

The St. Bernard Dog.

ask me for this dog? I must have him, le. I will give

A skunk acts like a gentler red with many

Conference Worker.

DEVOTED TO THE INTERESTS OF THE WILMINGTON CONFERENCE M. E. CHURCH.

VOL. IX.

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 2, 1884.

NO. 46

From Holy Voices, No. 167

He Calletk for You and Me.

The Master is come, and calleth for thee,
 No work in the harvest to-day;
 For waste is the field, abundant the yield,
 Oh, why should the reaper delay?
 No matter just where in the field you may be,
 No work with the Master, he calleth for thee.
 The Master is come, and calleth for thee,
 The stormy and dark be thy way;
 The friends be all gone, and thou left alone,
 Yet needs thy support and thy stay.
 No matter how lonely the journey may be,
 No work with the Master, he calleth for thee.
 The Master is come, and calleth for thee,
 The sin lies like lead on thy soul,
 He bids thee rejoice, oh, list to his voice:
 He bids even the leper be whole.
 No matter how burdened thy spirit may be,
 No work with the Master, he calleth for thee.
 The Master is come, and calleth for thee;
 He holds where his table is spread;
 And whoever will may partake to his fill,
 Unquestioned of heavenly bread.
 No matter how poor and despised you may be,
 No work with the Master, he calleth for thee.

Ministerial Salaries.

BY BROTHER X.

"We seek not yours but you," was the platform upon which stood early Christianity and early Methodism. The latter, however, was less careful to publish the companion truth, "they which preach the gospel should live of the gospel," (1 Cor. 9, 14.) just as the ancient Jewish priesthood did of the sacrifices. This is, perhaps, the only instance where priestly prerogatives are claimed for the Christian ministry, yet the claim is very clearly made and is evidently reasonable. The effort was made in early Methodist history to apply this old principle to the extent of putting all the ministry upon the same footing as to allowances for their support, it being assumed that all preachers who did their duty were equally worthy of support, no matter what might be their diversities of gifts. This principle still works in compensating our chief pastors, the bishops, but has long since been abandoned in all other ranks of the ministry. Whether it was ever practicable under conditions so different from the Jewish Theocracy may be doubted. At any rate the practical effect was to place all upon an equality of starvation, rather than of compensation.

Now it may be conceded without argument that he is no true disciple of Christ who is not willing to go on any errand to which the Master may call, irrespective of the probabilities of financial compensation, but it is equally certain that no voice but the Holy Spirit has any right to issue that call. It is true that no real ambassador of Him who made Himself "of no reputation," will be unwilling to enter upon a field of labor where a decreased salary may seem to imply a diminished reputation, yet it is equally certain that disciples of that same Lord will not, if right-minded, look at the salary statistics to aid them in making out their "call."

His ordination vows tell the preacher that he is to "rule his own household well," in the matter of economical finance as well as otherwise, and Jesus tells all to do so without being anxious for the morrow. At the same time he vowed to give himself "wholly" to the work of the ministry, not even turning aside to help out his finances by tent making; and he is constantly exhorted to keep abreast of the age, &c. The consequence of this is that many a man, whatever people may say, practically is continually in that state of mind wherein the apostles found themselves before the seven deacons were appointed, if he lives as he should on the principle of honestly paying his board.

on his sermon or planning for some kind of pastoral work is diverted to the question of "making ends meet." If he allows his thoughts to wander to the time of broken health, or death, with widow and children left behind, or the education of his children, his faith must be of a very genuine kind if it does not sometimes waver, if not fail. For how scanty is the pittance the churches dole out to "Conference Claimants," how grudgingly given in some cases, causing high-spirited men to sigh out, "Father, if it be thy will, may I never be a claimant."

The old system was fairer and more honorable, having regard as it did in the matter of compensation to the need of each case, than is the present capricious method of "estimating" salaries. As it now is a few, generally brilliant, but not always notably useful men, perpetually revolve in an orbit of high salaries, while a large number, not brilliant perhaps, but generally winners of souls and builders of the Redeemer's Kingdom, must live with "the wolf at the door," or close by, all their lives. How shall a change be wrought? It is doubtful if legislation can do much; our Discipline is loaded to the water's edge with unused laws now. But if some influential churches would inaugurate a movement, and it should extend to a whole conference, to reduce all large salaries to a fair sum and pay the balance to weaker charges, that movement might by the blessing of God spread widely. Probably it would have to bewail the favored pastors. God speed the day when no man with a family shall receive less than \$800 cash salary.

Answer to "Inquirer."

BY REV. B. F. PRICE.

As reference has been made to my essay, I would respectfully reply, that a thoughtful reading, it seems to me, of what I said, "incidentally" only on the subject of Christ's *impeccability* contained its own vindication. It is difficult for me to conceive how a skillful student of theology could give the points, even so briefly stated, due attention and not agree with the author. In further response to "inquirer" and to make the matter as clear as I can, I would submit, according to the Scriptures, Christ was "God manifested in the flesh," and "in him dwelt all the fullness of the Godhead bodily," and "on Him was laid the iniquity of us all," and "He suffered once for sins, the just for the unjust, to bring us to God." The following analysis may be necessary: Christ was the divine Son of God. His humanity was "begotten of the Holy Ghost." In the two-fold nature of the divine and human, He was "born of a woman." During all his earthly existence he possessed the two-fold nature. And from the time of the first promise concerning the "seed of the woman," till the Savior's advent, he was referred to by promise and prophecy and type, and faith, as the future incarnate Son of God. Now, whatever may have been the properties of Christ's human nature, or its liabilities, it was never without the presence and support of the divinity. Christ, the God-man, was on probation in the sense that angels and men sustain that relation. His divine sonship was in substance equal with the Father, but he was officially subordinate, and between them perfect harmony of purpose and action prevailed. There was also an entire subordination of Christ's human sonship to his divine, and both

were officially subordinate to the triune Godhead. Christ himself and his mission were not only unique, but belong to the sphere of the miraculous. All other beings had a creator by whom their lots were assigned them. Christ in his divinity was uncreated and was the arbiter of his own position; He volunteered to be, to do and to suffer whatever the work of redemption required, and was under no authority except that which was to himself subjective.

Between the *impeccability* of Christ and the apostle's declaration that "he was tempted in all points like as we are" there is no incompatibility. I can readily admit and perceive that while Christ was subject to temptation and capable of suffering, He was not in any way liable to sin. As by the light of his divine omniscience, He was free from ignorance, so by the strength of his divine omnipotence, He was free from moral weakness. There was sometimes a transient suspension of these attributes over the Savior's humanity for certain reasons, but they were never absent from Him. The two natures were represented in one person, and all this "mystery of godliness," was the provision of infinite wisdom to meet the great emergency of man's fall and his redemption. And it was so well ordered to meet the situation that failure was impossible.

I do not find in all the Scriptures any intimation that in any matter of trial or duty that concerned our Savior, or in the whole arena of his action and passive virtues the least demerency was apprehended or possible. The incarnate Jesus was the vehicle and revealer of Godhead; all natural and supernatural laws; all laws human and angelic were under his control, and by miracle his behests were obeyed. While he allowed Satan to tempt him in his weakness and hunger, he could have demolished the fiend by the wink of his eye. And while he wept at the grave of Lazarus with the tears of a man, he restored his friend to life with the authority of a God. It is just as easy and as reasonable I think to suppose our Savior could have been poisoned or have been drowned, as it is to suppose he could have sinned. He was master of the elements and agencies of both the natural and moral world. The relations of Christ both to God and men in the work of redemption, required him to suffer and to be tempted; but his relations to God and to man and also to himself, made it impossible for Him to sin. As he was man he was subject to suffering and temptation, as he was God-man he was incapable of sin and *impeccable*. In the matter of temptation it may be remarked that a person of strong constitution might be able to resist the fatal progress and power of disease, and yet experience all the sensations of suffering that oppress and destroy a weaker sufferer. In proportion to the strength of the sufferer is his capacity for sympathy. As our Savior was sustained by the indwelling divinity, which was in fact the higher personality of his own dual nature, he thereby became the more capable of higher sympathy with those who suffer without such alliance. In the world Christ was the object of satanic and Jewish malice. He had all qualities of a perfect human being without the taint or bias of personal sin. His sense of the pure, the beautiful and the noble was of the highest order and was constantly offended. And he was a constant beholder of the multifarious

wickedness of the people, and himself and his cause were the objects of their ridicule, intrigue and hatred. We may suppose how he held himself in restraint; constant evidence of which he gave in his tears and groans and declarations. And we see "when he was reviled he reviled not again." His forbearance resignation was for our example. Temptation does not necessarily "imply the possibility of yielding." Angels we know kept their first estate—maintained their probationary allegiance inviolate. Even Joseph, and Job, and Daniel are high examples among men of fidelity under temptation. But what merit is there in an angel's or a holy man's fidelity? And had it been possible for Christ to have yielded to temptation—although he did not, how could he by way of comparison deserve pre-eminence? Wouldn't the comparison be rather to his disadvantage? And where would have been the merit of his work? It is the *impeccability* of Christ that makes him the highest and noblest of creation. And by virtue of which he belongs to a higher sphere of nature, of office, and of achievement where in all things he deserves the pre-eminence. While he was a "partaker of flesh and blood," from the mystery of his complex nature as God incarnate, and by the work he was thereby fitted to perform and did perform, he became "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself suffered being tempted, he is able to succour them that are tempted."

The History of Frederick M. E. Church.

BY REV. W. W. WILSON.

The history of the Methodist Episcopal Church in this locality dates back to an early and interesting period.

1. Church buildings. Its first place of worship was Barratt's Chapel, of historic fame, which was built in 1780, mainly through the influence of Judge Phillip Barratt, the father of Judge Andrew, Caleb and Philip, Jr.

The founder, in whose honor it was named, was a Presbyterian, until brought under the influence and power of Methodism, when he was converted and identified himself with the Methodist Episcopal Church.

This Chapel, like others of its day, was built about a mile from town, probably for purposes of shade and retirement, as well as to accommodate the country people, whose facilities for travel were not then as good as now. The edifice, though comparatively small at present, being 42 feet and 4 inches long, by 48 feet and 4 inches wide, at the time of its erection was thought to be so large that an enemy inquired, "Why build so big a house? A corn crib will soon hold all the Methodists." But that society which was large then, diminished not, as was predicted, but increased to such an extent that on certain special occasions, the building could not accommodate the congregations that assembled, and while the gospel was being dispensed within, there would be preaching from rude pulpits without. The regular congregations at this early period, as may be inferred from Bishop Coke's succeeding statement, amounted to several hundred.

Having arrived in America on the 3d of November, 1784, the Bishop preached in Wesley Chapel. John's

Street Church, New York, after which he rode to Philadelphia, where he held services in the different Methodist churches and in St. Paul's Episcopal Church. Thence he proceeded southward, arriving at Barratt's Chapel Sunday, November 14, where, he says, "In the midst of a forest I had an honorable congregation to whom I endeavored to set forth the Redeemer as our wisdom, righteousness, sanctification and redemption. After the sermon a plain, robust man came up to me in the pulpit and kissed me. I thought it could be no other than Mr. Asbury, and I was not deceived. I administered the sacrament, after preaching to five or six hundred communicants and held love-feast. It was the best season I ever knew, except one in Charlemont, Ireland."

After making known his mission to Mr. Asbury, it was determined to call a Conference of all the Methodist preachers, which should be held in the city of Baltimore on the ensuing Christmas eve, and Freeborn Garrettsen, whom Coke describes as "an excellent young man, all meekness, love and activity," was entrusted with the by no means easy task of bringing the preachers together. As something more than a month must elapse before the session of the Christmas Conference, at which the Methodist Episcopal Church was organized, the appointment of Dr. Thomas Coke as bishop, approved, and Francis Asbury elected to the same office, the latter drew up a route of travel for Bishop Coke, who accordingly made a journey of about one thousand miles, visiting the societies, preaching and celebrating the supper of the Lord.

It was here, then, that Bishops Coke and Asbury first met, that the sacrament of the Lord's Supper was first administered in this country by a regularly ordained Methodist preacher, that the first plan of Episcopal Visitation was arranged and the first General Conference devised. No other place can boast such honor. And, in view of this, it is to be regretted that any change has been made in the original arrangement of the building. For while attempts to modernize it, have all failed of their object, they have materially marred its historic worth and beauty. Originally, we are told, the pulpit consisted of a panelled box, nearly square, which stood about 12 or 18 inches above the present pulpit platform and occupied about one-third of its space. It had no altar or railing, and but one entrance, which was in front on the left, or ladies' side, as you face it. The original bench which was occupied by Coke and Asbury is still used in the pulpit. The other benches, which consisted of plain slabs, without backs and supported by legs inserted into them, have with one exception entirely disappeared. That bench, or piece of one, is now preserved as a relic. There was also a vestry in the rear of the Chapel, on the northeast corner, of about 10x12 feet, which was probably built in imitation of, and intended to be used as Episcopal vestries at first, but it was afterward appropriated to the use of women, who with troublesome children could repair to it during the public service, and at one time it was even occupied by a family. The method of diminishing the space inside the Chapel and of affording separate rooms when needed, was by a system of hanging or falling doors. These doors were hung by hinges to the ceiling above and below the gallery and hooked to the frame when raised. When

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If he felt you could bear light,
But you would not cling to his guiding
hand
If the way was always bright
And you would not care to walk by faith
'ould you always walk by sight.
Tis true he has many an anguish
For your sorrowful heart to bear
And many a cruel thorn crown
For your tired head to wear.
He knows how few would reach heaven at
all
If pain did not guide them there.
So he sends you the blinding darkness,
And the furnace of seven-fold heat:
'Tis the only way, believe me,
To keep you close to his feet
For 'tis always so easy to wander
When our lives are glad and sweet.
Then nestle your hand in your Father's
And sing, if you can, as you go:
Your song may cheer some one behind you
Whose courage is sinking low.
And well, if your lips do quiver,
God will love you better so.

Faith and Trust.

There is a living faith and a dead
faith. There is an inert faith and an
active faith. Living faith leads to
trust. Without trust there is no salva-
tion in Christ.

We may believe that Jesus is the
Son of God. We may believe that he
died for the sins of the world on the
cross, and rose from the dead. We
may believe that he died for us in a
personal sense, and believing this still
be lost.

There must be personal trust. The
apostle says, "In whom ye also trusted
after that ye heard the word." When
doubting Thomas saw the risen Savior
standing before him he cried out, "My
Lord and my God." This was the trust
of the soul. When Mary stood at the
tomb of Jesus and spoke to the risen
Jesus, supposing it was the gardener,
until he turned to her and said,
"Mary," she answered, "Rabboni," that
is my Master. This was the soul in
full trust.

Living faith or trust is not only to
believe in Christ, but to depend
upon him. Jesus is a real person. He
is a mountain of strength, an ocean of
supplies, a fathomless bosom of love.
He is our crucified yet living Lord.
He yearns over us, and knows every
sin and want and sorrow, and longs to
carry them all. He cannot do so only
as we trust not only in him, but trust
him. Feeble, fainting heart, lean hard
on Jesus. Be not afraid. He is strong.
He delights to have us bear our entire
weight upon him.—*Religious Telescope.*

"Take the Safest Path, for I am
Following You."

During one of my holidays in North
Wales I was staying with my family
near a range of hills to which I was
strongly attracted. Some of them were
slanting and easy to climb, and my chil-
dren rejoiced to accompany me to their
summit. One, however, was higher
than the others, and its sides were steep
and rugged. I often looked at it with
a longing desire to reach the top. The
constant companionship of my children,
however, was a difficulty. Several of
them were very young, and I knew it
would be full of peril for them to at-
tempt the ascent.

One bright morning, when I thought
they were all busy with their games, I
started on my expedition. I quietly
made my way up the face of the hill
till I came to a point where the path
forked, one path striking directly up-
wards, and the other ascending in a
slanting direction. I hesitated for a
moment as to which of the two paths I
would take, and was about to take the
precipitous one when I was startled by
hearing a little voice shouting, "Father,
take the safest path, for I am following
you." On looking down I saw that my
little boy had discovered my absence
and followed me. He is already a

considerable distance up the hill, and
had found the ascent difficult, and when
he saw me hesitating as to which of
the paths I should take, he revealed
himself by the warning cry. I saw at
a glance that he was in peril at the
point he had reached, and trembled
lest his little feet should slip before I
could get to him. I therefore cheered
him by calling to him that I would
come and help him directly. I was
soon down to him, and grasped his lit-
tle warm hand with a joy that every
father will understand. I saw that in
attempting to follow my example he
had incurred fearful danger, and I de-
sisted, thanking God that I had stop-
ped in time to save my child from inju-
ry or death.

Years have passed since that, to me,
memorable morning; but though the
danger has passed, the little fellow's
cry has never left me. It taught me a
lesson, the full force of which I had
never known before. It showed me the
power of our unconscious influence, and
I saw the terrible possibility of our lead-
ing those around us to ruin, without
intending or knowing it, and the lesson
I learned that morning I am anxious
to impress upon those to whom my
words may come.—*Rev. Charles Gar-
rett.*

Money.

There are some things that money
cannot buy. It can get you a big house,
and a carriage, and costly silks and furs,
and jewels. It can bring you power,
and power is sweet. But it cannot buy
you love; it cannot buy you a happy
home; it cannot buy content nor sun-
shine in the heart. It cannot buy peace
with God; it cannot save your soul,
nor that of your child. Without these,
what is your money worth? With these,
what great differences does it make
whether you have money or not? The
regeneration of a single child in your
household is worth more than all the
money you have got, be it ever so
much.

"Wait Awhile, Girls."

When a man chooses the profession
of law he does not expect to be a roman-
tician and a journalist also; he knows
that if he would succeed he must devote
himself to the one chosen calling.
When a woman marries she realizes
that in order to reach the lofty heights
in wife and motherhood she must sacri-
fice lesser aims. She must be willing
to lay aside the delightful occupations
that make her girlhood pleasant; she
must know that from the hour when
the baby is laid in the little cradle,
dressed with loving forethought, to
that darker hour when the mother man-
lies down in his last sleep, that she will
give full meaning to the words "con-
stant care," that her mind, once unfet-
tered, will be at liberty no more, but be
bound by ties stronger than life or
death to those who have come to her
from out the great unknown.

Wait awhile, girls; think it all over
before you promise to become wives—
to take these duties and burdens upon
you. Sweet and satisfying as are the
obligations of wife and mother, they
are not to be taken lightly. A husband
must not be looked upon as a sort of
perpetual beau, and children as ex-
tremely uncertain and improbable ad-
juncts. Unless, like Wilhem Meister,
your apprenticeship ended, you reach
out of yourself and ask for larger du-
ties, for a wider field of labor, you
had better stay at home with father
and mother, dignifying the relation of
daughter, filling the old established
home with mild radiance which would
seem but a dim light in a new one.—
Anon.

"Uncle," said Johnny, "why are boys
like railroad cars?" "I don't know: why
are they?" "Because they sometime
can only be kept on the right track by
the pressure of switches."

Don't do it! If the young people in
the church and Sunday-school are teas-
ing you, O pastor or superintendent, to
sanction certain questionable things
they wish to introduce into the church
sociable or Sunday-school entertain-
ment, don't do it. Your conscience
bids you refuse; your strong desire not
to displease them inclines you to con-
sent. But what right have you to
wound your conscience for the sake of
their approval? None whatever; there-
fore, don't do it. Consider, too, that
things which your conscience condemns
cannot confer real benefit on them, but
must work their injury, because they
involve the sacrifice of some moral or
religious principle. Hence both your
conscience and their welfare say to
you, Don't do it.—*Zion's Herald.*

Religious News Items.

Frankfort-on-the-Main is said to have
been the only German city where the
Luther jubilee was not observed. Rea-
son; money and Jews control the city.

Dr. T. L. Flood has established the
"Chautauqua Oration Prize" of \$25,
under the auspices of the Alleghany
Literary Society, of Alleghany College,
Meadvile, Pa.

There are about 96,000 Friends in
this country, and 392 meeting houses.
The church at Baileyville, Me., will
shortly have a bell, which will be the
first ever used by the friends in Ameri-
ca.

Rev. Dr. Backus, of Union College,
Schenectady, N. Y., has recovered his
sight after ten years' blindness from a
cataract. His joy on seeing the faces
of his family the first time in twenty
years is said to have been indescrib-
able.

Bishop Foster who has been for six
weeks confined to his home by a very
severe cold, has been able to venture
out, and is slowly recovering his usual
strength. He shows the effects of the
serious attack under which he has been
suffering.

Miss Clara Cushman's school in Pe-
king does not allow the feet to be bound
—the only school in China which in-
sists upon this. All the older girls in
this school are Christians, thirteen hav-
ing joined the church recently.

Moody and Sankey concluded their
two weeks' mission at Stepney, England,
Dec. 28. Thousands of people have
been converted, and a much lower
class has been reached than heretofore.

One of the most practical ways of
fighting intemperance has been discov-
ered at Omaha, Neb.: Beef-tea has be-
come a popular bar-room beverage. One
bar-tender reported that he sold over
one hundred drinks of beef-tea per day.
He says that business men come in in
the afternoon, and call for a glass of
beef-tea; and that many who formerly
drank liquor now vary, and drink beef-
tea.

Rev. Nathan Sites was elected by the
Brochow M. E. Conference a delegate
to the General Conference, and Rev.
Hu Yong Mi, the reserve. Bro. Sites
expected to sail from China the 15th of
December. Mrs. Sites, with their
younger children, came to this country
nearly three years ago, and is with her
sister, Mrs. A. P. Lacey, in Washing-
ton, D. C. Brother Sites has not been
absent from his field of labor in China
more than two years in the last twenty-
two, and has not seen his eldest son for
nine years.

It is a rare friendship that will tell a
man his faults. A man will take almost
anything else in hand sooner than he
will offend a friend by saying to him,
"You are liable, here, to downfall and
disgrace," and before a man knows his
failings himself everybody else knows
them.

A little town in Central Illinois, Vir-
den by name, has 200 inhabitants, five
churches, and has had no saloons for 9
years. Each church has its spire, but
no debt. Each has also its parsonage,
and there is no mortgage on anything.
It boasts also a live W. C. T. U., and
this organization claims that the long
immunity from the saloon has been se-
cured by working every election time
just as if greatest danger was to be ap-
prehended, and as if license were an
enemy entrenched at the very gates of
the city. The inhabitants are a fine
class of people, intelligent, cultivated
and religious. The very atmosphere of
the place is full of the enthusiasm of
goodness.—*Signal.*

Heaven.

What new powers, what new experi-
ences may not follow when the spirit
breathes etherial air, and the eyes look
on the whiteness of God's throne! It is
the specialty of man that his nature is
an unsounded deep. A handful of
acorns cover a mountain-side with for-
ests, a sufficient mystery when we think
of it, but there it ends, in simple, im-
mense reproduction. But man, being
made in the image of God, is stored
with endless capacities, for he has a
long journey before him down the end-
less ages, and new powers will be need-
ed, fresh wings, as he mounts into high-
er atmospheres. Such a theme must
be touched reverently, but I know nothing
to forbid us regarding the soul of
man as a seed dropped from God's own
self into this earthly soil, here to begin
its endless growth back towards its
source, an end never to be attained, be-
cause limiting conditions have been as-
sumed, but still at an ever lessening
distance. What other dream can cover
so well the majesty and mystery of our
nature?

Miscellaneous

Miss Alice Freeman, Ph. D., is the
President of Wellesley College. She is
a slight, girlish young-faced woman of
great force of character and brilliant
mental endowments.

Indecision is a terrible foe to pro-
gress in a religious life. Many are yet
halting between two opinions—know-
ing that they ought to serve the Lord,
and not quite ready to give up the ser-
vice of Baal. Some vainly seek to
make a compromise, and hold on to the
world while grasping the divine hand
of mercy. It cannot be done. A full
surrender only can bring God's peace
to the sinful soul.—*Christian Advo-
cate.*

Grains of Gold

A solemn motto in the soul
Tells of the world to be,
As travelers hear the billows roll
Before they reach the sea.

The more time we spend in criticising
others, the less time we will have to
overcome our own faults.

We ought not to wait until we feel
right before attempting to do right. We
ought to say kind words and do kindly
acts deliberately, even when we should
not say and do them instinctively and
impulsively.

When the corn is nearly ripe, it bows
the head and stoops lower than when it
was green. In like manner, when the
people of God are near ripe for heaven,
they grow more humble and self-deny-
ing than in the days of their earlier
development. A religious man in the
progress of his knowledge and grace is
like a vessel cast into the sea—the more
it fills, the deeper it sinks.—*Flavel.*

Alas! it is not till time, with reckless
hand, has torn out half the leaves from
the Book of Human Life, to light the
fires of passion with, from day to day,
that man begins to see that the leaves
that remain are few in number.—
Hyperion.

Paul's Second Missionary Tour.

LESSON FOR FEB. 2, 1887. Acts xv. 35,
v. 10.

BY PROF. T. B. DOOLITTLE, D. D.
[From the *Christian at Work.*]

Paul and Barnabas, after obtaining
from the Council at Jerusalem the de-
cision that circumcision and other parts
of the Mosaic ceremonial were unne-
cessary to the disciple of Christ, re-
turned to Antioch and established the
peace of the church there. Antioch
(in Syria) becomes next to Jerusalem a
great centre of successful Christian ac-
tivity. Here gather various prophets
and teachers proclaiming with a pro-
found joy the progress of the Gospel
among the Gentiles, and they are fol-
lowed by many inquiring strangers
who wished to hear more of the won-
derful Son of God and his works. It
was, therefore, wise for Paul and Bar-
nabas to tarry awhile here explaining
and enforcing the Word of the Lord.
As light streams from the sun in every
direction, so the Word preached in
Antioch would be carried by listening
strangers into many lands. And the
fact that the Apostle clung to the Word
is very emphatic. He believed with
all his soul that Christian life could
spring only from the application of Di-
vine truth to the conscience, just as
his Master did when he prayed: "Sancti-
fy them through thy truth"—and
added, "thy Word is truth." Our les-
son shows us further,

I. THE SEPARATION OF PAUL FROM
BARNABAS.

Naturally Paul desired to revisit the
churches which he and Barnabas had
planted in various cities of Asia Minor,
in order to see how they were advanc-
ing in Christ's doctrine and life, as well
as to render them all the help and in-
spiration in his power. Nothing could
be more beautiful than the tender and
earnest solicitude which he always dis-
played in the subsequent career of his
converts. This solicitude caused him
to write those masterful epistles which
have been among the chief riches of the
church for eighteen centuries, and
now it stimulated him to a second mis-
sionary tour which should be one main-
ly of inspection.

To the proposition of Barnabas that
his nephew, John Mark, should go
with them, Paul would by no means
consent. This John was called John
among the Jews, but Mark, his sur-
name, among the Greeks. He was sub-
sequently the author of the Gospel
which bears his name, and the highly
prized companion of Paul himself as
we learn from his letter to Timothy
(2 Tim. iv. 11) where he says: "Take
Mark and bring him with thee; for he
is profitable to me for the ministry." This
shows not only reconciliation, but
esteem and confidence. At this time,
however, Paul was alienated from
Mark, because the latter had deserted
him and Barnabas at Pamphylia on the
first missionary tour, and had returned
to Jerusalem. We know not whether
Mark's desertion was caused by fear of
perils, or by unwillingness to endure
further hardships and fatigue, or by
some unworthy call of private or per-
sonal interest, or by some inexcusable
disagreement with Paul and Barnabas.
It was, however, an offence which in
Paul's eyes disqualified him for the
highest usefulness; and so he stoutly
resisted the plan of Barnabas to take
Mark with them. A sense of relation-
ship and affection to Mark made Bar-
nabas equally determined. One word,
as is usual, brought on another until
their contention became so sharp that
they could no longer live with each
other nor engage fraternally in the
same noble work.

In regard to this unhappy quarrel it
may be remarked,

1. That Paul seems to have been in
the right, from the fact that Barnabas
and Mark sailed for Cy their

tive place, apparently without carrying with them the sympathies and benedictions of the church while Paul, and Silas, whom he now selected in place of Barnabas departed, being recommended by the brethren unto the grace of God. In the prayers and silent affection thus following him we find some vindication for Paul's side of the dispute.

2. If, however, there were wrongs and hot temper on both sides, is generally the case in a quarrel, is only another proof that the apostles themselves were neither infallible in judgment at all times, nor immaculate in conduct. And that they are represented just as they were, relieves the record of every suspicion of collusion, and makes it eminently trustworthy.

3. Like true Christians, Paul and Barnabas subsequently exercising the spirit of forgiveness, became not only reconciled, but the most affectionate co-workers and traveling companions—nay, Paul overlooked Mark's fault and made him also his beloved fellow-laborer.

4. God brought good out of the evil of this quarrel, since the Gospel was doubtless preached in additional places by means of the separation. This however does not release the blameworthy part of his responsibility and guilt.

TIMOTHY'S CONVERSION AND CALL TO THE MINISTRY.

1. Timothy's history shows the value of parental teaching. It was natural that the Jewish law which forbade inter-marriages among the heathen should not be strictly regarded in case of Jews living among Gentile nations. Thus, Eunice, a reverential Jewess, felt at liberty to marry a Greek, and their offspring was Timothy. Nor did the fact that his father was a heathen prevent him from receiving a religious and proper education. Both his grandmothers, and his mother Eunice are highly commended by Paul for the Christian faith, and the character of young Timothy was such as to be "well reported of by the brethren at Lystra and Iconium." He must have been very young when converted, for when Paul besought him to abide at Ephesus, and to take charge of the church there, he still addressed him as a young man, saying: "Let no man despise thy youth." Again, it is said, he had from a child known the Scriptures which are able to make one wise unto salvation. What encouragement is here! Moses, Samuel, David, John Baptist, Timothy, Jesus—all from earliest childhood revealed the blessings of parental piety and care.

2. The act of Paul in circumcising Timothy is a signal instance of Christian liberty. When Judaizing teachers at Antioch claimed circumcision to be indispensable to salvation, Paul resisted the claim; when Peter also at Antioch assented by his inconsistent practice to the vital performance of Mosaic ceremonies, Paul withstood him impetuously to his face; and once more, when certain false teachers demanded that Titus should be circumcised, as something essential in the Christian system, he would not listen to them for a moment, yet here, since Timothy's mother was a Jewess, and dwelt among a colony of Jews whose prejudices might be offended, Paul, as a matter of expediency and conciliation, conformed to the feeling of the community so far as to circumcise Timothy. Doubtless, though, he explained that the rite was not binding.

3. The call of Timothy to the ministry showed that Paul acted on the principle that a Bishop must be well reported of, and by them also who are "without." An unblemished life is a necessary condition. Again, this call shows what the young can do for God. One need not demand age as the condition of usefulness, but only prudence, piety, wisdom and Christian experience.

Paul was accompanied also by Silas, who is supposed to have been one of the seventy sent by our Lord. He was

imprisoned with Paul at Philippi, and joined him at Corinth after a brief separation, and was, perhaps, the bearer of a donation from the Philippians to Paul, after which he went with Paul to Jerusalem. The three then—Paul, Silas and Timothy, went from one church to another, publishing the decrees of the Jerusalem Council in regard to abstaining from idolatrous meats, from drinking blood as the heathen did, from things strangled, and from fornication. These decrees, issued by the apostles and elders under the infallible guidance of the Holy Ghost, were, of course, accepted as authoritative, and hence, promoted peace everywhere.

III. THE MACEDONIAN CALL.

There were two ways by which God introduced the Gospel into Europe.

1. By his Spirit he prevented the missionaries from remaining in Asia, and from entering Bithynia. Thus they were compelled to pass on until they came to Troas, and were prepared to cross into Greece. The Revised Version says it was the Spirit of Jesus which suffered them not, i. e., the Spirit who manifests himself through the work and Word of Jesus.

2. By a direct vision God showed to Paul a man of Macedonia who prayed him, saying, "Come over into Macedonia and help us. Though the vision occurred in the night, it was probably not a dream, which is the lowest form of inspiration, but a supernatural scene which the apostle beheld with waking eyes; and it impressed upon him a sense of need among the Greeks which he was to meet with the offer of grace and salvation through Christ.

Luke, the writer of the Acts, here for the first time speaks in the first person. "We." It is thought that he may have joined the party at Troas, and that, perhaps, he went with Paul as his physician. Luke was a physician, but whether Paul needed his professional care is uncertain. The "bodily infirmities" of Paul, to which he refers in Colossians, may have been those of disease, or they may have been only a figurative representation of his doubts and difficulties.

ADDITIONAL THOUGHTS: As the early church was founded in the Word of God, so now it can grow by no other agency.

2. Every Christian heart will, like Paul's, yearn over the welfare of new converts.

3. The Bible is the most honest of books. It always exposes the faults of its heroes. Neither a David nor a Paul is shielded.

4. True Christians, though separated by hasty temper, will be reconciled again in Christ.

5. Young people can work for God as well as the old.

6. Paul, speaking afterwards of his entrance into Greece, said that "he could not rest in his spirit" after he saw the door opened. Is that your case?

7. They who mind the impulses of the Spirit will never lack religious opportunity.

8. Timothy's history shows the value of parental teaching. It was natural that the Jewish law which forbade inter-marriages among the heathen should not be strictly regarded in case of Jews living among Gentile nations. Thus, Eunice, a reverential Jewess, felt at liberty to marry a Greek, and their offspring was Timothy. Nor did the fact that his father was a heathen prevent him from receiving a religious and proper education. Both his grandmothers, and his mother Eunice are highly commended by Paul for the Christian faith, and the character of young Timothy was such as to be "well reported of by the brethren at Lystra and Iconium." He must have been very young when converted, for when Paul besought him to abide at Ephesus, and to take charge of the church there, he still addressed him as a young man, saying: "Let no man despise thy youth." Again, it is said, he had from a child known the Scriptures which are able to make one wise unto salvation. What encouragement is here! Moses, Samuel, David, John Baptist, Timothy, Jesus—all from earliest childhood revealed the blessings of parental piety and care.

Children's Department.

MAKE YOUR MOTHER HAPPY.

- Children, make your mother happy
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.
- Children, make your mother happy;
Many grieves she has to bear,
And she wears the noath her burdens.
Can you not these burdens share?
- Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.
- Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.
- Children, make your mother happy;
For beneath the coffin-lid,
All too soon her face, so saint-like,
Shall for evermore be hid.

The St. Bernard Dog.

One of the high mountains in Switzerland is called the St. Bernard. At the highest point over which the road passes is a large stone building, or convent, which frequently becomes a place of refuge for travelers in this wild region. Being eight thousand feet above the sea, it is a very cold place; sometimes, we are told, the snow-drifts form around the walls of the convent to the height of forty feet. The ice in the little lake, near by, does not melt till July, and freezes again in September. Snow falls almost every day in the year. It sometimes slides down the mountain-sides in great masses, burying people, and even houses, in the valley below. This is called an avalanche.

The people who live in the convent are called monks. They have a breed of large, noble dogs, trained to go out and hunt people who may have been lost in the snow. When they find any one under the drift, they scratch the snow away, barking loudly all the while to call the monks to their assistance. One of these dogs saved no less than forty persons, and among them was a little boy, who got on the dog's back and was carried to the convent. When they go out to seek for travelers, they have a string of bells, or a case containing food or cordial, fastened around their necks. Sometimes the monks go with them, but often they go alone.

The following clipped from *Good Words*, is from the pen of Rev. E. P. Hammond. The readers of the WORKER will thank us for giving it place here:

One day my wife read in our paper a long account of a "Dog Show in Hartford." She became so much interested that she proposed we should visit it. I at once objected, as I had always felt that it was very important that a minister should do nothing which might in any way be used against him to the injury of the cause of Christ.

But day after day the papers continued to tell of the wonderful dogs from the different parts of the land. Gentlemen and ladies of repute and leading ministers of Hartford, I found, were in attendance; still I had no thought of being present myself. But one day as we were passing along Main street, an old friend, a minister, put his arm into mine and said: "Come into the dog show; I am going with my wife and family; you will get sermons and illustrations to use in leading souls to Christ; everybody goes, and why should not you?"

Thus I was led to enter the building. A strange sight at once met our eyes. On every side we beheld dogs of all kinds. Our attention was soon attracted to a noble St. Bernard dog which weighed about one hundred and fifty pounds. A number of medals were hung about his neck. Every one in passing by stopped and took a good look at him. The history of that St. Bernard dog will interest you.

A gentleman from Boston thought he could find his way over the St. Bernard Pass in Switzerland without a guide, and determined to do so, but as he neared the top he sunk down in the deep snow and was fast freezing to death. This very dog had been sent out by the monks in search of lost travelers, and in his search found this gentleman nearly frozen. He at once went to work to rouse him from his sleep of death. At length the man opened his eyes and put the shawl, which had been tied to the dog's neck, around his shoulders. Yet he could not rise and walk, so he put his arm around the dog's neck, and thus the noble fellow pulled him along through the snow, till finally dragged him to the house of the monks. They brought him in, and after rubbing, and giving him warm drinks, he showed signs of life. Finally, when he was able to walk, he found how the noble dog had saved his life. The first question he then asked was, "What will you

ask me for this dog? I must have him, for he has saved my life. I will give you one hundred dollars for him."

"No; we cannot sell him."

"I will give you five hundred dollars."

"No, no."

"I will give you a thousand dollars."

"No, no; we cannot let him go."

"Then I will give you two thousand dollars."

"No."

"Three thousand dollars." And thus they talked on till at last the saved man said, "Then I will give you five thousand dollars in gold." That was indeed a great deal of money for a dog. The monks agreed, and the amount was paid over, and the dog brought to Boston and from there to the exhibition in Hartford. I think he now goes to most of the dog shows in the land. From the medals on his neck, one would believe that he must have taken many prizes.

Have you thought much of Him who came to "seek and to save the lost?" He it was who loved us and gave himself for us. Have you thanked him for it? Do you love him? He will save you if you trust him. He died to save you. O what agony he endured for us! It was natural for that dog to hunt for that freezing man. I believe he quite enjoyed dragging him through the deep snow. But when Jesus in the garden was thinking of how much he would have to suffer for us if he would be our Saviour, "his sweat was as it were great drops of blood."

What a hard heart yours must be if you do not love him for all this. Ask him for a new heart. God's word is, "A new heart will I give you, and a new spirit will I put within you." How much earnestness that gentleman showed in getting that dog—five thousand dollars! But to have Christ for your Saviour and friend forever you have only to give your sinful self to him. He will receive you, for his words are, "Him that cometh to me I will in no wise cast out."

In Bad Odor.

BY H. L. H.

How much pains some boys take to make themselves nuisances. One would think that a lad who had to make his own way in the world would try to be as agreeable as possible, but instead of this, some boys go to work to make themselves disagreeable and offensive, and then wonder that decent people will not have them around.

What would be thought of a young man who wanted to be welcome to fine parlors, but who would every day daub his boots over with filth, so you could smell them the moment he came into the room?

What would be thought of a young man who wanted to work in a gentleman's office, but who insisted on painting his face with yellow streaks, and pinning a bouquet of skunk-cabbage, or some other stinking weed, on the lapel of his coat?

What would be thought of a man who painted his eyes, and nose, and teeth, like a savage, and then expected to be welcomed and honored among decent, civilized, and respectable people.

Should we not think such a young man must be very foolish?

And yet there are boys and young men who do such things. They paint their noses with whiskey; they redden their eyes with rum; they color their lips and teeth with tobacco; they streak their faces with its filthy juice; and then they stick a roll of the stinking weed in their mouths, inhale its fumes, and then blow the sickening smoke, mixed with their vile breath, into decent people's faces; and then they wonder why respectable people do not want them in their stores, offices, and their homes.

A skunk acts like a gentleman, compared with many a tobacco user. He is cleaner; he smells better; he keeps out of sight more; if you let him alone he does not trouble you; and he does not do anything to make himself smell worse than the Creator intended that he should; while the tobacco user pays out money to make himself offensive, and blows his sickening stench in the faces of persons who never did him any harm; and in public and private gratifies a vile appetite in defiance of the wishes, and in violation of the rights of others.

The *S. S. Times* says, "One of the signs of progress in Philadelphia is the forbidding cigar-smoking on the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers moan over this as an infringement of their personal liberty. They even go so far as to say that their wives and mothers won't let them smoke at home, and their employers and customers won't allow it in their places of business; and now they are being shut off from being a nuisance on the street-cars."

A young greenhorn went to his first party, for which his mother had dressed him and perfumed him. As he appeared before the company he remarked,

"If any of you smell a smell, it is me."

We commend his frankness to the street smoker, who has been appropriately called "the skunk of civilization," and while we are most thankful to have him keep out of our way, yet if he insists on crowding in upon us, we choose to adopt the method of the men who said, "I always turn out for a skunk."—*Little Christian*.

A deep religious awakening is now taking place in the Iowa State University. Noon-day prayer-meetings have been well maintained for weeks.

The London Missionary Society has two ships that sail between its stations in New Guinea, two in Africa, and one in the South Seas.

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Philadelphia, (express), 2:45, 6:30, 7:50, 8:15, 9, 9:39, 9:57, 10:07, 11:54 a. m.; 12:45, 1:54, 5:17, 6:10, 6:37, 6:46 p. m.
New York, 2:00, 2:45, 6:30, 6:40, 7, 10:07, 11:53 a. m.; 12:38, 1:54, 2:30, 5:17, 6:37, 6:46 p. m.
Baltimore and intermediate stations, 1:05, 10:06 a. m.; 6:00 p. m.
Baltimore and Bay Line, 7:00 p. m.
Baltimore and Washington, 1:42, 4:43, 8:05, 10:06 a. m.; 1:00, 4:11, 5:03, 7:00, 11:09 p. m. Baltimore only, 1:05 a. m.; 12:27 and 6 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 9:05 a. m.; 1:15, 3:00, 4:00, 6:25 p. m.
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For further information, passengers are referred to the time-tables posted at the depot.
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Conference Worker.

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

TERMS.

Published weekly at \$1.00 a year in Advance. \$1.50 a year if not paid in advance. Postage prepaid by the publisher. Transient advertisements, first insertion, Ten Cents per line, each subsequent insertion Five Cents per line. Liberal arrangements made with persons advertising by the quarter or year. No advertisements of an improper character published at any price.

Our Office is Located at the S. W. Cor. Fourth and Shipley Sts.

C. H. SENTMAN, Editor & Publisher

We commence with this issue a series of three articles on the "History of Frederica M. E. Church," by Rev. W. W. Wilson. This history will be of interest to every one, especially to the Methodists of this historic Peninsula, as portraying the scenes of pioneer Methodism. It should be carefully read and the papers preserved for reference. If we were guaranteed the purchase of from 700 to 900 copies at ten cents each, we would print the whole in pamphlet form, with cover. Is there 700 of our readers who thus desire it? How many of our preachers will take one dozen at a dollar? Let us know by postal card.

Brother X in his article on "Ministerial salaries," which we publish on front page, says some true things. We wonder which will receive the greater reward from the hands of the Master, in the day of final account,—he who continually moved in the orbit of high salaries, handled his sermons with kid gloves, taken from morocco cases, and fared sumptuously every day; or that hard working brother from the circuit, where scores and hundreds of souls were won to God, and the church built up. All honor to the poor-salaried and hard-working preacher. There are scores of them in this Conference. Men who brave the cold and heat and storm, practice self-denial and the most rigid economy. All honor to such men. They are the salt of the earth, and the heroes in the struggle. They deserve more salary and the greater praise.

Administration of Discipline.

Very much has been said in respect to the exercise of discipline in the Church. It is easy to stand off and comment upon the lax administration of many pastors. It is not so easy to grapple with and overcome the difficulties that nearly always confronts the attempt to arraign and try an offender. No one can hesitate to admit the importance of this subject. In some churches for lack of discipline, men are holding the most important official positions, and setting conspicuous examples of contempt for the plainest rules of the church, especially respecting amusements. Theatre going, dancing, card-playing and other things, the obvious tendency of which are misleading, and of questionable moral effect, obtain to the serious detriment of some of our most important churches. Other things need to be checked by decided and determined action, and yet who will set the example?

Difficulties of Discipline.

One of the first difficulties met by a pastor in any attempt to enforce discipline is the weakness of his responsible members. Men in the church, important because of the general respect entertained for them, and also on account of their means and influence, often decline to do anything to sustain their pastor when he undertakes to arraign a member for the violation of a rule. Any one may assume the responsibility who is willing to do it, or the church may suffer so far as many, even of the best members care, rather than they should take upon them the burden of a complaint. Yet how can discipline be enforced, except by this very thing which everybody shrinks from doing? If it was possible for the preacher to make complaint and try the case, and bear the whole burden himself, in some instances the results would be decided. But no one thinks it would be proper to place the whole responsibility on the pastor.

Committee for a Trial.

One of the serious hindrances in regard to discipline is the rule respecting the constitution of a "committee" for the trial of an accused person. "An accused member shall be brought to trial before a committee of not less than five, who shall not be members of the Quarterly Conference." "The Quarterly Conference shall be composed of all the traveling and local preachers, exhorters, stewards, class-leaders, and trustees, and the first superintendent of the Sunday-school." Now suppose a church has 200 members. Allow for the invariable predominance of women, and how many men will there be not members of the Quarterly Conference? In such a number 175 will cover the adult membership. Then two-thirds of the balance will be women. Fifty-eight men will be left in such a church. Two or three will be exhorters, nine will be trustees, nine stewards are required, four or five class-leaders are to be counted out, and when all the Quarterly Conference members are exempt, how many are left? From the balance the "Committee" is to be selected. Now every pastor knows that among the remaining membership, in the average church, there will be exceedingly few disposed or qualified to try an accused person. Hence, here is an almost insurmountable difficulty. It is true, that the rule allows a pastor to select his committee outside of his Church, anywhere on the district. And this was put in as a saving clause for the present rule, but it is impracticable.

The members of a church plagued by the improper conduct of one of their number, will suffer long, before they arise to correct the evil. If this be true, how difficult it must be to go to another Church, and find any one willing to serve on a committee for trial? Pastors who have needed such services have seldom secured them since the rule was made, and we do not doubt that it has embarrassed the administration of discipline in every case.

Sympathy for Offenders.

Here we have another difficulty, in the prevalent disposition to give an offender the benefit of sympathy, which reflects upon any one who dares attempt to enforce discipline. This spirit is encountered in the annual conferences, among the preachers, as well as in the churches among the members. And so serious is this matter, than in most cases, any one attempting discipline, needs to soften down his accusations so as to admit of a compromise, if he hopes to effect anything at all. The Wilmington Conference is no better than others. Rules need enforcement. The Conference is charged to keep the rules. A young man is a candidate for admission. He has failed in his studies. It is the duty of the Conference to shut the door against him until he has given satisfaction. But will the preachers do it? Not often. The only reason for its failure will be a falsely founded sympathy, which will be raised by mistaken friends in his behalf, and it will be a great temerity even to attempt to check it.

This spirit prevails throughout the Church, and unfortunately throughout general society. The uncompromising disposition of the fathers needs to be cultivated in this day. Probing is painful. Execution is still more trying. The cutting off of a member to save a body is yet often imperatively necessary. It is frequently resorted to successfully in physical surgery. It needs to be quite as often tried in the work of the church. Then when any one talks of the administration of discipline they need to handle these practical questions. The rules ought to be made so as to hinder as little as possible. The spirit of responsibility ought to be inculcated among church members. "The plague of a sympathy that abuses the faithful man or woman who stands up for the church ought to be extirpated. Then and not before will discipline be enforced."

Just four weeks from next Wednesday and Conference will convene. How quickly the time will go.

A little fun, we presume, will not hurt anyone, hence we publish something more about those much-liked "Christmas birds" from the pen of Brother "Supplied."

The "Black Kite" article seems to have stirred things up a little. According to Bro. Hutchins' report, Wilmington District is only \$95 in arrears with her preachers' salaries.

NASSAU CIRCUIT.—Woolsey C. Hopkin was elected Lay delegate to the lay conference. Ebenezer, on same circuit, is paid up in full at the fourth quarter. Every member of this church pays to the support of the Gospel. They average \$3.16 per member.

MR. EDITOR: I want to inform your correspondent "D." that the Island preacher who has finished his eleventh turkey with more to follow, does not reside on Easton District. Your paper is a very welcome visitor here. A. Kent Island, Md., Jan. 28, 1884.

ATTENTION.—All ministers and lay delegates who have made or intend to make private arrangements for their conference home, will greatly oblige by notifying the committee. We hope the pastors will call the lay delegates' attention to this and send us a postal card. W. L. S. MURRAY, Sec.

We are always pleased to notice donations given our preachers. In the reports of the same, brethren, would it not be in good taste to omit the enumeration of articles received such as butter, ham, eggs, etc., and embody the same substance in other words? We make this suggestion. Ed. C. W.

MR. EDITOR: You can tell Mr. Supplied, in answer to his inquiry, all five of my Christmas birds were given me by my people. Yours truly, J. E. KIDNEY.

The list of preachers' homes will not be ready for publication for two or three weeks, on account of the quarterly conferences, to be held yet, at which conferences lay delegates are to be elected.

Roxanna Charge, on Salisbury District, paid up every dollar of its deficiency shortly after Conference, and added \$50 dollars to the estimate for the pastor's salary for this year.

26 More on the Credit Side.

Since last issue, the names of 26 more new subscribers have been received, reducing the number asked for down to 163. The laymen are helping. Brethren won't you all help a little, and reduce this number to a unit?

Stewards

are you in arrears with your pastor's salary? Conference is but four weeks off. Be determined not to let your preacher go to Conference without being paid in full. Now is the time to make a little extra effort. Don't wait until a few days before conference. If your circuit or station is deficient in this respect it will appear in the minutes. Try to avoid it.

Prof. Ford gave an entertainment in Asbury church, near Crisfield, a short time ago, to the delight and great satisfaction of all who heard him. He had the undivided attention of his audience for more than an hour. He will be welcomed by a large audience whenever he can make it convenient to revisit us. LISTENER.

SMYRNA.—The missionary collection last Sunday morning amounted to \$150, which was about \$20 in excess of the corresponding collection of last year. The aggregate amount of the church and Sunday-school collection last year reported to Conference was \$473. The collection this year will approximate \$500.

MR. EDITOR.—DEAR BRO: In the article "The Black Kite," in last week's WORKER, St. Peters and Quindocqua is charged with \$372 deficiency. This is a mistake, and justice to the people of said charge requires its correction. On account of failing health, the pastor resigned sometime during the year. His salary was paid up to the time of his resignation. There was no deficiency. The people of this charge do not take stock in them. I. D. JOHNSON, Pastor.

Hopewell, Md., Jan. 28, 1884.

Notice to Subscribers.

Nearly all the lists of subscriber's names are now in the hands of the preachers. We earnestly request every one of our readers, whose subscription expired with the old year to pay to their pastors a dollar for 1884, between now and conference. Reader, make it a point to see your pastor between this and the first of March next, and pay him, that he may be enabled to make a report to us at Conference.

CHRISTIANA.—Many of the people here have all along during the Conference year, been kind in bringing to the parsonage material tokens of esteem. On last Saturday night, 19th inst, they came en masse. They handed Mrs. G. quite a nice little sum of money. They brought a whole barrel of flour, a large lot of potatoes, sugar, coffee, fruit, eggs, etc. We had music and speaking and prayer, and a pleasant time. We here express our thanks to all, and especially to Mr. John Levey, who set the matter agoing. Friends come to see us again soon, we will be glad to see you at any time. Yours truly, W. M. GREEN.

LITTLE CREEK, DEL.—The revival which has been in progress here since the 6th inst., is increasing in interest and power. The altar is crowded nightly with anxious seekers. On Monday night the meeting reached its highest point thus far, 11 persons were seeking and 7 were converted. Eight more were converted on Tuesday night. Such a manifestation of saving power has not been seen here for years. Sinners are being awakened at every service. The hardest of them are yielding. The community is all astir, and religion is the general topic of conversation. Twenty-eight have been converted up to date. We are looking for still greater things. May the good work continue until the whole community is saved. A. W. H.

NOTICE.—The class of the Third Year will please forward their sermons for examination at an early date, and oblige. R. C. JONES.

Notice.

Members of the Wilmington Conference, delegates and their families attending the session in March, can obtain orders for reduced fare, on all lines of the Phila., Wilmington & Baltimore R. R. Co., by applying to T. E. Martindale A. W. Milby or myself, inclosing a one cent stamp. CHAS. HILL, 307 W. Seventh st., Wilmington.

P. S.—Any member or delegate having received an order, and finding that he cannot use it, will please return the same to me, as I am required to account to the General Ticket Agent for all orders received.

Centenary Biblical Institute.

SUBSCRIPTIONS TOWARD THE ENDOWMENT FUND:

Rev. John F. Goucher, A. Lady,	\$3.00
TOWARD THE CURRENT FUND:	
Rev. John F. Goucher,	\$1.00
Rev. W. M. Fryminger,	1.00
Francis A. Cook,	1.00
Norman H. Hunt,	1.00
Robert Toole,	1.00
P. Hanson Hill,	1.00
Capt. Alex. Kelly,	1.00
Henry Shirk,	1.00
William Perkins,	1.00
John Henry Smith,	1.00
Charles W. Howland,	1.00
L. B. Purnell,	1.00
I. Hamburger & Sons,	1.00
A. Friend,	1.00
Lyon, Hall & Co.,	1.00
Philip Darby,	1.00
Simon Smith,	1.00
Charles W. Slagle,	1.00
Rev. D. H. Carroll, D. D.,	1.00
Yours truly,	
W. MASLIN FRYMINGER.	

REVIVAL FIRES.—The entire community of Trappe, Md., is aroused by the revival meeting now in progress in the M. E. Church.

At Delmar revival meetings are in progress with considerable interest. The weather has been very disagreeable and the streets in bad condition. However, the congregations have been good. Seven conversions have occurred and the church has been quickened.

Special services are in progress at Chestertown with a good prospect. Eleven joined on probation last Sabbath.

A grand work of God is still going on at Laurel and St. Michaels.

A very precious revival season has been enjoyed at Scott church, this city. We have not learned the results.

BRIEFS.—Cards are out for the wedding of Rev. Vaughan Collins of Cambridge, and Miss Jennie Caldwell of Dover.—Cards are also out for the twin wedding of Rev. Mr. and Mrs. R. W. Todd of North East, to occur Tuesday, 5th inst., from 7.30 to 11 p. m.

A donation surprise was given Rev. Carl O. Carlson, pastor of the Swedish M. E. Church this city, a few evenings ago. It was conducted by the young people of St. Paul church. A delightful time was had.—St. Paul's Sunday-school missionary anniversary, this city, occurs Sunday, March 2d, Union 26th and Asbury 28th inst.

Jas. W. Spicer, an esteemed citizen and worthy member of Laurel M. E. Church, died last Sabbath in his 72d year.

DEAR BRO. SENTMAN: In your issue of to-day the charge, Newark and Wesley, on Wilmington District, is reported as having failed to pay its preacher last year by \$147. Up to that unfortunate instance the charge referred to has the unbroken record of perfect faithfulness to its promises. The report, made by me as pastor last year, of the first and only deficiency, was presented under a misapprehension, and has caused much chagrin to all concerned. The balanced named was in my hands before many of the members of Conference had reached their homes after the adjournment. Newark and Wesley must not be regarded as upon the black list, for the entire salary for last year was paid in full. I offer this for publication that the charge may claim correctly an unspotted record. Yours fraternally, WM. H. HUTCHIN.

Upper Fairmount, Md., Jan. 26, 1884.

BRO. SENTMAN: When I dropped that note some weeks since *innocently*, inquiring if any of our good brethren of the Wilmington Conference had enjoyed a turkey on Christmas day, etc., it was not supposed that the query would call forth such startling facts and so much unaffected sympathy as your several issues since then have given. "In that form, sir, I say in that form, sir," it occurs to your correspondent that our good brother with his eleven "Christmas birds," if farther afflicted in this line, will find it necessary to follow the example of another "Parson of the Island," and seek relief in a liberal application of "goose grease." I wonder if Brother "D." of last week in expressing the hope "that the Bishop will remove him (of the eleven turkeys) from that Island," is not "desiring to gobble" up the gobblers of that locality himself another season? We shall be obliged to secure the services of "Ezra the Scribe," I presume, to inquire into the matter. Or, who is the "sick man," "the parson of the Island," Bro. "D." or turkey? SUPPLIED.

HIGH ENDORSEMENT.—Having received instructions in elocution from Prof. S. T. Ford, we desire to commend his method of teaching, and to express our satisfaction with the benefit which we have derived from our course of lessons. The special exercises in articulation designed to secure for the pupil not only a correct pronunciation but distinctness in uttering difficult combinations of letters, have been of great value. The cultivation of the natural voice and its adaptation to different sentiments at full force or in effusive tones is an advantage any one may learn to reduce to practice. Public speakers who wish to make themselves more efficient, would do well to make use of the opportunities the Prof. may offer for instruction. Signed
N. M. BROWN, J. E. SMITH,
W. L. S. MURRAY, JULIUS DODD,
R. P. CREAMER, R. H. ADAMS,
C. W. PRETTYMAN, T. A. H. O'BRIEN,
C. A. HILL.

FEDERALSBURG, MD.—DEAR BRO. SENTMAN: Our new and beautiful Chestnut Grove Church, on this circuit, was dedicated, free of debt, on the 27th ult. An effort was made during Christmas week, but we failed. Belonging to the Try Company, we made another effort on the above date, and are glad to say that the second trial was gloriously successful.

For a long time the Society has occupied a school house, and feeling the need of a church, determined to build. Despite the many embarrassments encountered, our church stands as a monument to the liberality and perseverance of our people. An application had been made to the Church Extension Society for aid, but that is no longer necessary.

The building is according to Church Extension plan the windows are adorned with imitation of stained glass, and the church is pronounced by all to "a thing of beauty." Very valuable services were rendered on both occasions by the Federalsburg choir in the way of music and money.

The excellent sermons and effective begging were by Rev. John E. Smith of your city, and Rev. J. D. C. Hanna, of Salisbury. These brethren gained many laurels for themselves, and will be remembered with gratitude by us all.

Our extra meeting at this place is increasing in interest. Brother Hanna preached for us on Sunday evening, and Bro. Smith the following night. Last night there were eight penitents, four of whom professed faith in Christ. The indications are very favorable.

Yours in Christ,
EDWIN H. NELSON.
January 30, 1884.

A STEWARD SPEAKS.—In a recent pastor's appeal to the stewards of Wilmington Conference, I can agree in part but not all. First, I fail to see how 75 per cent. of all the church's wealth come to her through the financing of the preachers. Then, in fixing the preacher's salary, I think it should be placed at what is required for his support, regardless of the ability to pay as stewards, for it is not known what amount can be collected on a station or circuit until tried. Then there are quite a number of circuits poor, made so by the Annual Conference, by cutting up the work; for instance, a more wealthy part of a circuit will become a station which may be well enough for the station, but leaves the remaining part poor and unable to support a preacher, especially with a family. Well, they can't help it; but to make the matter no better, the Conference will send them a poor preacher, in some instances, one that should never have been received into the Conference. Poor preacher and poor pay—hence the short coming.

A STEWARD.

HARRINGTON.—MR. EDITOR: The storm has reached here. The clouds began to gather Saturday evening, January 19. By Tuesday evening following the sky was overcast. Then the rain began. And it rained, yes, it rained. I have heard of showers of frogs, and of sulphur, and possibly a few other things. But the shower, which I am reporting, was entirely different from any of these. It was entirely unique. It descended only upon the parsonage. After it was over, and the perpetrators, of whom there are a large number, had dispersed, we began an inspection. We found that it had rained flour, potatoes, pumpkins, canned goods, sugar, pepper, beef, pork, lard, chickens, wood, corn, muslin, flannel, dress trimmings, table linen, hand towels, baby-hoods and sacks, hose, bank-notes and silver dollars—the equivalent of a conference suit for the pastor. Things for the house and things for the stable, things for indoors and things for outdoors, things for the inner man and things for the outer man, things for the kitchen and things for the dining room, things for upstairs and things for downstairs, things to eat and things to wear, things to keep you warm and things to keep you clean, things of beauty, things of usefulness, things for the children and things for the parents, and many other things. Yes, it rained more than I have mentioned. It rained kind smiles and warm hand-shakes, it rained ready hands and willing hearts, it rained love and sympathy. Was it not such a storm as to "astonish the natives?" Now unto all them who have thought of us, and have visited us, and have supplied us with all these things be visiting, and prayer and preaching until Conference. Yours,
F. C. MCSORLEY.

WALKER'S SCHOOL HOUSE.—MR. EDITOR—DEAR SIR: I hope you will allow me a little space in your valuable paper to describe a Christmas entertainment at this place, December 31st. Although the day was dark and dismal, and the night overshadowed with a mist, that rendered it unpleasant for one to be out, had you peeped in, you would have thought it a mid-summer evening. The house, which was filled to excess for comfort, was carefully trimmed by those who had an exquisite taste for such. The walls were decorated with evergreens and mottoes, and everything was arranged so as to make the grandest display possible. The earlier part of the evening was passed away with dialogues, speeches and singing, which proved to be very entertaining. But, the time to see the merry faces, was when the presents were being distributed. Each member of the school was kindly remembered, and the

way in which they carried of their presents was proof enough that they were highly pleased. The school, organized in 1882, we are glad to say, is making rapid progress.

The average attendance during the year was thirty-four, and from May up to Christmas, forty. Though we had a small attendance some Sabbaths during the first part of the year, on account of unfavorable weather, we deem it wise to keep the school open during the winter months of this year. We do not expect to do great works for the Master. We are satisfied if we can do but a little if it be all that is required of us. Better to do the little works for our Father than none at all. Wishing the prayers of all our co-laborers for success, we remain, yours very truly.

A SUBSCRIBER.

Appoquinimink Cir., Jan. 25, 1884.

In Memory of the Just.

Bro. William C. King, of Delmar, Del., was born November 22d, 1818. On Thursday night, Jan. 17, he retired, feeling as well as usual. He had worked hard all day with his son. About 3 o'clock on Friday morning he was seized with a severe pain in the head, and died within 15 or 20 minutes. His physician pronounced the cause of his death apoplexy. He was 66 years, 1 month and 26 days old. He had been a member of the M. E. Church 41 years, and was remarkably punctual in attendance. He led in fervent prayer in the opening service at the church on the Sabbath previous to his death. He was a well-to-do farmer, has raised a most excellent family of children, most of whom are devoted members of the M. E. Church, and ornaments in society. He was known as an upright, business man. He was a kind and devoted husband and affectionate father. He was a highly respected citizen, in proof of this, notwithstanding the falling snow and severe cold weather, the Church, at his funeral services, was filled, gallery and audience room, to its utmost capacity, and enough outside to have made another congregation. Many ministers can testify that his was a home of welcome, comfort, rest and hospitality to the weary itinerant. We have reason to believe that he has gone to share the rest that remains for the people of God. May heaven's blessing rest upon and abide with his faithful and devoted companion and estimable children. The funeral services were conducted in King's Chapel by the Rev. G. W. Wilcox. The remains were interred in the family grave-yard.

GEO. W. WILCOX, Pastor.

The History of Frederica M. E. Church.

(Continued from first page.)

those in the gallery were let down they met the present breastwork that surrounds it, entirely inclosing the space, and when those below were lowered, they met a similar breastwork beneath it, which, with the doors below and above has disappeared. By means of this arrangement the space inside of 40x46 feet could be reduced to 24x27, thereby accommodating a small congregation and requiring less fuel. It also afforded separate rooms for the colored people and for classes, &c. When all the doors were down there were no less than two, and possibly three rooms in the gallery, the two sides and possibly the end, and no less than three, and possibly four below, the two sides, the centre and possibly the end. It was, therefore, a convenience and an economy needed no more than now, for since the withdrawal of the town and the colored people from it, and the building of Saxon's church below it, the congregations are smaller than ever, except occasionally in time of extra services the building is crowded to its utmost capacity. The purposes of the Sabbath-school and of the classes would be better served at present if such a system existed. There are no traces of

books or hinges to be discovered in the ceiling, because the ceiling both above and below the gallery has since been plastered. At first there was but one front entrance, the gallery being reached by a flight of stairs on either side of it, which was guarded by banisters and open to the main audience room. But owing to the colored people and others crowding down out of the gallery when the lower congregation would be making its exit, these flights of stairs were removed and the two lower front windows were taken out and doors inserted in their place, so that the gallery might be entered and vacated by means of them. The supposition that there was originally a ground or brick floor is questionable, though there was such in the vestry, made of bats and bricks left over from the building, but that the floor used to be sanded in keeping with the custom of the time, is indisputable, as the original Record of the Trustees, now in the custody of James Grier, the present owner and occupant of the old homestead of Judge Barratt, fully shows. The above mentioned changes, which some historians improperly call the finishing of the Chapel, were mostly made in 1841, during the pastorate of Rev. William Connelly, who, by the way, was a mechanical genius, a memento of whose skill in the use of tools may be seen in the shapely and well formed wooden chandelier which is still used at the Chapel. He is also said to have planned its pulpit and even to have built the carriage with which he rode the circuit, and to have made a suit of walnut furniture that graced his home.

The town people continued to worship here for several years when they moved into the parlor of the house then owned and occupied by Curtis Anderson, now the late property and residence of Mrs. Elizabeth Lowber. An amusing incident occurred with the Rev. Manning Force while preaching there on one occasion. In the midst of a sermon he was seized by the Holy Ghost, after the manner in those days, and fell his full length on the floor, his head and shoulders landing in the fireplace. The scene was the more ludicrous, because of the exceeding length of the man, being about 6 feet and 4 inches, and the proverbially large size of his feet. Mrs. Seran, the mother of Rev. J. W. Seran of the Newark Conference, and whose husband was drowned in the Mississippi, was present at the time, and afterward related it to her son and to me. Mr. Force subsequently became involved in political difficulties in the State of New Jersey, which impaired his usefulness and caused him to die in comparative obscurity.

[TO BE CONTINUED.]

Additional Through Pullman Car to Richmond, Charleston, and Aiken, S. C.

To meet the increasing demand for accommodations to Old Point Comfort, and principal places on the Atlantic coast, the Pennsylvania Railroad Com-

pany has perfected arrangements for placing on a through Pullman car from New York to Aiken, by way of Richmond and Charleston, which went into operation Thursday, the 31st ult. Cars will leave Wilmington at 1.42 a. m., and arrive in Richmond at 11.15 a. m., Charleston 5.50 the second morning, and Aiken 10.40 A. M.; returning, leave Aiken at 5.49 P. M., Charleston 12.45 night, and Richmond 6.30 P. M., arriving in Wilmington at 2.45 A. M. Connection is made at Richmond for trains for Old Point Comfort, making an all rail route with but one change. Additional connection is made via the all rail route by the train leaving Philadelphia at 7.20 A. M., Union station, Baltimore, 9.50 A. M., and Baltimore and Potomac station, Washington, 11.05 A. M., passengers being due at Old Point Comfort at 8 P. M. Connection at Baltimore with Bay Line Route will continue to be made by the train leaving New York at 3.40 P. M., and Philadelphia at 6.01 P. M.

CONSUMPTION CURED.

An old physician, retired from active practice having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for general Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellow-men. The recipe will be sent free of charge, to all who desire it, with full directions for preparing and successfully using. Address with stamp naming this paper, Dr. J. C. KATZMAN, 107 Washington St., Brooklyn, N. Y. 45-1y

DR. SIMMS' WHITE PULMONIC BALSAM

the leading lung remedy of Wilmington, Del., endorsed by thousands, has saved multitudes from the consumptive's grave. Quick in Curing Coughs, Hoarseness, Weak Lungs, Croup, Sore Throat, etc. 50 cents and \$1. Sold by Dealers. Main Depot, Fourth and King streets, Wilmington, Del. Philadelphia, Johnson, Holloway & Co., 602 Arch street. Sold by John T. Wothers, Centreville, Md.; J. E. Wilson, Merriken, Md., and dealers in medicines. 46-2t

MARRIED.

At Templeville, Md., by the Rev. A. Smith, Charles W. Byou to Miss Annie Temple, on December 26.
By the same, at same place, Mr. John T. Dolly to Miss Anna I., on December 26.
By the same, at Oxford, Jan. 16th, Mr. George O. Dobbs to Miss Carrie E. Larrimore.
At the residence of Mr. Hastings, in Lewes, Del., on January 6, 1874, by Rev. John D. Kemp, Mr. Frank L. Salmon and Miss Emma Wilson, both of Sussex co. Del.
At the residence of Mr. Wm. Norman, Lewes, Del., on Jan. 13, 1884, by Rev. Jean D. Kemp, Mr. John Burton and Miss Anna B. Quillen, both of Sussex co. Del.
On January 16th at M. E. parsonage, Sassa, by J. Warburton, Mr. Walter H. White to Miss Annie H. Carl, both of Nassau.
On January 20, at the residence of Daniel C. Towns, end, Eng., by the same, Mr. Henry O. Bayaun to Miss Mary Stevenson.
On Wednesday evening, January 2nd, at the residence of the bride's father, in Morris Neck, by the Rev. James Carroll, Robert H. Glover to Nellie V. Phillips, both of Dorchester county, Md.
By the Rev. A. T. Melvin, at Wyoming, Del., January 10, 1884, Mr. Philip A. Marvel and Miss Mollie Moore, both of Willow Grove, Del.

The list of new names this week is as follows:

- | | |
|---------------------|--------------------|
| W. F. Tunnel, | T. R. Ennis, |
| H. S. Kent, | James C. Lassell, |
| Jessa S. Vane, | John W. Ford, |
| Daniel H. McColley, | Wm. H. Morris, |
| Bernard McCurns, | Willard F. Weldon, |
| Wm. H. Ford, | Chas. W. Wharton, |
| George Torbert, | Frank McCurns, |
| John H. Cabbage, | Presley Ford, |
| Wm. Rench, | N. P. Taylor, |

MRS. J. PERCY

Makes a specialty of Saratoga Waves and Ventilated Hair Works.

618 MARKET STREET.
Water Curl Frizes &c. All kinds of Hair Jewelry made to order. Combs, brushes, gosses and caps into Switches, Puffs, Curis, &c. The latest styles in Hair goods. Combs and Ornaments constantly on hand.

Conference Academy.

1. Students prepared for college and business.
2. The faculty is composed entirely of experienced teachers.
3. The number of students catalogued during the fall term, has been greater than that of the corresponding term of any previous year. For catalogue apply to CONFERENCE ACADEMY, Dover, Del.

Mr. E. M. Jenkins, who will be long remembered by visitors to the Ecumenical Methodist Conference, for his services as a delegate from the Methodist Church in New York. He was a member of the Protestant Methodist Church.

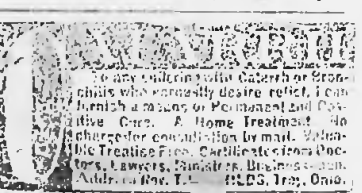
DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

BULL'S SARSAPARILLA is the old and reliable remedy for impurities of the blood and Scrofulous affections—the King of Blood Purifiers. DR. JOHN BULL'S VEGETABLE WORM DESTROYER is prepared in the form of candy drops, attractive to the sight and pleasant to the taste.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.



Get This Out... A Golden Box of Goods... Need no capital. M. Young, 173 Greenw. St., N.Y.

Delaware, Maryland & Virginia Railroad.

CHANGE OF TIME. IN EFFECT OCT. 22ND, 1883. IN CONNECTION WITH Steamers of O. D. S. S. Co. AND P. W. & B. R. Co.

Table with columns for North, South, and Stations, listing train routes and times between Wilmington, Philadelphia, and Baltimore.

Trains on Del., Md. & Va. R. Co. connect with trains on Delaware Railroad at Harrington at 9:37 A. M. and 4:25 P. M. going North, and 11:55 A. M., 3:31 and 5:45 P. M. going South, and with Steamer for New York from Lewis pier at 3 P. M. on Tuesdays, Thursdays and Saturdays.

Table with columns for North, South, and Stations, listing train routes and times between Franklin City, Stockton, and other stations.

The above trains connect at Franklin with Steamer "Widgeon" to and from Chimcotague for trains North and South, except the mail train—4:45 A. M. moving North.

THOMAS GROOM, Superintendent. A. BROWN, Traffic Manager.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a complete concordance of Bible words, a complete concordance of Bible names, a complete concordance of Bible places, a complete concordance of Bible events, a complete concordance of Bible prophecies, a complete concordance of Bible parables, a complete concordance of Bible metaphors, a complete concordance of Bible similes, a complete concordance of Bible idioms, a complete concordance of Bible figures of speech, a complete concordance of Bible allusions, a complete concordance of Bible quotations, a complete concordance of Bible references, a complete concordance of Bible citations, a complete concordance of Bible quotations, a complete concordance of Bible references, a complete concordance of Bible citations.

C. S. MAYO & CO., 160 LaSalle St., Chicago Ill.



CHEAP AND RELIABLE. Ankle Supporting Shoes for Children with Weak Ankles, only One Dollar. Warranted as represented. Making and Repairing a Speciality. 505 King St., Wil., Del.

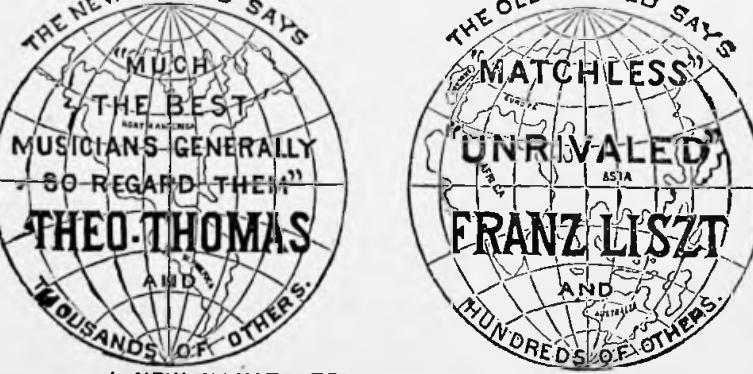
JOHNSON & BARNHILL, Furniture Dealers, S. W. COR TENTH AND MARKET STS., WILMINGTON, DEL. UNDERTAKING PROMPTLY ATTENDED TO. L. HARRY JOHNSON, 617 Jefferson Street. GEO. T. BARNHILL, 23d and Tatnall Streets.

HARD, CLEAN COAL. For the cold weather. No clinkers left on the fire-brick. WOOD, LIME, SAND, & C., SOLE AGENTS. FOR A SUPERIOR CALCINED PLASTER. —Vessels to Charter.— GIVE US A CALL. JACKSON LIME AND COAL CO., KING STREET WHARF, Wilmington, Delaware.

WILSON'S UNDERTAKING ROOMS, 616 KING STREET. Preparing and Keeping Bodies WITHOUT ICE a Specialty. Connected with Telephone Exchange. Open all Night. J. A. WILSON, Funeral Director.

The Waters' World Wide Famed Pianos & Organs. Have acquired a national reputation for their superior, excellence, style, durability, etc. If you desire a first-class instrument, buy a Waters'. For testimonials and full particulars, address WM. K. JUDEPIND, General Agent, Edesville, Md. P. S.—Catalogues free. Refer to editors of "Methodist Protestant" and CONFERENCE WORKER.

MASON & HAMLIN ORGANS. A CABLE DISPATCH ANNOUNCES THAT AT THE International Industrial Exhibition (1883) NOW IN PROGRESS (1883) AT AMSTERDAM, NETHERLANDS, THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR, being the VERY HIGHEST AWARD, ranking above the GOLD MEDAL, and given only for EXCEPTIONAL MERIT & EXCELLENCE. THESE IS CONTINUED THE UNBROKEN SERIES OF TRIUMPHS OF THESE ORGANS AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION FOR SIXTEEN YEARS. No other American Organs having been found equal to them in any. THE RECORD OF TRIUMPHS OF MASON & HAMLIN ORGANS in each severe and prolonged comparison by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD now stands: at PARIS, VIENNA, SANTIAGO, PHILADELPHIA, PARIS, MILAN, AMSTERDAM, 1867, 1874, 1876, 1876, 1878, 1881, 1883. FRANCE, AUSTRIA, CHILE, U. S. AMERICA, FRANCE, ITALY, NETHERLANDS. The Testimony of Musicians is Equally Emphatic.



A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (dated October, 1883) is now ready and will be sent free, including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reel organ and the characteristic Mason & Hamlin excellence, up to \$300 for the largest size. SIXTY STYLES between \$78 and \$300. Sold also for easy payments. Catalogues free. THE MASON & HAMLIN ORGAN AND PIANO CO., 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

\$1,000 J. M. Money you can make selling MURRAY'S Maps & Charts. For 32-page catalogue, free, Address, J. Murray, ELIZABETH, N. J.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country and enjoying the best of health. It has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, only asking two 2-cent stamps to pay expense. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in 21 hours. Address Craddock & Co., 1032 Race street, Philadelphia, naming this paper. 40-3a

"NO SECTION LINES"

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