ment of Prohibition in any county has almost invariably stirred the adjacent counties to action, because the expelled venders would usually take refuge in the adjoining territory, and contribute to its crime and demoralization.

Just in this way the majority of the counties of at least one Southern state are free from liquor. In other states sufficient local Prohibition exists to embrace in the aggregate the larger portions of their territories. Several most favorable indications have grown out of the work as it has passed through different stages, one or two of which I will mention.

First. There has been an evident increase of public sentiment every year favorable to this great reformatory work. This shows itself in the numerous petitions which biennially besiege our General Assembly (its sessions being biennial); the increase of Prohibition advocates; the pronounced tone of both the secular and religious press; the ringing reports on temperance in the ecclesiastical gatherings of the different denominations, and the sermons and lectures delivered in advocacy of the cause.

Second. The rapid and thorough organization of the women of the South against the traffic of liquor. To the influence of the women are the results already secured largely due. With the most vigorous determination are they addressing themselves to the eradication of this great evil from the South. More than all things else combined this is serving, in this section, to bring the liquor business into disrepute.

It may be added that the number of votes cast in the South for Mr. St. John is by no means an index of the sentiment of the people of this section concerning Prohibition. Various considerations prompted the Prohibition voters in casting their ballots for others than Mr. St. John. But, in the future, when the issue shall have taken more definite shape, and when it shall become a contest for the mastery, as between Prohibitionists and anti-Prohibitionists, the South will be found no laggard in the great race.—Independent.

### The Eternal Punishment of the Wicked.

[Read before the Wilmington Preachers' Meeting, by Vaughan Smith, and published at their request.]

CONCLUDED.

II. THIS PUNISHMENT WILL BE ETERNAL. We propose in the discussion, to use the terms, as they may occur, "everlasting," "eternal," "ever," "forever," "forever and ever" interchangeably, and

1st Let us inquire into the meaning of this word "eternal," and its synonyms,—1 "Lasting, or enduring forever, continuing without end immortal. 2. Perpetual, continuing indefinitely, or during the present state of things." The term then, signifies the longest possible period of which the subject mentioned in each case is capable. A few passages will illustrate my meaning. "One generation passeth away and another cometh, but the earth abideth forever." If the destruction of the earth as mentioned in the sacred scripture denotes the entire annihilation of its atoms, as well as the destruction of its form and structure, then the sense of the term must be limited; but if "the new heaven and the new earth, wherein dwelleth righteousness is meant, then the term is to be taken literally

as meaning endless duration.

Then, again, we have "a servant forever," that is a servant as long as he can be so named, for life. So "an ordinance forever" i. e. through the longest period it can be an ordinance—i. e. the Mosaic dispensations. Again we have "the everlasting hills and mountains" i. e. hills and mountains enduring through the longest period predicable of them, that is while the earth endures.

But if these terms are applied to the continuance of things in a future state, they are to be used, unquestionably, to denote absolute eternity, for with respect to those things, such a duration is possible. According, therefore to the principles of correct interpretation, their sense is to be fixed according to the nature of the subjects of which they are predicated. And as our object is not to establish a theory; but to discover truth, it is proposed on these principles to exhibit their meaning. There is a phrase translated "forever and ever" which is used in New Testament. Eighteen times, in fifteen of these instances, it is applied to the continuance of the glory, perfections, government and praises of God. In one instance (Rev. xxii. 5) it is said of the righteous, "they shall reign "forever and ever." In one of the remaining two it is said of those who worship the beast and his image that the smoke of their torments ascendeth up "forever and ever." In the remaining instance (Rev. xx. 10) it is said "The Devil who deceived them was cast into a lake of fire and brimstone where the beast and the false prophet shall be tormented "forever and ever." Thus then the phrase is used 16 times to denote absolute eternity. Can it be believed that an honest writer would use it in its most extensive sense when applying it to the being and perfections of God, and the reward of the righteous; but when He speaks of the punishment of the wicked use the same term in a limited sense? Especially, as there are so many words which express limited duration equally well as "forever and ever." Let us take into the account also that there is equal capacity for the wicked to suffer "forever and ever," as there is for the righteous to enjoy "forever and ever." The term, therefore, we think, is as correctly predicable of the punishment of the wicked, as it is to the rewards of the holy.

3rd. It is often asked by those who object to the doctrine of the eternal punishment of the wicked why (in Matt. xxv. 46) "these shall go away into everlasting punishment, but the righteous into life eternal)" different words "everlasting" and "eternal" are used and they conclude as they differ in sound, so they must differ in sense. But, as the learned tell us, in the original Greek the words alluded to are precisely the same in sound and sense. When therefore the bliss of the righteous terminates, so also will terminate the torment of the wicked.

Having thus tried to present the Bible acceptance of "eternal" and its synonyms, we purpose now to present some Bible inferences, to establish our proposition.

1. *The Bible evidently requires of man, since the fall, some qualification, beyond what he possesses by nature before he can enjoy the eternal happiness of the future state.* Hence the Saviour said, "Except a man be born again, he cannot see the kingdom of God." "Marvel not that I say unto thee ye must be born again." He that believeth not the Son shall not see life but the wrath of God abideth on him. Holiness without which no man shall see the Lord." In view of these, and many other similar passages, it may be asked, what is the future condi-

tion of him who does not believe on the Son of God, who is not a subject of the new birth, who is not in possession of that holiness of which the apostle speaks? and if this life alone be the season of probation, and the unbeliever placed, forever beyond the possibility of attaining that holiness without which no man can see the Lord, what to every candid mind must be the result in that world where moral character, good or evil, becomes permanent and fixed?

2. *That, though it be true, that Jesus "by the grace of God tasted death for every man," it is equally true that the benefits are only conferred on certain conditions; and therefore, if the sinner without Christ, is obnoxious to the penalty of the law of God; and if to derive any benefit from the atonement, faith in it, is required of them; in what does his condition in the eternal world differ, when found in unbelief in a future state, from that in which he would have been placed had Christ never died to save him?*

3. *The eternal punishment of the wicked, as a doctrine of the Bible, is still further confirmed by the fact that in the present life alone is man a probationer; and consequently, the only season when meetness for heaven can be acquired.* The Bible everywhere, urges immediate acceptance of the conditions of salvation; and nowhere holds out the hope, that if its provisions for salvation are neglected in the present, that they may be secured in the future state. Take the following as examples of the teaching of Divine authority on this point: "If the tree fall toward the south, in the place where the tree falleth there it shall be." Ecc. xi. 3. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Ecc. ix. 10. "Now is the accepted time, behold now is the day of salvation. To-day, if you will hear his voice harden not your hearts." Heb. iii. 7. "The night cometh wherein no man can work." John ix. 17. So also when speaking of man's character after the final judgment: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Rev. xxii. 11. This last passage not only confirms the fixedness of moral character in the eternal state, but explicitly teaches that eternal punishment is not eternal annihilation. For according to Webster's definition of the term punishment, the idea of "pain" and "suffering" constitutes the strength of its meaning; but annihilation is the reduction of an entity to non-entity. Can non-entity possess moral qualities? Can a nothing be unjust, filthy, unholy? Man, therefore, is to exist in the future world in a state of eternal moral fixedness. Now, all change of moral character necessary to secure meetness for heaven, and immunity from legal penalty, are secured through the means provided by the gospel. But we learn nothing in the Bible that any of those means are found or offered in the eternal state. No Saviour to atone, no Holy Spirit to convince, convert, or sanctify, and the endless wail of the sinner in hell will be "the harvest is passed, the summer is ended, and I am not saved!" And, if, as the Bible seems to teach, these influences are necessary to salvation, and that they are only employed during the present life, does not the conclusion appear irresistible, that the wicked must suffer "for ever and ever?"

4. The following passages appear to me, still further to confirm the views of the proposition: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is

in danger of eternal damnation." Matt. iii. 29. "But blasphemy against the Holy Ghost shall not be forgiven unto men, but whosoever speaketh against the Holy Ghost it shall not be forgiven in this world, or in that which is to come." Matt. xii. 31. What, then, is the condition of him who suffers "eternal damnation?" who is without forgiveness in this world or the next? Is it that he shall die in God's favor and go to heaven? Does to "have forgiveness never mean to be admitted pure, holy and happy to the presence of God, and there dwell eternally? Or is it not the plain and unforced meaning of these passages, that those who sin against the Holy Ghost suffer "eternal punishment?"

5. It was said by the Saviour, "Woe unto that man by whom the Son of Man is betrayed; good were it for that man had he never been born" Now, if Judas should be miserable through any limited duration, however long, and then be happy through the eternity beyond, the assertion of Jesus would not be true, for, it would not be better not to have been born, than to be eternally happy.

6. Allow me now, to notice now what may be considered, perhaps, two of the most plausible objections brought against the doctrine under consideration.

1. *It is said a finite being cannot suffer infinite punishment.* The objection is assented to, but doing so it need not be admitted, that therefore, that such a being cannot suffer eternally. For from the incapacity to suffer infinitely, the argument is raised, that therefore, he must suffer eternally. The demerit of sin is infinite. For men's obligations to God are in proportion to the greatness of God, and therefore, though he can never compensate violated infinite obligations, because he is not infinite himself, and therefore, as he is finite, the penalty of a violated infinite obligation, must follow just to the extent his finite nature will allow—but his finite nature will allow eternal suffering.

2. *Another still more plausible objection is, "A purely benevolent being cannot inflict eternal punishment on its creature.* We have no right to say what the infinite and holy Jehovah cannot or may not do. "Who art thou that repliest against God! If his word declares, "He will turn the wicked into hell with all the nations that forget God." "Will not the judge of all the earth do right?" and shall a worm set up its judgment against that assertion of the Great God, and decide for him as to the moral quality or possibilities of the decrees of his infinite wisdom! What presumption is this! But it is said that a parent would not so afflict his child. On the same ground, it can be proved that an infinitely benevolent and omnipotent being would permit no suffering in his dominion at all; but experience every moment teaches that there is suffering, and the world echoes with groans, is flooded with tears, and "arched with graves;" and if the Bible is true, they are there, both by the permission and direction of an infinitely benevolent and omnipotent Father. If, therefore, it is not inconsistent with his character to inflict suffering on sinners in time, because of their sins, neither is there inconsistency to inflict punishment in eternity for the same reason as they will sin there as well as here, and especially so, as they have added to their legal guilt, by neglecting with scorn, the efforts he has made to rescue them through the wondrous cross of Jesus his precious and only son. These are the objections of mere reason. But the Bible has decided that "These shall go away into everlasting punishment."

The Sunday School.

The Faithful Saying.

LESSON FOR MAY 24, 1885.—1 Timothy 1:15-20; 2:1-6.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15).

I. A FAITHFUL SAYING (15-17).

15. This is a faithful saying.—R. V., "Faithful is the saying." At this period in the history of the church certain "sayings," embodying fundamental doctrines, were so current that they might be regarded as the axioms of Christian faith. In these axioms, or watchwords, Ellicott finds "the germs of the great creeds. Worthy of all acceptance—worthy of being received and acted upon by all men in all ages. Christ Jesus—"Christ," as promised; "Jesus," as manifested" (Bengel). Came into the world—an explicit testimony to His pre-existence. To save sinners—hence His name "Jesus," for "He shall save." Since all have sinned, He came to save all. To every son of Adam these words are of supreme importance. Of whom I am chief.—There was no sham humility in this statement. He uses others equally as strong elsewhere (1 Cor. 12:9; Eph. 3:8). Paul never forgot that he had been Saul the persecutor. Says Whedon: "Though forgiven, saved, apostled, he is still that same Saul; he is the man who sinned. Even though saved, he is forever a saved sinner." It should be noticed, too, that with every advance in true holiness comes a sharpened sensitiveness to the guilt of sin. The elder Alexander, after teaching theology forty years summed up all his theology and his personal convictions in the single sentence upon which we are commenting.

16. Howbeit—nevertheless. For this cause I obtained mercy.—My very pre-eminence in sin led to the display of God's mercy toward me as a pre-eminent example and encouragement to repenting sinners in all times; if such as I can be saved, who need despair? That in me first.—R. V., "that in me as chief." Jesus Christ might show forth all [R. V., "his"] long suffering—"in me as a most signal, illustrious example, Christ might show forth all His long suffering—the whole of it—making a richer display than could be possible towards a sinner of less guilt" (Cowles). A pattern.—R. V., "an ensample." To them.—R. V., "of them;" for the benefit of them. Should hereafter believe on him to life everlasting (R. V., "unto eternal life")—those who should rely on Him as the foundation of their hope of heaven.

17. Now unto the King eternal—"the King of ages," or "cons," as the Greek reads; ages without beginning or end; a ceaseless succession. Immortal.—R. V., "incorruptible;" knowing no change or decay; imperishable. Invisible—to mortal eye; spiritual, and therefore incapable of being seen (1 Tim. 6:16, Heb. 11:27). The only wise God.—R. V., "omits "wise:" the sole, supreme God, without peer or rival. Be honor and glory.—Paul's heart overflows, at the remembrance of what he was, in this glad ascription of praise to him who had made of him what he is. How many such ascriptions will yet be heard swelling the loud and grateful doxology that will rise from the ranks of the redeemed before the Throne! Forever and ever— Amen—our "so be it!" In the early church, according to Jerome, the worshippers: at the close of a prayer "sounded like the fall of water or the voice of thunder."

II. A SOLEMN CHARGE (18-20)

18. This charge—the loving counsel, or command, of a spiritual father. Son Timothy.—R. V., "my child Timothy." Timothy was Paul's "dear son" in the faith, and had always shown him a reverent docility and filial affection. According to the prophecies which went before on thee—either at his conversion, or ordination, or both. On such occasions the "prophets" present frequently received intimations and uttered predictions. We may judge, from the context, that Timothy had been supernaturally designated, at the opening of his career, as a true knight of the cross. That thou by them—that thou, remembering these prophecies, and not forgetting the obligations which they involved. Mightest wear a good warfare.—R. V., "mayest war the good warfare;" mayest fight the good fight of faith, with foes without and foes within; "the campaign of truth against falsehood, of good against evil" (Schaff).

"He "wars a good warfare" who is engaged in a righteous cause; who is faithful to his commander and his post; who is unslumbering in observing the motions of the enemy, and fearless in courage in meeting them; who never forsakes his standard, and who continues thus faithful till the period of his enlistment has expired, or till death. Such a soldier the Christian minister should be (Barnes).

19. Holding faith and a good conscience.—Both must be equally held—the "faith" by the exercise of which past guilt is pardoned, and the "good conscience," which is sensitive to the approach of fresh guilt and warns against it. Paul preserved his own faith by keeping his conscience "void of offence toward God and man." Which—referring to the "good conscience." Some having put away.—R. V., "some having thrust from them." Concerning faith have made shipwreck.—R. V., "made shipwreck concerning the faith." Bengel compares "faith" with "a very precious liquor," and "a good conscience" with "the clean, pure glass that contains it;" but the figure is evidently a nautical one—"faith" the ship in which the soul is embarked, "good conscience" the watchful look-out on the bow or aloft; or the latter may be likened to the anchor (Brown), or to the cargo, or ballast (Ellicott). The idea is, that any one who thrusts aside the warnings of conscience will soon find his faith in Christ utterly wrecked and lost.

20. Of whom is Hymeneus and Alexander—the former supposed to be the false teacher whose heresy concerning the resurrection (that it is "past already") is alluded to in 2 Tim. 2:17; and the latter is identified, presumably, with "the coppersmith" of that name who did Paul "much evil" (2 Tim. 4:14, 15). Whom I have delivered unto Satan.—R. V. omits "have." These two men must have violated conscience to the ruin of their faith, and then become so pernicious in falseness that Paul solemnly excommunicated them from the church, and thereby surrendered them to the power of Satan. That they may learn not to blaspheme. R. V., "that they might be taught not to blaspheme;" that they might learn by chastisement—by bodily disease, or the tortures of conscience—not to dishonor God by breaking His law (see Rom. 2:21-4: "The name of God is blasphemed among the Gentiles through you"). This excommunication was designed to be remedial.

"That the infliction of bodily disease sometimes was permitted to Satan, we have the authority not only of the Jewish Scriptures and Jewish belief, as in the case of Job, but of St. Paul, who calls his "thorn in the

flesh," "the messenger of Satan to buffet him" (2 Cor. 12:7), and of our Lord himself (Luke 13:16), "This woman, whom Satan hath bound, lo, these eighteen years" (Cook).

III: AN EARNEST EXHORTATION (1-6).

1. I exhort, therefore.—To act well his part as a knight of the cross, a defender of the faith, in the "good warfare" alluded to, Paul gives Timothy specific directions. That, first of all.—R. V., "first of all, that," etc. This was his first exhortation. Supplications, prayers, intercessions, and giving of thanks (R. V., "thanksgivings")—special petitions, general petitions, petitions for others, mingled with praise. Be made for all men—"all sorts and conditions of men."

"The worst of men; the careless, the worldly, the vile, our enemies, the despised, the heathen, all nations and peoples. He who prays only for himself and those near him has missed the large and broad nature of Christianity.

2. For Kings—because the despotic power which they exercised in those days had much to do with the weal or woe of their people; and, also, because the Christian Church is to set the example in respect and loyalty to the powers that be. All that are in authority.—R. V., "all that are in high place." Christians should not forget to pray for the health and prosperity of those holding office, and especially that rulers may rule in the fear of God. That we may lead a tranquil and peaceful life;" undisturbed by wars or oppressive exactions. In all godliness and honesty (R. V., "gravity")—in the performance of all the duties of piety toward God and of propriety or decorum toward men.

Josephus especially mentions how a refusal on the part of the Jews to pray for Roman magistrates led to the great war with the empire, which ended in their destruction as a separate nation (only four or five years at most from the time of writing this Epistle). The Christians prayed for their rulers; and no Christian was implicated in that fatal rebellion (Ellicott).

3, 4. For—omitted in R. V. This is good and acceptable.—This praying for all men, including rulers, is well pleasing to God. He approves such prayers. In the sight of God our Saviour.—The title "our Saviour" is also applied to the Father in the first verse of this Epistle. We are prone to forget, in our tendency, mentally to individualize the Trinity, and associate our salvation only with the Son, that the father, no less than the Son, was concerned in the plan and its accomplishment. Who will have all men to be saved.—R. V., "who will eth that all men should be saved." He has manifested that gracious will in the costly provisions He has made for the redemption of all. If men are not saved, then, it is not His fault. To come to the knowledge of the truth—experimental knowledge of the verities of the Gospel—"the truth as it is in Jesus."

5, 6. For—introducing the reason why God is pleased that all men should be prayed for. There is one God—many races, but "one God" over all, and one Mediator for all; therefore our sympathy should embrace all, and we should pray the Father that He would have mercy upon all men. One mediator—"one go-between" (Alford); through whom prayers ascend and blessings descend; through whom harmony between God and man is restored, man being reconciled to God. This mediatorial necessity was foreshadowed in, for example, the intercession of Moses for Israel (Num. 14, and Deut. 9), and of Job for his friends (Job 42:10)—"the mediation being prescribed by God, while declaring His purpose of forgiveness" (Brown). The man Christ

Jesus—R. V., "himself man, Christ Jesus." He could not become mediator without becoming man. Says Alford: "The apostle is here setting forth the nature of Christ's mediation only as regards its unity and universality for mankind. And for this latter reason he calls Him here by this name man, that He gathered up all our human nature into Himself, becoming its second Head." Who gave himself a ransom for all—who voluntarily paid the price for the redemption of all men from the captivity of Satan, in His own sinless person, by His vicarious obedience and death—"a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." To be testified in due time.—R. V., "the testimony to be borne "in the fulness of time" by Christ himself in His life and death; and in all subsequent time of the Gospel dispensation by preaching the glad tidings to every creature.

"The centre of Christian divinity is not in God nor in man, but in the God-man. Above the strife of the schools rises in serene and untroubled majesty the radiant form of the Son of God, the embodiment and reconciliation of divinity and humanity (Prof. H. B. Smith)."

THE WESTERN CHRISTIAN ADVOCATE has collected nearly forty testimonies from responsible representative people of various churches, societies and politics, in Ohio, Indiana and Kentucky, respecting the physical, mental and moral effects of the Skating Rink. The unanimous and emphatic affirmation is that the Rink is demoralizing in all these directions. We quote as a specimen the remarks of E. S. Elder, M. D., Secretary Indiana State Board of Health: "My observation" he says, "is that the skating-rink demoralizes business by absorbing the thoughts and attention of young men and women, when the loss of sleep and severe muscular exercise unfit them for work. I have personal knowledge of several cases of fracture of bones and resulting deformities, concussion of the brain and spine, and nervous and muscular prostration, following the severe exercise of skating rapidly and continuously, and the dissipation resulting is certainly not conducive to health. The influence of the rink upon the morals and religious character of the neighborhood is certainly unfavorable. The promiscuous intercourse of classes of people, the want of moral restrictions, and other unavoidable features of the rink, are certainly pernicious. The details of elopements, escapades, flagrant delictus, etc., as given in our secular papers in connection with the rink, are ample proof of the tendency."

The Revised Old Testament.

What is, perhaps, the most interesting and important event of the day in the world of literature, is the publication of the revised version of the Old Testament in London on the 19th and in New York on the 21st of the present month. The revision is the work of a committee of English and American Protestant scholars—the same committee that gave us the new version of the New Testament four years ago.

These revisions of a book parts of which are the most ancient writings on the earth, and the most recent of which are 1,800 years old may be called, editions. But how immensely do they differ from the new editions of any other book! It is held a signal proof of the value and popularity of a book that a new edition reaches 10,000

or 20,000 copies. When the revised version of the New Testament was made four years ago, 1,000,000 Oxford copies were ordered in advance, and the sales in London reached 2,000,000 copies in five days. In this country 500,000 copies were sold before the close of the year, and it is estimated that the total sales in England and the United States in 1881 reached 3,000,000 copies—and there has been a steady sale of the book ever since. The revised version of the Old Testament will not, it is thought, meet with so rapid a circulation; nevertheless, 500,000 copies will probably be sold this year, and the sale go on steadily year after year for a century to come, or until a still newer version. There was never a time when more books were written and more lectures and essays spoken against it than now; and the answer to all these myriad assaults is that there was never a time when more copies of it were printed and read than now. Other books go out of print and are forgotten, but the Bible remains in print forever. By the accepted rules of human logic it has been not only disproved and exploded again and again, but, worst of all, made ridiculous; yet here it is still—read every day of the year, and every hour of the day, and every minute of the hour, round the world, in a perpetual worship of which it is the guide and instructor. Almost every chapter of it is a rebuke of human pride and a warning against human vanity. No other book so pitilessly makes light of human greatness, yet in spite of its utter deficiency in those qualities that make other books popular, it maintains its unapproachable ascendancy in an age that recalls Romulus and Remus and their nursing she wolf, William Tell and the apple, and all other absurd myths, only to laugh at them. Strauss is dead and his works nearly forgotten; Renan and Ingelsoll will soon be dead and forgotten; but the Bible is here still, and to all human appearances will remain to the end of the world.—St. Louis Republican (Dem)

WEBSTER'S PRACTICAL

"Probably all of our readers have occasion to use a dictionary every day. In some cases words cannot be correctly spelled; in others the pronunciation is difficult; while in still other cases the meaning is not understood. This is true, not only of children and of the uneducated, but of many of the more intelligent as well; and every one who attempts to do without Webster's Practical Dictionary attempts to do without one-half of his opportunities for intellectual improvement.

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Also embodies several entirely new features which render it pre-eminently such a degree that for general reference in every household, it will not only be the best, but the only dictionary that it would pay to journey across the continent in a lumbering old stage-coach while the numerous advantages of a lightning express are available. Those wishing to see sample pages and learn the particulars in regard to these new features before purchasing, should send their address to S. S. WOOD, Sole Agent, 134 1/2 West 33d St., N. Y.

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# Peninsula Methodist.

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

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

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Saturday following, must be at this  
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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  
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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 al-  
so send it on receipt of price. Cloth,  
\$2.00, Sheep, \$3.00, Half morocco  
gilt top, \$3.50.

CORRECTIONS.—In our last issue,  
the allusion to our bereaved brother  
Thompson should have read "our  
revered and venerable brother Samuel  
Thompson."

At the end of our editorial on Bible  
Interpretation, instead of "symbolic  
notes," it should have been, "symbolic  
waters fall on us, as they did."

The last words in third column,  
page four, should be "holy uses."

The date for Dover District Preach-  
ers Association is one week later than  
that given in the Programme last  
week. This is not the mistake of  
our office. Bro. Ayers' note came too  
late to change the notice already in  
type. Brethren will notice Bro. Col-  
lins will have conveyances to meet  
the train at Linkwood station on the  
Seaford and Cambridge railroad.

The Easton District brethren also  
meet next week in Chestertown, Md.  
As far as possible let every brother  
attend these meetings. "Iron sharp-  
eneth iron; so a man sharpeneth the  
countenance of his friend." Live  
questions are to be considered; the  
best methods of church work to be  
ascertained, by mutual conference,  
and the bonds of brotherly sympa-  
thy and cooperation strengthened.

The Meeting at Princess Anne was  
most interesting and profitable. We  
shall give further notes when we  
receive the secretary's report, only  
premising that the brethren very  
heartily adopted highly commenda-  
tory resolutions in reference to the  
*Peninsula Methodist* and assured its ed-  
itor of their practical interest in its  
extended circulation.

CARE OF CONVERTS.—Every lover  
of Christ, can but rejoice in the intel-  
ligence that comes from almost every  
part of our field, of so many precious  
souls being hopefully converted; and  
yet, is there not reason that we "re-  
joice with trembling." So grave are  
the responsibilities thereby devolved  
upon the church, pastors and mem-  
bers, so great the wisdom, devotion  
and love required for the nurture of  
these "babes in Christ," we may well  
inquire, "Who is sufficient for these  
things?"

The Minutes report four thou-  
sand and eight hundred and seventy  
six probationers on the roll, at the  
last session of the Wilmington An-  
nual Conference, an average of near-  
ly thirty six to each charge. From  
the same authority we learn the to-  
tal number of full members, as re-  
ported one year ago, was twenty six  
thousand eight hundred and fifty  
seven, with thirty five hundred and  
seventy eight probationers; and yet,  
the total number of full members re-  
ported last spring is four hundred  
and twenty four less than what was  
reported the year previous.

These are certainly startling fig-  
ures. With thirty five hundred and  
seventy eight probationers at the be-  
ginning of the year, and only four  
hundred and fifty nine deaths dur-  
ing the year, to report a decrease in  
full members of four hundred and  
twenty four at the end of the year, is  
a fact calling for explanation. After  
due allowance for removals, what has  
become of the rest? Are they included  
in the forty eight hundred and sev-  
enty six reported on the proba-  
tioners' list last spring? If so, there is  
something wrong. The proba-  
tioners of 1884 ought to count in the  
membership of 1885, and yet the  
membership of 1885 is four hundred  
and twenty four less than that of  
1884. We hope some satisfactory  
solution of this problem can be given.  
Has there been a *Hegira* of our mem-  
bers, or has the pruning knife been  
so severely applied that a fair propor-  
tion of these new branches has been  
requied to replace those sent off? It  
is a glorious work to make recruits  
but mainly that they may become  
soldiers.

A correspondent of *Zion's Herald*  
says: "The vigorous church at North  
Dighton, Mass., owing largely to the  
faithful labors of its former pastor,  
G. H. Bates, is practically out of debt,  
and all departments of church work  
are flourishing. The Sunday-school  
has recently been formally organized  
into a missionary society, one  
feature of which is the naming of  
each of the the twenty-one classes  
after some mission field, or some  
well-known missionary of the church.  
This church is favored with a strong  
force of zealous workers." We feel  
genuine pleasure in reading the  
above report of the prosperity of  
our former charge. Would it  
not be well to adopt some such plan  
for our schools generally, and inter-  
est our young people in specific  
fields.

BISHOP TAYLOR'S SHORT ROUTE TO  
HEAVEN.—"Bishop Taylor, the Paul-  
ine Missionary, who is to establish a  
line of stations across Africa, with-  
out missionary treasury to back him,  
isn't afraid of difficulties, dangers, or

death even, for himself or his band  
of men, women, and children. Of a  
young woman who has become very  
ill in Africa from the return of  
an old complaint, he writes:

"She is a grand young lady and  
will do well in Africa, if the Lord  
will, or better in Heaven."

The West Coast is a very short  
route to Heaven for the weakly, and  
babies; but is that what the Bishop  
is looking for?"

Our brother of the *Independent* mis-  
apprehends our "Pauline" Bishop, as  
do many others. He is not "looking  
for" this, for himself or for others,—  
only contemplating an alternative  
that wise men will not fail to con-  
sider whether in salubrious or in  
salubrious climes.

THE Delaware Conference, M. E.  
Church, will meet in Salisbury, Md.,  
Thursday the 28th of May, 1885, and  
will be presided over by Bishop Fos-  
ter. The entire Peninsula, part of  
Pennsylvania and part of New Jer-  
sey are embraced in this Conference;  
and between 75 and 80 ministers.

Our friends on the Peninsula who  
wish a reliable man to handle their  
fruit and produce in Philadelphia,  
this season will do well to try our  
friend, J. T. Kenney, 318 North  
Front St. He has had long experi-  
ence in the business, and his reputa-  
tion for honesty and integrity is  
first class. See ad. in another col-  
umn.

Rev. W. L. S. Murray in accord-  
ance with the resolution adopted at  
the Educational Convention at Dover,  
requesting the pastors to take  
and report their Educational collec-  
tion by the first of July, took his last  
Sabbath, preached on Christian educa-  
tion, and passed the basket and re-  
ceived \$30, fourteen dollars above the  
apportionment.

In reference to the allegations of  
the Roman Catholic Mirror, Bro.  
Cornelius of the *Baltimore Methodist*  
says,—

"The quotation which the *Mirror*  
made from the *Nashville American*,  
assigning to different churches col-  
lusion in this abominable whiskey  
business affirms that there are fifteen  
Methodists in Nashville connected  
with it. We wrote to Dr. O. P.  
Fitzgerald, one of the oldest citizens  
of Tennessee, and for many years  
connected with public life, and  
at the head of the publishing de-  
partments of the M. E. Church,  
South, from its organization. The  
following is his reply:

'NASHVILLE, TENN.,  
May 4th, 1885.

Dear Brother Cornelius:

I am unable to state positively  
whether the statement is correct that  
there are fifteen Methodists engaged  
in the retail liquor traffic in Nash-  
ville; but I do not believe there is a  
single one. The Methodists in Nash-  
ville and in all Tennessee are leading  
in the temperance reform, and the  
cause is making rapid progress. I  
am gathering facts for use in this  
connection, and will be heard from  
before long. This much is certainly  
true: Where Methodism is strong  
the temperance sentiment is strong.

Your brother in Christ,  
O. P. FITZGERALD."

THE DISTRICT STEWARDS of East-  
on District will meet at the M. E.  
church in Smyrna, on the 2nd day  
of June 1885, at 11 o'clock a. m.  
All the District Stewards are request-  
ed to come, and decide the question  
of purchasing a District parsonage.

J. H. CALDWELL.

BRETHREN: All who possibly can  
come on Tuesday the 26th, please do  
so. If any cannot come until Wed-  
nesday, please notify me, otherwise  
there will be no conveyance at Link-  
wood except the regular mail car-  
riage.

Have plenty of homes for forty  
brethren. Would be glad to see  
brethren in sufficient numbers to fill  
the homes.

VAUGHAN S. COLLINS.

## Children's Day and Conference Academy.

The brethren of the Conference  
have already been notified that the  
Trustees of the Conference Academy  
desire them to take their regular Ed-  
ucational collection before the first of  
July, and forward the same at once to  
me. This is to help in securing the  
Wharton Legacy.

In order to reply to inquiries com-  
ing to me as to whether this collection  
may be taken on Children's Day, and  
to help the brethren, I quote para-  
graph 262, sec. 7 of the New Disci-  
pline. "In case it be deemed advis-  
able to take the *Public Educational*  
*Collection* on Children's Day, all con-  
tributions of the day, unless otherwise  
designated by the donors shall be e-  
qually divided between the two ob-  
jects"—that is between Conference  
Academy, and the Parent Board at  
New York. By this method more  
can be secured for our cause at many  
places than by a collection on any  
other day. Let every one do his best.

T. E. MARTINDALE.

Agent.

## A Silver Wedding.

At Chestertown, on Saturday the  
16th inst., Dr. J. A. Perkins and his  
wife, Mollie E. Blackinton Perkins,  
celebrated their silver wedding. The  
occasion offered an opportunity to  
a host of friends to tender their con-  
gratulations to the happy husband  
and wife, and also to the eight sons  
and the daughter Ethel, all of whom  
were present.

The Doctor has long been a devot-  
ed member of the church, and for  
nearly thirty years a licensed Local  
Preacher. His pure, consistent life;  
his loyal allegiance to the church of  
his early choice. His truly catholic  
spirit has given him the esteem and  
confidence of all who have had the  
pleasure of his acquaintance. A  
beautiful service, reciting the happy  
nuptials of twenty five years ago,  
read by N. M. Browne, followed by a  
most appropriate and fervent prayer  
offered by Rev. J. D. Kemp, his pas-  
tor, most fittingly served the occasion.  
Numerous valuable tokens of  
friendship were presented; and  
all of a character to be used, and  
preserved as souvenirs of this happy  
event. With the continued care of a  
kind Providence, the outlook is high-  
ly probable that they may have the  
pleasure of celebrating their golden  
wedding for which happy event  
many earnest desires were expressed.

## Programme

OF THE EASTON DISTRICT PREACHERS' ASSOCIA-  
TION—CHESTERTOWN, MD.

Monday, May 25th.

8.15 p. m.—Sermon, H. S. Thompson; al-  
ternate, Alfred Smith.

Tuesday, May 26.

8.30 a. m., Devotion.  
9 a. m., Address of Welcome, J. D. Kemp;  
Response J. H. Caldwell, D. D.

9.20 a. m., Essay—"Easter, When and  
Why?" A. S. Mowbray.

10 a. m., "Ought a Minister to leave his  
regular appointment to preach funeral of a  
Church Member or of any person?" Discus-  
sion by L. P. Corkran, G. W. Townsend, R.  
K. Stephenson and others.

11 a. m., "Can the Pastors generally carry  
into practical effect paragraph 52 of the  
Discipline?" Discussion by T. L. Tomkinson,  
J. E. Kidney, J. O. Sypherd, H. S. Thomp-  
son, Alfred Smith and Newton McQuay.  
2 p. m., "Devotions."

2.30 p. m., "Is it practicable for the Wil-  
mington Conference to raise her quota of the  
*Mission for the Missionary Cause?*" Discus-  
sion John France, Alfred Smith, I. D. John-  
son, J. E. Kidney and others.

3.30 p. m., Essay—"What are the Stan-  
dards of Methodism referred to in Paragraph  
71, Section 1, and Paragraph 219, of the  
*Discipline?*" J. H. Caldwell, D. D. Discus-  
sion by J. T. VanBurkalow and John B.

Quigg.  
5 p. m., Essay—"The Reliability of Mod-  
ern Faith Cures." Adam Stengle. Discus-  
sion by W. J. O'Neill and T. R. Creamer.

8 p. m., Essay—"The Conference Academy  
—J. B. Quigg.

Wednesday, May 27th.

8 a. m., Devotions.  
8.30 a. m.—"What can we do to Sustain  
our Conference Board of Missions, and  
our Conference Board of Missions, and  
build up our waste places?"—Discussed  
by Adam Stengle, G. S. Conaway, J. T.  
VanBurka,ow, John France and John B.

son.  
9.30 a. m., Essay—"Pulpit Plagiarism"—  
J. T. VanBurkalow.

10 a. m., "Shall we have a District Tem-  
perance Convention according to the Reso-  
lution of our Annual Conference?"—Discus-  
sion by Adam Stengle, G. S. Conaway, J. T.  
VanBurka,ow, John France and John B.

Quigg.  
10.45 a. m.—"Did the Book Committee do  
right in refusing to provide for paying the  
Salary of Bishop Taylor?" Discussion by  
John D. Rigg, J. A. Arters, O. S. Walton  
and W. J. O'Neill.

2 p. m., Devotions.

2.30 p. m.—"Is the Third Party Necessa-  
ry to the Success of National Prohibition?"  
Discussion by W. J. O'Neill, A. Stengle, T.  
L. Tomkinson, O. S. Walton, J. P. Sypherd  
and A. S. Mowbray.

3.30 p. m., Essay—"Inspiration of the Bi-  
ble."—J. T. Burkalow.

4.30 p. m., Miscellaneous Business.  
8 p. m., Prayer and Experience Meeting.  
All cordially invited to be present.

Local Preachers and Exhorters are re-  
quested to take seats with us and participate  
in the discussions

JOHN D. KEMP,  
E. C. MACNICHO, } Curators.  
J. M. LINDALE,

The Chester Heights Camp-meet-  
ing Association has decided to hold  
the annual camp-meeting three weeks  
this season. Services will commence  
Wednesday, July 15, and close Mon-  
day night, August 3. Rev. Enoch  
Stubbs, pastor of Wharton Street M.  
E. Church, has been elected spiritual  
director of the camp, and Presiding  
Elder William Swindells, of the  
South Philadelphia District, assist-  
ant.

The annual tenting excursion of  
the Methodists of Philadelphia and  
vicinity, for the purpose of choosing  
sites for tents and cottages, will take  
place on the 28th instant. The price  
of tents has been reduced one-fourth  
from former rates, and it is antici-  
pated by the managers that, with  
this inducement, and the desire of  
everybody to get away from the over-  
crowded city this Summer, Chester  
Heights will be one of the most popu-  
lar of suburban resorts.

There are over 100 cottages at the  
Heights, and nearly a score more are  
in course of erection. Living is as  
cheap as in the city; a store upon the  
grounds furnishing provisions at city  
prices, while the neighboring farmers  
drive in every morning with fresh  
vegetables and dairy products.

A large pavilion, intended as a  
place for holding the young people's  
meeting, is being erected on the  
ground and will be completed by  
July 1.—*Philadelphia Press.*

## Meeting of German Baptist Brethren at Mexico, Pa.

The annual meeting of the German Bap-  
tist Brethren will be held at Mexico, Pa.,  
commencing May 22d, 1885. Mexico is a  
pretty little town in the picturesque valley  
of the Juniata, directly on the main line of  
the Pennsylvania Railroad, forty-four miles  
west of Harrisburg, and apart from the in-  
terest attaching to the meeting will prove  
a pleasant place for a spring excursion.  
For the benefit of those desiring to attend,  
the Pennsylvania Railroad Company will  
sell from May 15th to 29th inclusive excur-  
sion tickets to Mexico from all principal  
stations of its system, good for thirty days  
from date of sale, at two cents per mile.

**Wilmington Conference NEWS.**

**WILMINGTON DISTRICT—Rev.**

Charles Hill, P. E., Wilmington, Del.

The pastor at Mt. Salem church, Wilmington, has received 8 persons by certificate and 2 on probation since Conference. One a young man was converted at home and the other, a married man, professed conversion last Sunday morning at an early prayer meeting, conducted a half hour before the classes meet. The indications here point to a prosperous year for the new pastor.

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

The new M. E. Church at Cordova, will be dedicated Sunday, May 24th. Preaching at 10 a. m. by the Rev. W. M. Frysinger, of Baltimore. Other prominent ministers will take part in the dedicatory services. The public are cordially invited.—*Easton Gazette Programme.*

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

A correspondent from Laurel, Del., writes: The pastor of the M. E. Church here preached last Sunday morning, a very forcible sermon on the call of Abraham, and the object of his call. The Little and Broad Creek Bible societies held a union meeting in the evening. The large audience was addressed by the Rev. H. C. Cushing, pastor of the M. P. Church, after which a collection for the Bible cause was taken, and delegates elected to attend the annual meeting of the Sussex County Bible Society to be held at South Milford May 28th.

A member from Annessex writes: "Our circuit is in a flourishing condition. Steps are being taken to add several feet to Quindocqua church, to make room for the large congregations.

At St. Peter's also the attendance is large, and at both appointments the Sabbath schools are very flourishing. Our parsonage has recently been repaired and refurnished for the benefit of our new pastor, Rev. Benj. C. Warren. Believing thoroughly in the scriptural teaching that "it is not good for man to be alone," he surprised the circuit by leaving home last week with the expressed purpose of getting married. On his return with his young bride, Saturday evening, the circuit surprised him with a grand reception at the parsonage. About one hundred ladies and gentlemen assembled, and all did justice to the abundant refreshments which the friends had provided. The brethren and friends are determined that the cause of Christianity shall not languish on this circuit.

Stockton charge, S. N. Pilchard, pastor, writes: We have been very kindly received by the people of Stockton Circuit. A new church at Franklin City, Va., is in course of erection, and will probably be ready for dedication in the summer. A festival recently held, placed \$150 in the treasury. Our congregations are large, and the outlook favorable for a large harvest.

The *Methodist Protestant* reviews the temperance situation hopefully. It rejoices over what has been accomplished in Maryland by local option and claims that national prohibition is only an extension of local option prohibition. It endorses both the unpartisan character of the resolutions in the State Alliance, and the organization of the Prohibition party immediately thereafter.

"Prohibition" it says, "must come to the front and the politicians be

made to feel its power at the polls. Christian men and humanitarians must be temperance men first, and politicians afterwards. Prohibition of the manufacture, and sale of alcoholic liquors, except for mechanical and medicinal purposes, is a certain futurity and a foregone conclusion. It will cost a great struggle, but there is virtue and manhood enough in the land to accomplish it."—*Baltimore Methodist.*

We gave, not long ago, some statistics regarding religious accommodations in London. Similar statistics are now published by the Rev. Wm. Hewgill, regarding the County of Lancashire, which includes the large cities of Liverpool and Manchester. There is a total of church sittings for 42.5 of the whole population, an increase of 2.5 per cent. since 1851. Of these sittings 40.1 per cent. belong to the Church of England and 59.9 to the Free Churches. Since 1851 the increase of accommodations in the Established Church is 51.4 per cent., while the increase in all denominations together is 83.1 per cent. The greatest increase has been in Roman Catholic Churches, viz, 141.1 per cent. This is explained by the large immigration from Ireland to the manufacturing districts. The next largest percentage of increase is that of the Baptists—viz, 117.1. The Methodists follow, with 100.3, and the Congregationalists report 79.3. It will be seen that the Free Churches are growing faster than the Establishment.—*Independent.*

Years ago a young man named W. F. Stewart was appointed a cadet from Ohio to the West Point United States Military Academy. Reporting for examination, he was found "deficient" physically to the extent of a bit of an inch in stature. The place thus made vacant was filled by the appointment of "Hiram Ulysses Grant," who, when a boy had groomed many a Methodist itinerant's horse whose master was guest in his father's home. The two boys continue to live. One is Rev. W. F. Stewart, a member of Rock River Conference, and the other is the retired general of the armies of the United States. This change in life-plans is related with gusto by Rev. Dr. E. M. Boring, of this city, who knew the two boys concerned when they were lads, and who survives to enjoy the personal friendship of both in the evening of their lives.—*Western Advocate.*

**WHOLESOME LAW SUSTAINED.**—The Supreme Court of the United States recently, rendered another decision in regard to polygamy. The case before the court was that of Rudger Clawson, who had been indicted, tried, and convicted in the District Court of Utah, on the charge of polygamy, and sentenced to pay a fine of eight hundred dollars, and to imprisonment for four years. The Supreme Court of Utah affirmed the judgment of the court below; and then the case was carried by writ of error to the Supreme Court of the United States, and by this court the judgment has been again affirmed.

**PERSONAL.**

Harry A. Garfield, son of the late President, has accepted a position as teacher in St. Paul's School, Concord, N. H.

Dom Pedro, Emperor of Brazil, has reigned 54 years—longer than any other living sovereign. He was but six years old when called to the throne.

Dr. Abel Stevens, the historian of Methodism, has just celebrated his seventieth birthday at Geneva, where he has been engaged in literary labors for much of the time during the last 13 years.

Mr. William Andrew, of Concord, Caroline county, who died recently, joined the M. E. Church in 1818. His membership lasted 67 years.

The *Somerset Herald* facetiously informs its readers that the pastor of our church in Princess Anne, is absent on the interesting and important errand of securing "a rib" for himself. It is confidently expected his "heart affection" will rather increase than diminish his efficiency as pastor. If not premature, the PENINSULA METHODIST desires to extend congratulations.

ONE HUNDRED Chinese young men, partly educated in the United States, but recently recalled, are now at work in China. As they are in government employ they have to be most careful about offending native religious prejudices, but it is hoped that they will be able to gather many children into Sundayschools in the future. They are most anxious for all kinds of Christian and religious aid; and one of them, Quong King Yung, makes a special request, through the Foreign Sunday-school Association, for sermons and Bible commentaries.—*Pittsburg Christian Advocate.*

It will be the occasion of fresh, international and even more exalted honor to the noble statesman now at the head of the English government, if, while preserving the integrity of his country, he saves this age from witnessing another terrible war, in which tens of thousands of human lives must be sacrificed, and millions of indebtedness entailed. Especially will he make a new era in international strife, if two first-class countries can be induced to submit to arbitration so serious a difference as the one now dividing the courts of St. James and the Czar.—*Zion's Herald.*

**ITEMS.**

THE Legislature to be chosen next fall will be the most important for some years. It will have to elect a Governor to succeed Gov. Lloyd, who is acting Governor in the place of Gov. McLane resigned; by virtue of his position as President of the Senate. There are also, a United States Senator to be chosen, to succeed Senator Gorman; a State Treasurer, and Police Commissioner for Baltimore.—*Somerset Herald.*

Sacramento, Cal., has been selected as the seat of a great Roman Catholic cathedral for the Pacific coast. A lot has been chosen for \$30,000. John W. Mackey gives \$100,000 for the building fund.

President W. C. Bass, of the Wesleyan Female College, Macon Ga., has offered a free scholarship to the girl standing highest in the Macon public school.

At a meeting of the veterans of the Army of the Potomac, in Baltimore, recently, the Robt. E. Lee camp of Confederate veterans was invited into the hall. They were received with cheers, which were answered by the old-time "rebel yell." General Grant was unanimously elected President of the Association.

The Treasury count shows only two cents missing from a five dollar package of pennies in the cash room. This does not look as if the affairs of the treasury had been in the hands of "rascals," who for that reason need to be "turned out" that honest men might take their places.

The Moravian Seminary for Young Ladies at Bethlehem, Pa., was founded in 1749 and reorganized in 1785. The centenary of the latter event is to be celebrated in October.

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

The Southern Baptist Theological Seminary at Louisville has an endowment of over two hundred thousand dollars, and real estate of the value of one hundred thousand.

The late C. B. Erwin, of New Britain, Conn., left, among other charitable bequests, \$30,000 to Marietta College, \$25,000 to Olivet College, \$7,500 to Drury College, \$5,000 to Doane College, besides large amounts to the College and Education Society, Hampton Normal Institute, and other educational agencies.

Since the birth of the first Prince of Wales in 1284, more than six centuries ago, the title has been borne by seventeen persons; but the present possessor of it is the only one who has lived to see a son attain his majority.

The Washington Monument, 555 feet high, is said to be the tallest shaft ever erected. It is forty-four feet higher than the dome of St. Peter's in Rome, and sixty-nine feet higher than the Pyramid Cheops.

The McAll mission has established more than a score of auxiliaries in the United States, during the last two years, and about \$50,000 annually is contributed here toward the support of 94 unsectarian, but thoroughly evangelical mission-stations in France.

Through the labors of two missionaries, Messrs. Geddes and Inglis, the entire population of Aneyitum, 3,500 in number, have in fifteen years been won to Christ. Every home has a family altar; 150 preachers and teachers have been sent out as missionaries to other islands; a total of \$7,000 has been given for printing a vernacular Bible, and \$1,000 has been given this year for the support of the gospel.

The appointment of an educated and accomplished colored man of the highest character, to the important position of Minister to Hayti, marks a new era in Democratic administration. It reflects credit upon President Cleveland's good sense, and evinces a commendable disposition on his part to treat the black man exactly like the white man. Dr. Thompson is a gentleman of high standing, who has received a liberal education, and appears to be well qualified in every respect for the place he is to fill. Such a selection affords proof of a two-fold advance, on the part of the once down-trodden race that can present such a candidate, and the party who can measure up to the demands of the hour, in this regard.—*The world moves! Buffalo Christian Advocate.*

**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.

The PENINSULA METHODIST to new subscribers only from now until Jan'y 1st 1886, for sixty five cents. One and two cent stamps taken.

The city of Washington has been fixed upon as the location of the new Roman Catholic university.

**MARRIAGES.**

**HUGHES-BOREM.**—On the 11th inst, at the Bethel M. E. parsonage, Pivot Bridge, Md., by Rev. E. C. Atkins, Mr. Joseph Hughes and Miss Lidia L. Borem, both of Chesapeake City, Md.

**KELLEY-STEPHENS.**—At the home of the bride's parents in Oxford, on the 19th inst., by the Rev. L. P. Corkran, Mr. C. J. G. Kelley of Baltimore, to Miss Mamie E. Stevens

Ex-President Hayes has contributed \$6,000 toward the liquidation of a debt on the Methodist Church of Fremont, O.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FIRST QUARTER.		
Scott, Union,	May,	18 17
Newport,	"	16 17
Hockessin,	"	22 24
Asbury,	"	22 24
St. Paul's,	"	24 26
Christiana,	"	30 31
Red Lion,	" 31 June	1
New Castle,	" 31 "	7
Delaware City,	June,	6 7
St. George's,	"	7 8
CHAS. HILL, P. E.		

EASTON DISTRICT—FIRST QUARTER.		
Centreville,	May	15 17
Queenstown,	"	16 17
Wye,	"	16 17
Kent Island,	"	16 17
Greensborough,	"	22 24
Marydel,	Templeville,	" 22 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.		
Farmington,	May	16 17
Lincoln,	"	18 17
Ellendale,	"	18 17
Seaford,	"	22 24
Galestown,	"	22 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.		
Chincoteague,	May,	16 19
Stockton, S.	"	23 24
Pocomoke Ct. Holland's,	"	24 25
Pocomoke City,	"	24 25
Onancock,	"	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
Annessex, Quind.	"	27 28
Asbury,	"	27 28
Preaching in all the Quarterly Conferences where it is announced or desired. JOHN A. B. WILSON, P. E.		

**WANTED.**—A lady of several years experience desires to make arrangements for the coming year with school or family, to teach the English Branches, French, and Music. Address TEACHER, care of Peninsula Methodist, Wilmington, Del.

**The Floral World.**



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21-3m

It Helped Me—It May Help You.

I sat down this morning, as usual, to read my Bible. I had a trouble, which, whether large or small, filled my mind for the time, and almost unfitted me to take up the matchless thirteenth chapter of First Corinthians. Still I read it over and over. I came again to the wonderful line: "Bearth all things, believeth all things, hopeth all things, endureth all things." I stopped awhile at the word beareth. The commentary told me the original word meant, "Holding in like a water-tight vessel," and adds, "the charitable man contains himself from giving vent to what selfishness would prompt under personal hardship." Reaching out for the Book that would help me ("God be thanked for good books," said Channing) I traced the word in the three other places where it is found in the New Testament. In I Corinthians ix, 12, Paul says: "We suffer all things lest we should hinder the gospel of Christ." I did not have to suffer as Paul did, yet it is strengthening to feel I am in his company and fellowship. In 1 Thess. iii, 1-5, he says, "When we could no longer forbear," could no longer cover up or restrain our longings. The "beareth all things" began to have a life-like appearance. I began to think I could hold in, cover up, restrain, keep in awhile longer, or a little more. Another commentator, as if to meet my case exactly, puts a note to one of these places in these words: "We suffer without speaking or complaining." At times a "bearing man" feels, "I must let somebody know how much I have to bear, and how well I bear it." This may be a high degree of patience, but not the highest. The bearing quietly, the holding in without complaining or railing, this is more like Paul's. I felt stronger as I closed the Book and took up the work of life. May it be so, in some degree, with the reader of these lines.—Southern Christian Advocate.

A Short Sermon On A Short Text.

TEXT: "Cut it short."—ROM ix, 28. "Don't talk or write too long; cut it short. Brevity is the soul of wit," so cut it short. If you have anything to say, say it, and then quit. If not, cut it very short. If you have anything to write for the press, cut it short. If you expect anybody to read it, cut it short. If you have any regard for the editor or type setter, cut it short. A long article is very seldom read, so cut it short. Time is money, and people are in a hurry, so cut it short.—Ex.

Our Book Table.

St. Nicholas for May

Opens with an amusing and characteristic story by Frank R. Stockton, entitled "The Tricycle of the Future," with strikingly descriptive illustrations by E. B. Bensen. A timely paper on the New Orleans Exposition, from the stand point of a boy and girl who lately visited it, will interest their companions; the illustrations are by W. H. Goater. Mrs S. M. B. Platt's sweet Irish poem, "In Primrose Time," reminds us that Spring has come again in earnest, and those who wish to take advantage of the fact in a practical way can turn to the "Work and Play" department, and follow the instructions there given how to make "A House of String," "E. P. Roe, in his farm serial, "Driven Back to Eden," tells of the tasks and pleasures of spring-time; while "Leut. Schwatka, in "Children of the Cold," shows how, even in the land where Winter lingers in the lap of Autumn, the boys and girls are not without their games and amusements. J. T. Trowbridge's story, "His Own Fault," and "Among the Law-makers" have entertaining instalments, and a comprehensive sketch of Handel forms the second of the "From Bach to Wagner" series.

Marion Suterlee's clever little sketch, "Myself or Another?" will be of especial interest to many young readers, as it is the story which won the first prize in the recent competition for the best story for girls, to be written by a girl.

In addition to the foregoing and a great deal else that is interesting, beautiful and instructive, are another "Brownie" poem, a long Persian legend put into verse by H. H. (Helen Jackson), and some bright jingles by Laura E. Richards, with several full-page illustrations by Reginald B. Brch.

A FIRST-CLASS Family Magazine.

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PROSPECTUS FOR 1885.

Among the chief periodicals of the country Lippincott's Magazine has acquired the distinctive reputation of being "eminently readable."

Arrangements have been made for many contributions of special interest during the coming year. Among these particular attention is invited to a serial story entitled

'ON THIS SIDE.'

by F. C. Baylor, author of 'The Perfect Treasure,' in which the experiences of an English baronet and his friends during a tour through the United States are related with a mirth-provoking humor, a knowledge and appreciation of national characteristics, and a perfect fairness of tone and freedom from caricature that cannot fail to secure critical approval and wide popularity. Miss Tickner's beautiful novel, "Aurora," will be followed by several stories in two or more parts, including "The Lady Lawyer's First Client" by the author of "A Latter-Day Saint."

A description of bric-a-brac hunting in England and France by Mrs. Lucy C. Lillie sketches of Italian life, by Mrs. Launt Thompson, an account of the Fioners of Tennessee by "Edmund Kirk," an article on the Premier of Canada (Sir John Macdonald), a narrative of the experiences of a Steerage Passenger to and from Liverpool, by Thomas Wharton, an article on Queen Anne or Cree Classic Architecture by Geo. C. Mason Jr., and a comedy for private theatricals by James Payne will be published in early numbers, together with the usual variety of short stories and articles of general interest by popular writers.

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P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.40 7.00 7.30 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia (express), 2.25, 4.35, 6.30, 7.50, 8.15, 9.00, 9.10 9.55 10.05 11.55 a. m. 12.41, 12.45, 1.54, 5.22, 5.55 6.26, 6.46 and 7.40 p. m. New York, 2.00 2.45, 6.30, 6.40, 7, 9.55, 10.05 11.55 a. m. 12.41, 1.54, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m. For West Chester, via Lancoke, 6.40 and 8.15 a. m. and 2.30 and 4 p. m. Baltimore and intermediate stations, 10.05 a. m. 6.00, 11.40 p. m. Baltimore and Bay Line, 7.00 p. m. Baltimore and Washington, 1.21, 4.1, 4.13, 8.05, 10.06 10.56 a. m. 1.00, \*1.11, 4.38, 7.00, p. m. Trains for Delaware Division leave for: New Castle, 6.15, 8.35 a. m.; 12.38, 3.00, 3.30, 6.25 p. m. Harrington, Delmar and intermediate stations, 5.35 a. m.; 12.3 p. m. Harrington and way stations, 6.25 p. m. Express for Seaford 3.30 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 9, 1885, trains will move as follows, Sundays excepted:

Between Harrington and Lewes. GOING NORTH. Mixed. Mail. A. M. P. M. Leave Leave 7.40 10.40 Rehoboth 8.07 10.52 Lewes 8.14 11.04 Coolspring 8.20 11.16 Harbeson 8.25 11.26 \*Bennetts 8.30 11.54 \*Messick 8.45 11.55 Georgetown 8.55 12.24 Redden 9.01 12.31 \*Robbins 9.11 12.48 Ellendale 9.21 1.12 Lincoln 9.33 1.40 Milford 9.47 1.57 \*Houston 10.00 2.15 Harrington 10.40 3.00 Arrive 12.40 5.30 Wilmington 12.15 2.25 Baltimore 1.40 6.50 Philadelphia 3.00 7.30 At Georgetown trains connect with trains to and from Franklin City.

Bet. Franklin City & Georgetown.

GOING NORTH. Mixed. Mail. A. M. P. M. Leave Leave 5.30 6.40 Franklin City 5.45 3.50 5.42 6.16 Stockton 5.25 3.3 5.50 6.30 Girltree 5.10 3.27 5.53 6.30 Scarborough\* 4.55 3.18 6.10 7.30 Snow Hill 4.40 3.09 6.29 7.48 Wesley 4.03 2.57 6.34 8.08 Queponco 3.47 2.45 6.45 8.23 Poplar\* 3.32 2.42 6.53 8.30 Berlin 3.12 2.20 7.01 8.49 Friendship\* 3.02 2.12 7.11 9.06 Showells 2.50 2.06 7.30 9.35 Selbyville 2.27 1.51 7.40 9.55 Frankford 2.05 1.35 7.50 10.10 Pocomoke 1.51 1.27 8.05 10.35 Millsborough 1.25 1.12 8.18 10.57 Stockley\* 1.06 1.00 8.30 11.20 Georgetown 12.30 12.45

P. Trains Pass Flag Stations.

A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 1.00 p. m. Steamer leaving New York from Pier No. 26, (Old No. 47) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m. 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 Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horatowa, Drummontowa, 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.

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

Wilmington & Northern R. R.

Time Table, in effect April 25, 1885.

GOING NORTH. Daily except Sunday. Stations. a. m. a. m. p. m. p. m. p. m. p. m. Wilmington, P. 7.00 2.45 4.00 6.15 W & B Station J 7.20 3.03 5.23 6.45 Dupont, 7.40 3.22 5.42 7.12 Chadd's Ford Jc 7.53 3.35 5.54 7.25 Lenape, 8.06 3.49 6.08 7.38 Coatesville, 8.19 3.62 6.21 7.51 Wayneburg Jc 8.32 3.75 6.34 8.04 St. Peter's, 8.45 3.88 6.47 8.17 Warwick, 8.58 4.01 6.60 8.30 Springfield, 9.11 4.14 6.73 8.43 Hirdsboro, 9.24 4.27 6.86 8.56 Reading P & R Station 9.37 4.40 6.99 9.09

GOING SOUTH. Daily except Sunday. Stations. a. m. a. m. p. m. p. m. p. m. Reading P & R Station 5.10 8.05 9.30 3.10 5.00 R Station, 5.10 8.05 9.30 3.10 5.00 Birdsboro, 6.16 8.38 10.15 3.16 5.50 Springfield, 6.44 9.12 11.00 4.20 6.30 Warwick, 11.15 6.42 St. Peter's, 11.30 6.55 Winesburg Jc. 7.01 9.30 4.37 Coatesville 4.55 7.32 9.55 5.12 Lenape 5.33 8.08 10.27 5.50 Chadd's F'd Jc 5.46 8.17 10.39 6.02 Dupont 6.14 8.38 10.57 6.23 Wilmington 6.45 8.54 11.20 6.13 P. W. & B. Sta.

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.

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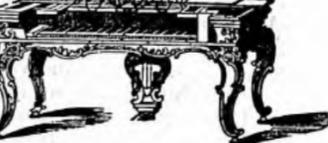
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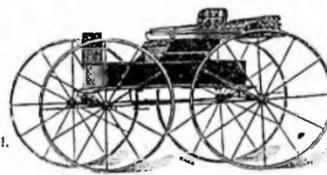
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