J. MILLER THOMAS, Associate Editor.

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DRS,

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 21, 1885.

PUT HEART IN IT, DEAR

Is the lesson so hard, are the problems so deep, Is the old hill of learning so thorny and steep, That the frown on your forehead is coming again.
A frown, Willie darling, that gives mother pain?
Let me whisper a charm, Willie boy in your To conquer hard lessons, put heart in them dear.

You hate the piano, this weary strum, tum, Though you're ever so happy out doors with

But practicing daily, and taking such care That each little note is struck fully and fair Makes you cross and discouraged. My Willie come here.

Let me give you my secret; put heart in it,

The temper which trips you and gives you a When you mean to be gentle and loving to That sends naughty words to the gate of the

lips,
And shadows your face with an ugly eclipse,
Ask Jesus to help you, and Willie, don't fear,
You will win in the conflict, put heart in it

A thing done by half child, is always half

A shame to be seen, under God's faithful sun. That sets us its beautiful pattern of work, Without loiter or hurry or stopping to shirk. While sunshine reminds you, so brave and so

Whatever your task be, put heart in it, dear.

If you weed in the garden, or go for the mail, Feed Ponto or Brindle, let none see you fall In any small duty, but loyal and true, Let father and mother depend upon you. And this is my council, worth stopping to

Worth treasuring Willie, put heart it it, dear

Put heart in the work, and put heart in the play, Step on like a soldier-though rough be the

way.
Laugh gaily at trials, and never retreat,
If your case be a right one, disdain a defeat.
Pray always, and then marching forth, full

In strife or in labor, put heart in it, dear.

— Congregationalist.

Prayer and Healing.

PROF. L. T. TOWNSEND.

[Condensed from Zion's Herald.]

Though President Garfield died, Christian people are to pray none the less for the restoration of the sick,-

1. Because the praying instincts implanted in the constitution of men prompt them to pray for things desired. As to these instincts there is no ground for discussion. They everywhere exist; they always have existed. Nor is there any question as to their profound significance. Much, too, is involved. For a praying nature implies a being to pray to; a praying nature and a being to pray te, make prayer, when the soul is filled with strong desires, one of the most reasonable of human acts; and shat desires, are stronger than those r parents for the restoration of their hildren from physical or spiritual ilments?

2. Because the evidence that God in answer, and has answered, and Il continue to answer, the prayers Christian people, is ample, or at st, as complete as the nature of the te will allow. We add a single quo-Mon from Prof. Tyndall, found in & Contemporary Review :-

It is matter of experience, that an whly father, who is at the same wise and tender, listens to the nests of his children, and if they do ot sk amiss, takes pleasure in granttheir requests. We know, also, his compliance extends to the tion, within certain limits, of and John, and began to be sore amaz-

the current events of earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of his children, alters the currents of these phenomena."

3. Because the commands enjoined in the Bible are positive and explic-

On the one hand, Christian people, in view of the praying instincts, in view of facts concerning prayer and Bible commands, are under the profoundest philosophical and religious obligations to pray for whatsoever things they desire, including the restoration of the sick. This duty is not merely reasonable and consistent, but, so far as Christian people are concerned, is imperative. On the other hand, in view of these same considerations, and possibly others, God has placed Himself under the most moral obligations, to answer prayer, when its essential conditions are complied with, and when the an swer, all things considered, is best In every case, however, the final decision as to what is best must, with supreme confidence and faith on our part, be left with Him.

From the nature of the case, especially from the strength of our desires and the narrowness of our vision, this confidence and faith often have been, and will doubtless continue to be, tested apparently to the utmost. The unanswered prayers for the recovery of President Garfield should not, therefore, be thought exceptional The Bible, though most urgent in enjoining the duty of prayer, commending it, or referring to it in no fewer than seventeen hundred instauces, still without the least reserve places before its readers cases in which prayers, that one might think could, or even ought to, have been answered, were denied. How natural, for instance, it is to ask, "Why did not the infinite and compassionate Father pity the broken-hearted David, King of Israel, when agonizing, fasting and praying for the recovery of his innocent sick child?" (2 Sam. 12: 15-23.) The child died, however, and seemingly just as soon as if no prayer had been offered.

Under the new Testament dispensation, too, there are striking instances of unanswered prayers. Says the Apostle Paul, afflicted with some sort of physical infirmity, "For this thing I besought the Lord thrice, that it might depart from me"(2 Cor. 12:8). One might think that this thrice-repeated prayer of a good and great apostle should have been answered without delay, and that the Lord should have found some other means by which to curb the Apostle's exaltations. But his prayer was not answered, at least in the way desired.

And, what greater surprise among men is there, than that in the garden the well-beloved Son pleaded in vain into the ear of heaven? The record of that unanswered prayer is almost tragic: "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James,

sorrowful unto death: tarry ye here, sailed westward. The real greatness and watch. And he went forward a little, and fell on the ground, and truths, faith that led him to besiege prayed that, if it were possible, the courts, endure privations, face ridihour might pass from him. And he cule and scorn. There was the greatsaid, Abba Father, all things are possible unto Thee; take away this cup greater than all visible continents. from me; nevertheless, not what I will, but what Thou wilt. And being in an agony, he prayed more earnestly, and his sweat was as it erless. A man that does right bewere great drops of blood falling down to the ground" (Mark 14: 32-36, 44). That specific prayer was not answered; the cup did not pass from the Son of God.

If, therefore, the prayer of the psalmist of Israel and that of Paul, the apostle to the Gentiles, were not answered, and especially if the humanity of our Lord was left during a season of midnight darkness to pray for what was not best, and what could not be granted, is it strange that Christian people, too, are sometimes left to pray for what God sees would be harmful, and therefore, does not grant? May not our intense desires and imperfect vision leave us, perchance, to ask, betimes, for a deadly white scorpion when we mean an egg; for a stone, when we mean a loaf of bread; and for a serpent, when we mean a fish? Who has not, more than once in a life-time, had occasion for thanksgiving that the all-wise Father withheld things harmful—the scorpion, stone and serpent-though most earnestly prayed for?

Greater Works.

BY REV. DR. DEEMS.

Our Great Master said (John xiv 12). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. because I go unto my Father." In advance, we should expect a religion of divine origin to be adapted to the development of the highest capability of our nature. Now we know that the power to believe in truth and to act upon it. confident of its validity, whatever may be the appearances to the contrary, is the highest capability of our intellectual and moral constitution. True greatness resides in the development of our highest capability: and, if that be to climb up on another, it is no degradation so to climb. The best the "morning glory" can do is to grow up on trellises: it is noshame for this plant thus to grow. The oak can grow without trellis, but the oak must have soil; it is no shame that it grows rooted in the soil. Men look at the cutside, God at the inside. Actions arouse the enthusiastic applause of men. but it is the spirit, which performs the action, that is admired by God. It is faith in the divine administration of the universe which lies back of all great discoveries and achievments, faith being the prompter, sustainer, soul of action, and being as much superior to action as spirit is to body. This could be illustrated discovery of America. But that was that Elymas was struck blind. almost nothing. America lay in his

was in himself, in his faith in certain ness. Columbus' faith was a thing

True religion always develops faith and lets that form the practice. A morality constructed on rules is powcause he believes he ought to do right may be trusted; but a man who does not steal, because it is a fracture of a rule, is perpetually liable to become a thief. The story of Paradise, as given in the Bible, shows that the state of our first parents was a condition for the development of their faith. What was the forbidding of one fruit, and only one, but a test of man's faith in his heavenly Father's wisdom and goodness? Then came the Deluge. Study that interval between the command to Noah to build the ark and the down-pouring of the Flood. Was it not a hundred and twenty vears of the discipline of faith? Take the history of Exodus, that prolonged journey from Egypt to the Promised Land. Can you understand this, without regarding it as a trial of faith, a development of faith, in the Israelites? Was not the whole space of time from the settlement of Israel in Palestine to the death of our Lord a discipline of faith? And has not the same thing been going on ever

Enough is revealed to us now to be

the basis of faith, but no such revelation need ever be expected, as shall supplant faith by knowledge, such a thing would be a disaster. Jesus Christ came to present a permanent object of faith and a perpetual source of spiritual power. He was "God, manifest in the flesh," and He says, 'Ye believe in God, believe also in me." That his teachings should have a controlling influence over men it was necessary that they should believe in His divinity. Both by works and words He partially created this conviction; and, what is so almost constantly overlooked, here is no greater proof of the divinity of our Lord than is shown by the very transfer of the same kind of moral power to all who really lead lives of faith in Him. "The works that I do shall ye do," What works did Jesus do, to which He had reference? Certainly he did not include the work of atoning sacrifice, which could be made by none who was not at once God and man. Of what was the Master talking? Of His oneness with the Eternal Father, of His divinity, His essential deity. Now, whatever in any age is needed to set this forth to the world sufficiently to convince unprejudiced, willing, and intelligent minds, shall from age to age be granted to those who believe in Jesus. No amount or quality of evidence can convince the unwilling. Jesus wrought miracles. So did His disciples. In the Acts of the Apostles we learn that the shadow of Peter healed in ten thousand cases. Take that of the diseases, that devils were cast out Columbus. How we magnify his by aprons taken from St. Paul, and

ed, and to be very heavy. And saith path. He could not help the discov- human intellect only in its childunto them, My soul is exceeding ery if the planet were a globe and he hood. They are the products of any intellect that knows how to employ the laws not generally known. All who believe in Jesus shall at any time beable to perform miracles, when miracles are necessary. But they are never needed by a religion which has once grown large and strong enough to stand alone, and certainly the Christian religion does not need miracles. Miracles are on the plane of the material and perishable. Miracles are temporary and must be few.

The building up of a high, strong, holy character out of one that is depraved and low, is a greater work. than raising Lazarus.

The elimination and preparation of a truth is greater than is a miracle which only changes water to wine or multiplies loaves.

Men who lead holy lives do. by so living, carry greater conviction to the hearts of the world than if they wrought miracles, in the vulgar sense of that word. Under the preaching of probably each one of the Apostles more people were converted than under the ministry of Christ, and more under the influence of humble Christians in our day than under any of the Apostles. "Such honor have all his saints." Have you?

The trustees and stewards of Asbury M. E. Church held their quarterly conference on Saturday evening. It was unanimously decided to ask for the return of the Rev. W. L. S. Murray as pastor of the church for the ensuing conference year. The building committee was authorized to begin the contemplated church improvements with the opening of the spring. Both stewards and trustees reported that the finances are inexcellent condition. William W. Sharp was granted a local preacher's license. The usual standing committees were appointed for the ensuing

In a Christmas address, the Pope expressed at length his bitter sorrow at the liberty and impunity with which heretical Protestant doctrines were diffused in Rome. It rent his heart to see that, under the protection of the public laws, heterodox Churches were multiplied.

The New Albany Ledger says: 'Many a poor family in New Albany has been made more comfortable during the present cold weather through the munificence of Mr. W. C. DePauw, whose assistance to them has been most generous and timely. Such men as Mr. DePauw are a blessing to the world."

The late Bishop Wiley traveled, in the twelve years of his official duties, 190,000 miles; visited both the old and new world, in every direction; ordained nearly 800 deacons and 600 elders; wrote 15,000 official letters. preached and spoke nearly every Sunday, and presided over very many Conferences.

Five hundred were converted at the meetings in Elm Street Church, Toronto, Canada, under the leadership But miracles are instructive to the of Rev. Thomas Harrison.

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

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

The Mail and Express of this city prints an extended interview with Mr. Richard Katzenmayer, Secretary of the United States Brewers' Association. In the course of it he says: "In Kansas, the prohibition system has been in operation for two years, and all the brewers are ruined. No organization, therefore, exists in that State." A little further along, speaking of Iowa, he says: "The Prohibition law which has recently gone into operation there has made terrible havoc among the brewers, and many of them are completely ruined. As a consequence, their political influence has been greatly diminished.' And yet "prohibition cannot be enforced!" We must try high license, because prohibition is entirely impracticable! The fact is, as ample evidence proves, it is far easier to enforce, than any license law. God speed the day, when all over the country, prohibition shall prevail, and "as a consequence the political influence" of the brewers shall be "greatly diminished." Maine has now tried Prohibition for about thirty years. Owing to the wilful dereliction of Republican officials, it has not been comfletely enforced, but so far as it has been enforced, the results have proved so beneficial that the people want it rendered absolutely effective. They carried the Prohibitory Amendment the other day, by a majority of 44,283, and next they intend to compel the enactment of statutes that will not drive out the last groggery. Yet "prohibition does prohib it."-New York Weekly Witness.

The prohibition idea is often denounced as an invasion of personal rights altogether inconsistent with the liberty of a free trade. The American Reformer, referring to this, well says: "No man's personality is more sacred than the elevation of all men. For that elevation the State is responsible. To that elevation it stands committed by virtue of its own self-interest and its own perpetuity. Whoso holds personal privilege superior to general good, is not the best citizen, and has no call for special consideration under the law. For him the law should make no exceptions. His personal liberty dwindles to insignificance before the personal right of his fellows to protection, and to development, by and through every measure which the State can devise. A moral right which would serve him at common cost becomes a moral wrong."

Cure for Alcoholism.

Now comes Dr. Fleischel, of Vienna, an eminent specialist, and declares that "alcoholism, morphinism and similar habits, can now be cured by the gradual or abrupt use of cocaine chloride. He asserts that in ten days a complete cure can be effected by the use, on necessity, and hypodermically, of from one-twelfth to onefourth of a grain of cocaine chloride." But prevention is better than cure. Let us have prohibition .- Evangelical Messenger.

Mr. Joseph Cook has just returned from a lecture tour of some 15,000 miles, extending from Hudson River to the mouth of the Columbia, and

In three weeks, the Wilmington Annual Conference will assemble at I started out to write of old Snow the county seat of old Worcester, in Hill, its men and women its manners, its seventeenth annual session. This its churches, and a few of the inciincident awakens in my mind recollections, running back thirty-eight and experience of that eventful year. years, and still quite vivid, in con- These reminiscences I will resume nection with the commencement of next week. my itinerant ministry.

The Snow Hill of that day, com pared with the present, like most of the Eastern Shore towns, presented a rather antiquated appearance,with its sandy streets, in which hogs House, a couple of rival hotels going | are. to seed, except during the few weeks of every year when court was in session; and all the vices, which may them do the same to you. be traced to idleness and whiskeythe chronic condition of a part of the population. Of all this, however, I was in happy ignorance, when, with mingled emotions of dread and determination, after a long dusty ride, I crossed the "inky Pocomoke," and received from Rev. John Allen, then in charge of the circuit, a genial welcome, and through him, an introduction to such brethren as George Hudson, Dr. Williams, Stewart Nelson, James LeCompt, Wm. Mumford, Capt. Jones, and Wm. Johnson,-all of whose comfortable homes had the latch string out for "the young preach-

Nobody knew him, nor had he ever before seen a face or heard a name connected with the place. He had been "called" just a month previously June 20th 1847, from a business house in Market St., Philadelphia, and pressed into service, by the stirring appeal-"young men wanted on Snow Hill District." Rev. J. D. Onins was Presiding Elder of the District, having just succeeded the well remembered Dr, Thomas Jefferson Thompson. Through the agency of the latter, and Rev. Levi Scott, afterwards Bishop, four "green horns," had been sent down to Elder Onins; and the greenest of the lot was appointed to

Nearly three months of the Conference year had passed, and with eight churches to serve, giving the central one preaching every Sabbath, Bro. Allen was glad to obtain a col. league, not knowing the sort of specimen which had fallen to his field. In fact, the boy had never preached a sermon in his life, had never prepared but one and fragrants of two others, in the midst of which he was then stuck. His only training had been leading a class in Union Church, Philadelphia, and going about during the hours between four services on Sabbath, to pray in the of Blockley, and exhort a little at city protracted meetings. But his pastor Dr. Durbin, said, "If you are needed go-you must go." The amiable Dr. Kenneday, one of my former pastors, was equally emphatic, and cheered the timid youth with some of his well timed anecdotes. So he procured Clarke's Commentary, Watson's Institutes, and other books, enough to make a first class theologian-obtained a respectable horse carriage, which in the sandy roads, was so hard to pull, that "Bill" had soon to be placed on the retired list. The amusement this whole "rig" occasioned wherever he met a preacher between Dover Landing on the Delaware, and the Pocomoke river, was ir repressible. Rev. James Allen, as he slowly drove through Salisbury, joked him unmercifully, predicting, that with such an outfit his youthful colleague would soon become a Presid-

Recollections of Snow Hill, Md. He was seventeen years consecutively on the Snow Hill District, and then left it with sincere regret. But dents, which made up the history

ADAM WALLACE.

Rules for Boys and Girls.

1. Never call a person upstairs or in the next room; if you wish to held right of way, its unswept Court | speak to them, go quietly where they

2 Always speak kindly and politely to the servants if you would have

3. When told to do or not to do a thing by either parent, never ask why you should or should not do it.

4. Tell your own faults and misdoings, not those of your brothers and sisters.

5. Be prompt at every meal-hour. 6. Never interrupt any conversaion, but wait patiently your turn to speak.

7. Never reserve your good manners for company, but be equally polite at home and abroad.—Evangelical

The Mormon Kingdom.

The grave question which confronts he people of the United States is, whether this Mormon kingdom, having its basis in crime and a perverted religious sentiment, shall be a final success. It is quite certain that this evil will never cure itself, and never die from self disgust. It is to be abated, if it disappears at all and, in the process of abatement the Christian Church of this country has an urgent duty to perform, quite as important as it is to send missionaries to China or India, and the Government of the United States has a duty to perform in the vigorous and unrelenting punishment of polygamists. Here is work for both; and the sooner it is undertaken with serious earnestness, the sooner this monstrous evil will come to an end. Nothing is to be gained by delay .-Independent.

Governor Pattison, of Pennsylvania, in his message to the Legislature of that State, discusses at length the evils of the loose system of divorce now prevalent. He urges that the laws be so amended as to prevent the consummation of hasty and illadvised marriages, the reduction of the number of causes for separation, and the establishment of more careful judicial procedure in granting diorce. These suggestions are in the right direction, and indicate that the public conscience is being awakened in reference to the loose practice now prevailing.—Christian Standard.

King Leopold, of Belgium, is contributing \$400,000 a year to Africa missions out of his own private purse. Mr. Guiness, the missionary, recently asked him why he was so interestnamed "Bill,"-a veritable pair of ed in Africa. His answer was: "You saddle bags for cavalry duty, and a know God took away from me my son, my only son, and then he laid Africa upon my heart, I am not spending the revenue of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

The late Bishop Wiley traveled, in the twelve years of his official duties, 190,000 miles, visited both the old and new world, in every direction; from Puget Sound to the gulf of ing Elder! Curious as it may seem, ordained nearly 800 deacons and 600 Mexic), and from New Orleans to this most improbable event happen- elders; wrote 15,000 official letters, ed just thirteen years afterwards, and spoke nearly every Sunday, and

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A man may go to heaven without friends, without honor, without wealth, but he cannot go without Christ.

Foul air in church and prayerroom is an efficient ally of Satan in spoiling religious services. Open the windows and resist the devil.

If our rich men will use their money wisely, and the saloon men go to work, and the demagogues be silenced by public contempt, socialism will get no foothold in this great American republic.

Freedom and Luxury have never lived long together. Luxury dominates wherever there is wealth without religion. Give our rich men the gospel of Christ.

Mourning after an absent God is an evidence of love as strong as in rejoicing in a present one.—F. W. Robertson.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?-Jeremy Taylor.

Many of us preach the people into a Christian frame and then preach them out of it. Every hearer has just so much capacity of attention, and when that is exhausted he becomes restless.

It is high time that good men cease denouncing the press, and begin to take possesion of it for the world's redemption.

OBITUARY.

Mrs. Elizabeth Craig, died at the home of her son-in-law, Mr. Wm. Beck, near Delaware City, Del., Jan. 30th, 1885, in the 75th year of her age. Over fifty years ago she was converted to God, in the old schoolhouse here, and became a member of the first class formed, at the organizaion of the M. E. church in this place. From that day forward, she retained her membership with this church, living a consistent Christian life. By reason of her affliction, she was deprived of the privileges of the sanctuary, for several years before her death, but retained her spirituality; indeed, her last days were her best days. She delighted in religious converse, prayer, and praise in her sick room, and appreciated the visits of Christian people, always expressing thanks for such attentions as well as for the service of them who waited upon her. In severe paroxysms of pain, she would say to those around her,-"sing for me," and the songs of Zion would sooth her. While patiently suffering her Master's will, she had a desire to depart to be with Christ. This was gratified; after bidding her friends not to grieve, but to rejoice at her departure, she calmly fell asleep in Jesus, while at her request they sang,-

"Asleep in Jesus, blessed sleep, From which none ever wake to the death of his saints."

Appropriate religious services were held in the church on Tuesday, Feb 3d, after which her remains were laid away in the Cemetery, to await the resurrection of the just. Three sons and two daughters survive her; their loss is her eternal gain.

Jas. M. Hurlock, born Dec. 17th 1850, died Jan. 29th, 1885. Thus is recorded the birth and death of one whose loss casts a gloom of sad ness over this entire community When death comes as a thief in the night, and takes away some loved one the stroke is severe, and we refuse to be comforted. Such was the calami. ty that took away our common friend Thrown from his carriage by a run. ning horse, when almost in sight of his home, he received injuries suff. cient to cause death after twenty hours of unconsciousnes. He was widely known for his kindly, forgin ing spirit, and his numerous deeds of friendship.

Through a long series of years he had faithfully discharged his duties in connection with the Railroad, and steadily grown in the esteem of all with whom he was associated. His parents, two brothers and a sister feel deeply this sore bereavement The writer has known the departed as a friend fast and faithful. His funeral was held in the Washington M. E. Church, Jan. 31st, in the preence of the largest audience that wa ever known to assemble there.

G. F. H.

Wm. T. Wrighton, son of John? L, and the late Mary H. Wrightson was born near Wittman, Talbot Ca Md., Jan. 16th, 1848, and died Ja 6th, 1885. His funeral services, on ducted by Rev. A. P. Prettyman, hi pastor, assisted by Rev. T. E. Be were held Jan. 8th, at the Bay Si M. E. Church, of which he was. member; after which he was interm in St. Michaels M. E. Cemetery. McNeal's camp-meeting in 1869, E was converted under the direct laber of the now-sainted Alfred Cookman So powerful was his conviction the he left the camp ground and walks a mile hoping to get rid of it, 5 without avail. Returning, he bowe at the altar, and was soon sound converted. So quiet was his conve sion that some feared it was super cial, but his peaceful countenant at the time, radiant with the light! Heaven, his subsequent clear andes phatic testimonies for Christ; abo all, his consistent Christian life pro ed its genuiness. Since then, path like that of the just, hath ship ed "more and more unto the perfe day."

His peculiar gift in prayer recognized by his brethren, and will never seeking official position, he willing to serve the church whene duty called. At the time of his designation he was church treasurer, S. S. Suf tendent and exhorter. Humb generous, amiable and devout, her loved most, by those who knew best. By his honorable conduct business and his gentle manners society, he secured the confident and esteem of a large circle of friend He was not without severe trials, came out of them "as gold tried" the fire," purer for the ordeal; disappointments only making his 13 ion with Christ more complete. victim of typhoid pneumonia, could give no deathbed testimon! but his consistent Christian life more than fifteen years assure that his end was that of the righteou With his carthly plans unfulfill he has gone from laborto reward gone to meet loved ones wh there is no more "Precious in the sight of the Lor

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Paul Before the Counsel.

LESSON FOR FEB. 22, I885.-Acts 23 1-21.

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

[Adapted from Zion's Heraid, | GOLDEN TEXT: "And the night following the Lord stood by him and said, Be of good cheer, Paul" (Acts 23: 11).

1 A BRAVE REBUKE (1-5).

1. Paul, earnestly beholding-R. V. "Paul, looking steadfastly on"-the same participle in the Greek which is used for the gaze of the disciples on the ascending Jesus, and of Stephen looking up into heaven—an intent, keen, searching gaze; "the free and firm look" (Meyer); the eager, anxious gaze" (Plumptre). Those who hold the hypothesis that St. Paul was afflicted with defective sight see in these words an indication of that infirmity. The council-the Jewish Sanhedrim, convened by direction of Lysias, that he might learn "the certainty" of those things whereof Paul stood accused. The place of meeting on this occasion would not be the Hall Gazzith, for that was within the sacred precints, into which Lysias and his soldiers would not dare to intrude; but, according to Farrar, in the chanujoth, or booths. Men and brethren-R. V., simply "Brethren." I have lived-"I have administered' (Meyer); "my public life has been spent" (Farrar); "literally, 'I have used my citizenship'-used of the whole course of a man's social conduct" (Plumptre). In all good conscience-alike before as after his conversion. He had never failed to do, whether as a persecutor or an apostle, precisely what he felt he ought to do. Before God.—He claims to possess a conscience "void of offence" towards

2. And the high priest Ananias-the son of Nebedæus, and raised to the high-priesthood ten years before by Herod, king of Chalcis. Commanded them that stood by him-the officers of the court probably, Smite him on the mouth-angered, perhaps, by the equality implied in the term "Brethren," and by the assertion, on Paul's part' of blamelessness in God's sight. "He raged with a brutal cruelty, which reminds us of Jeffrey's treatment of Baxter" (Plumptre). "For a Jew to order a Jew to be struck on the cheek was peculiarly offensive. He that strikes the cheek of an Israelite, strikes, as it were, the cheek of the

Shekinah' " (Farrar). 3. God shall smite thee - Forgetting his Master's behavior in a similar exigency, Paul flamed up at this out- On the other hand, Paul's course in rageous insult. His words were, however, not imprecatory, but prophetic of the fate which befell Ananias five years later. Literally, "God is about to smite thee" Thou whited wall-"a figurative designation of the hypocrite, inasmuch as he, with his concealed wickedness, resembles a wall, beautifully whitened without, but composed of rotten materials within" (Meyer). For sittest thou-R. V., "and sittest thou." After the law-R. V., "according to the law." Smitten contrary to the law .- It was the insulting illegality of the act—the smiting of a prisoner uncondemned and presumably innocent until condemnedwhich excited this indignant outburst. See Lev. 19: 35; Deut. 25:2; John 7:51.

"Our blessed Saviour is to us, in all His words and acts, the perfect pattern for all under all circumstances; by aiming at whatever He did in each case, we shall do best; but even the greatest of His apostles are so far our patterns only as they needed for a proof of that hope of the citizen. From some post of vantage followed Him, which certainly in this resurrection of the dead of which they above the assembly he could witness the solicitation of my friends Zebdeal

case Paul did not. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the Gospel, but must never be used to justify it; it may serve for an apology, but never for an example(Alford). -Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like a sword in thy scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue (Quarles)'

4, 5. They that stood by.—The bystanders may have been either offi cers, or members of the council. Revilest thou God's high priest?-Do you reproach one who stands as God's representative? Can you be guilty of such an impiety? I wish not that he was the high priest .- Was Paul really ignorant that he was addressing the high priest? And if not, how could he be justified in making such a statement? On this question the commentators are hopelessly divided. It is contended, on the one hand, that the assembly was an informal one; that the high priest wore no badge of office, occupied no seat of honor; or, that Paul had been so long absent that he could not know the high priest personally; or, that his infirmity of vision prevented him seeing distinctly whom headdressed; or, that the office itself had fallen into such disrepute, and had been subjected to so many political changes, that it was often difficult to determine who held the office legally, the real high priest not always being the acting high priest. Lewin, indeed, maintains that Ananias was not the lawful high priest. On the other hand, it is contended that it is simply incredible, that a man so familiar as Paul was with the arrangements of the Sanhedrim, should not recognize the high priest, and that he was speaking apologetically, in the sense of "I did not stop, in my haste, to consider," or ironically—"I could not suppose that one acting in so unpriestly a fashion, could be the high priest"—when he said, "I wist not," etc. It is written-Ex. 22: 28. The ruler-R. V-, "a ruler."

2. A GREAT DISSENSION (6010). 6. One part Sadducees, and the other Pharisees—the former skeptical, the latter orthodox and scrupulous. The Sadducees at thss time held the chief offices. He cried out.—Farrar condemns St. Paul's course and words on this occasion as unworthy and impolite and cites Reuss as holding a similar view; still Farrar admits that "St. Paul's exclamation may have been justified by some circumstances of the discussion which have not been preserved in the narrative." pealing to the sectarian sympathies of the Pharisees and thus dividing the council, has been justified and even praised by the majority of interpreters. Evidently he could not hope for a fair hearing, but he might at least gain for himself the sympathy of the larger and more religious part of those present by avowing his Pharisaic birth and preferences. I am a Pharisce-He had been one; he still was one so far as their principle doctrines went. "He was an orthodox Jew in contrast to Sadducean naturalism" (Meyer). "Orthodox Judaism ought, by its own premises, to develop into Christianity' (Whedon). The son of a Pharisec-R. V., "a son of Pharisees; i. e., a born Pharisee. Of the (R. V., "touching the") hope and resurrection of the dead—which the Pharisees strenuously maintain in opposition to the Sadducees. Paul might have proceeded to show to the Pharisees present that the resurrection of Jesus was "the one thing

and their fathers have been witnesses." Called in question-"referring, seemingly, to what he had said in his speech on the steps of the tower concerning the appearance of Jesus to him on the way to Damascus and at the Temple" (Howson and Spence).

"Surely no defense of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfillment of the promise. that in such an hour the Spirit of wisdom should suggest words to the accused which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless; he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice; he therefore uses, in the cause of truth, the maxim so often perverted to the cause of falsehood, 'Divine, and govern' (Alford)."

7, 8. When he had so said—Had he not used a diversion like this, judgment the against him would probably have been as unanimous as it would have been unjust. Arose a dissension. -His words have been an "apple of discord" dropped into their midst. "St. Paul well knew that these two parties were separated from each other by an internecine enmity, which was only reconciled in the presence of common hatreds" (Farrar). The multitude-R. V., "the assembly." Sadducees say . . . no resurrection .- So Josephus: "The Sadducees hold that the souls of men perish with their bodies." In their materialistic view the soul was simply refined matter. Of course, then, there could be no resurrection, no rewards or punishments, no immortality, no unseen world. Neither angel, nor spirit.—They did not believe in "spirit" as separate from body; nor in the angelic appearances in the Pentateuch and elsewhere, as distinct entities, but rather as transient manifestations of the sole spiritual Being-God. Pharisees confess both—i. e., believe in both.

9. Arse a great cry(R. V., "clamor" -a babel of angry voices. Party feeling became instantly rampant The scribes Pharisees part arose-R. V., "some of the scribes of the Pharisees' part stood up." They sided instantly with Paul, and took their stand around him to protect him from the Sadducees. Strovefought; an angry scuffle, in which the Sadducees tried to get hold of Paul, and the Pharisees beat them back. Meantime the war of words was kept up. We find no evil.—They loudly proclaimed his innocence. But if a spirit or an angel hath spoken.—The R. V. omits the concluding sentence, "let us not fight against God," and brings out finely the aposiopesis in the original: "What, if a spirit hath spoken unto him, or an angel?" Meyer happily comments: "We may imagine the words uttered with a Jesuitically-treacherous look and gesture towards the Sadducees, to whom the speakers leave, the task of supplying in thought an answer to this dubi ous question."

"So in a similar manner Pilate asserted the innocence of Jesus. "Thus party spirit," observes Hess, 'sometimes even forces us to do and say ! things which a love of truth and justice would never have extorted from us'(Gloag)'

10. Fearing lest Paul ... pulled in pieces -R. V., "torn in pieces." The scuffle had become a disgraceful fight over the person of Paul, members of each party holding him and trying to capturehim. Paul was faring hard in this tug of war. Commanded soldiers take him by force—a second military rescue. The chief captain was responsible for the protection of this Roman

the proceedings, and interfere when force became necessary.

"Claudius Lysias, more and more of whom in the Sanhedrim appeared to be now fighting in his defense, defate, and once more ordered the detachment of soldiers to go down to snatch him from the midst of them, and lead him to the one spot in Jerusalem where the greatest living Jew could alone find security—the barracks of foreign conquerors (Farrar)."

3. A DIVINE FRIEND (11).

11. The night following—when exhausted with the excitements and perils of the past two days, and depressed in spirit as he lay in the lonely guard room of the castle and reflectd upon his present state and the uncertain future: possibly his depression led him to prayer, and while in prayer he again fell into a trance. The Lord stood by him-a visible Presence. Be of good cheer, Paul. R. V., omits "Paul." No upbraidings, no censure for anything past; only words of comfort, and an encouraging prediction. Must bear witness also at Rome—His life was not to end here then. His heart's desire was to be fulfilled. [Schaff comments upon the absence of any expression of sympathy for Paul on the part of the Jerusalem church. Paul had come bearing gifts; he had behaved dutifully as a son the direction given by the elders; but there is no hint that the church was praying for him, or that any of them lifted up a voice in his defence.]

"These words upheld and comforted Paul, 1, in the uncertainty of his life from the Jews; 2, in the uncertainty of his liberation from prison at Cæsarea; 3, in the uncertainty of his surviving the storm in the Mediterranean; 4, in the uncertainty of his fate on arriving at Rome. So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties (Alford)."

We give the following from a letter by Rev. A. Manship, a Peninsula man, and of Peninsula renoune. After a few complimentary references to the Peninsula Methodist and its editor, with good wishes for our "continued success and great usefulness," he writes as follows of the dedicatory services at Hickmantown, by way of supplementing the report of the pastor, Rev. A. D. Davis:-"Rev. Bros. Ayres and Davis left me at 5½ p. m., that Sunday in full command. During the evening meeting there were fifteen precious souls at the altar, and several thrilling conversions; one,the married daughter of the largest contributor to the liquidation of the debt, and, praise the Lord, another married daughter of his, and a son, a promising young man, were at the altar, as well as other most interesting cases. I was pleased to see Mr. \$1.50 Alford, the husband of the lady who is the janitor of the church. In visiting in the neighborhood, we did not pass them by. We can accomplish wonders by warning them "from house to house" and with tears. It seems to me to "save a soul from death" to snatch sinners as brands from the burning at a dedication is superlatively glorious. Though the formal dedication of the church was postponed, we had a spiritual dedication of precious souls.

This enterprise is I hesitate not to say, one of the grandest works of Bro. Davis's ministerial life. The church was needed there, --- no Sunday-school for the multitude of children. On Monday morning after this service at

Fountain Esq., and lady. I baptized their six beautiful children, sending my friend, Rev. A. D. Davis, their amazed at the inpracticability of names for record. My apology must these Jews, who first unanimously be, I knew their grand-fathers and set upon Paul in the temple, and half their parents; and, as Mr. Fountain, though a liberal contributor to the new church, was not converted, but termined that his fellow citizen should | had great respect for me personally, not at any rate suffer so ignoble a I hoped an early Monday morning service might be sanctified to his good; that while we dedicated the children to God in baptism, he might then and there dedicate his soul to God and to the church, so near his home. Revival power in a church. and caring for the children will bring the money into the treasury of the church. I believe in entire sanctification, the pocket book included. I have Mr. Editor, as you know, been active in church finances for many years, at dedications corner stone layings, &c. Now I think the height of my ambition is "to turn many to righteousness"-to win souls. The rest of my life shall be devoted to saving souls. Our Discipline says, to the preacher, "You have nothing to do but save souls." If we are faithful in that, will not liberal contributions for our glorious church in all her departments follow? Yes, just as naturally as streams do flow from fountains.

ANDREW MANSHIP.

Thirty colporteurs are now employed by the British-American Book and Tract Society, in Canada. They distribute Bibles and religious literature through the thinly populated districts of the interior, where book stores are scarce' and among the seamen and fishermen of the coast. Colportage is found to be the most effective way of reaching the Roman Catholic element which constitutes a large factor in the population of the province.—Free Methodist.

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

J. MILLER THOMAS,

Wilmington, Del.

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cles by the Saturday previous.

Historic Snow Hill. In a few weeks, March 12th, the

Presbytery in Ireland on the application of Col. Stewart, of Md., sent out as its missionary to America, Rev. Francis MaKemil, a young minister from Domgal. After a few weeks in Barbodoes, he came to the Eastern shore and organized in 1684, in Snow Hill, Md., the first Presbyterian church in America. The London Union of Presbyterians and Independents, an older missionary organization than the "Venerable Society for the Propogation of the Gospel in Foreign Parts," on the urgent appeal of Mr. Makemil sent out two other ministers, one of whom John Hampton settled at Snow Hill, and the other, Rev. Mr. Henry succeeded Mr. MaKemil at Rehoboth, a church he had built at the mouth of the Pocomoke River. Mr. Henry married the widow of Col. Francis Jeubrins a lady of "immense fortune," and left two sons, whose decendents have been prominent citizens of Maryland. The widow Henry married for her third husband Mr. Hampton, the Snow Hill pastor.

After the Revolution of 1688, the government of the Maryland Colony was assumed by the English Crown and in 1692, upon the arrival of Sir Lionel Copley, the first Royal Governor, the Legislature was convened, and among its first acts was the "establishment of the Protestant religion." The ten counties of the State were divided into thirty-one parishes, of which, in Somerset, then including Worcester, there were three-Coventry, Steppey and Snow Hill. charter of Charles First, all denominations of Christians were equal before the law. Now the church of difficit in the England became the State religion, and the Legislature imposed a tax | previous year of \$361.89. for its support. In 1715, of the three Hill was one. Worcester County was erected out of Somerset in 1742, and the same year the town of Snow Hill was duly laid out on paper, after the fashion of the time's. Before Manor was one of the few such estates still remaining.

We shall continue our sketch in our next.

"I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; naked and ye clothed me."

This mysterious acknowledgement of favors received by the Great King of Saints, he himself explains:-"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our minis tries, then, to the needy followers of Christ are regarded by him as ministries to himself. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ. minister." These words are certainly clear and decisive on the question of erous contributions of their brethren, Wilmington Annual Conference will is two fold:-First in common with Hill, the capital of Worcester Co., secondly, and especially for their Md., one hundred and fifty-nine works' sake, as the "ministers of Christ miles, by rail south from Philadelphia, by whom ye believed." Every church and thirteen miles north of the Vir- provides in some measure for its dorsement to the above, adding the gine a state line. This town shares its members and ministers, when in suggestion that, the Book Committee ple. nesse with six other localities in as need, and from its beginning, Methomany different States. It is pleas- dism has recognized this Divine orently situated near the head of navider. Solomon says, "He that oppres-fall in with the demand for cheap gation on the left bank of the Poco- seth the poor, reproacheth his Maker, make River, which flows southwest- but he that honoreth him, hath merinto the Champeake Bay. This town Solomon says, "Ye have the poor with ize them, by placing them within is of historic interest. Most chan ye may do them good." Upon this Almost every book of real value

Christ, to honor him, and engage his proffered promise by liberal offerings in behalf of Conference Claimantsdisabled preachers, and the widows and children of deceased preachers. No moneys are more carefully and faithfully appropriated. In case of superannuates, widows and children (Discipline, paragraph 367) the Quarterly Conference, within whose bounds the claimant resides is "to make an estimate of the amount necessary to assist such claimant in obtaining a comfortable support," and this estimate is to be forwarded to the Annual Conference for adoption or modification. With the aid of these estimates, and with the fullest information possible as to each claimant, -the Wilmington Conference stewards-four ministers and four laymen, carefully and with prayer determine how this sacred fund shall be distributed. Their report to the last Conference gives some facts greatly to the credit of the several charges, which it may be well to reproduce here:

1. The amount received exceeds that of any previous year, and yet the number needing relief is proportionately larger.

3. The increase of receipts in 1884 over those in 1869 was \$2,622,91, or only \$324,32 less than the entire amount raised that year, the first year of the organization of the Conference.

4. Three of the four Districts reported collections in advance of the Up to this date under the amounts apportioned, and so far in advance as to overcome the fourth, make a total advance over the

Well done for the Peninsula Con-Presbyteries then in America, Snow | ference! And yet only four of the twenty-nine claimants received as much as the estimate made by their respective Quarterly Conference, and case, received \$400. Every other the Revolutionary War, Snow Hill claimant received less than \$300, ex-\$300 each. The twenty-one others were awarded smaller amounts from \$50 to \$250 each. These awards show how small is the annual stipend these war-worn soldiers of Christ receive, and how desirable it is that the advance of last year be still further advanced this. Brethren, men, women, children, help; let every one beg the good work; "freely ye have received, freely give;" "to do good and communicate for get not, for with such sacrifices God is well pleased.

It would be a peculiarly appropriverily I say unto you, he shall not ate, as it would be an invaluable, lose his reward." Paul says, "God is service to the church in this centennot unrighteous to forget your work | nial year, if our agents in New York and labor of love, which ye have would issue a neat, cheap edition of showed towards his name, in that ye | Stevens' History of Methodism and have ministered to the saints and do of the M. E. Church, in a box, and our ministers could be induced to give personal attention to secure its the duty and privilege of relieving the purchase by every Methodist family poor saints. The claim our preachers history or such a in the land. and their families have upon the gen- No church has such a historian. It would be one of the best results of the centenary year if begin its seventeenth session in Snow all brethren who are in need, and these delightful, inspiring and spiritual volumes could be thus widely circulated .- Zion's Herald.

We give our most emphatic encan do no greater service to the church and public at large, than to publications, and direct the Agents

double plea-actual need and service and likely to be in demand, is put rendered, we appeal to every lover of on the market at such a figure as chief end of the Book Concern should be, not to make money, but to diffuse healthful religious literature to the wide extent. A little of the enterprise of the man who sold his goods for less than cost, but realized his profit by selling so many of them might help in this desirable consummation.

> SPECIAL NOTICE. Subscribers who have not paid their annual subscription will please not fail to pay in time for their pastors to report in full at conference. The representative of the Peninsula Methodist will be in attendance at Snow Hill, to receive moneys and enter new subscribers.

> Rev. S. P. Reed of Berlin died on Monday, Feb. 9th, after an long illness. He was an active and faithful member of the M. E. Church for over 35 years.

In Dr. Wallace's reminiscences of his first attempt at preaching the type, make him say "the boy had never preached a sermon in his life; he never prepared but one and fragrants of two others." No doubt his early preachments were fragrant with the aroma of ardent piety, but the word actually used was fragments.

Round trip tickets good from March 9th to 18th, inclusive, from Harrington, Del., to Snow Hill, Md., and return, may be had of the agent at Harrington, for \$2.10.

Marydel Circuit. MR. Editor:-Our dear pastor is

just now drinking the mingled cup of joy and sorrow to the full, if such an experience can be realized,—joy only one of these four, a very special for the signal work of revival now in progress in Marydel, and sorrow on account of severe family affliction. cept four widows who were awarded His loving companion, whose health \$325 each, and three who received has been feeble for some time, is now entirely prostrated, and from the nature of her disease, recovery is next to impossible. Her death, we fear, is only a question of a few days or weeks at most. Bro. McQuay has labored under very sore embarrassment through his entire revival campaign, and yet with a good degree of success. Revival meetings have been the privilege of taking part in this held at Templeville, Thomas' and Hawkins, resulting in an aggregate of seventy or eighty conversions. A most signal work is now in progress at Marydel. Rev. A. Manship has been assisting the pastor, and the altar is nightly crowded. Between sixty and seventy have professed conversion, and the interest is unabated meetings are held night and day; congregations overflowing, and the most wide spread enthusiasm prevails, Bro. Manship has rendered excellent service, and Bro. McQuay is a living embodiment of power in faith and prayer. He has the respect and deepest sympathies of the people, in and out of the church; and we most earnestly bespeak for him now, in his mingled experience, the prayers of the whole church. He is closing his third year on our circuit; and will go from us, it may be in loneliness, but bearing with him the earnest prayers and affections of his peo-

We have just heard that at our regular prayer meeting for young folks at Templeville, Tucsday evening the 10th inst., some ten or twelve to issue our excellent literature in a knelt at the altar, and five or six wardly twenty miles to its entrance cy on the poor;" and a greater than form and at a cost that will popular were converted; among whom were Solomon says, "Ye have the poor with ize them, by placing them within several volume and at a cost that will popular. into the Cherapeake Bay. This town solution says, and whensoever ye will the reach of people of small means. Several young men, who have the Lagran ve may do them good." Upon this Almost every book of real value. several young men, who have been

Our Statistical Reports.

No one who has served on the statistical committee will fail to rejoice that the late General Conference add. ed Paragraph 87 to the Discipline, in which such plain directions on the preparing and reporting of statistics are given to the Conferences. For the sake of those who must serve in this unpleasant position at the next Conference, and for fear that, in the excitement of getting ready for Conference, this paragraph may be overlooked, it is in place to call attention to these directions.

It is most important that our Minutes be published, and sent to the various charges at as early a date as possible after adjournment. Yet at how early a date this can be accomplished depends to a large decree on the statistical committee. If the statistical secretary make his report early in the session, the printer can have the statistics all in type, and be ready for new matter as it is sent on. How aggravating it is, then, for this committee to have their report delayed, by the tardiness or indifference of two or three brethren of the 125 and more who compose our Conference! Committees, year after year have complained of this, but nothing was done to relieve them until the last General Conference. Let all brethren read paragraph 87 of the Discipline of 1884

For fear some may not read, let me call attention to a few points: In section 2, each preacher is required to present his statistical report (Nos I, II and III), "complete, correct, and plainly written, on the first day of the Conference session." The next morning (sec. 3) the statistical secretary shall read the names of all charges whose statistics are not reported, or whose statistics are reported imperfectly or incorrectly, and, according to our Conference resolution, the Bishop is requested to interrogate the pastors of such charges in open Conference, as to the reason for their failure to report at the proper time, and in the proper manner.

Section 5 requires the statistical secretary, when the name of a charge has been changed, to write the former one in parenthesis after the present one. But the secretary can know nothing of this change unless the pastor report it to him. Hence, the pastor should write the former name after the present one wherever it occurs on his blanks.

Let special attention be paid to section 6: "All collections and other monies must be reported in even dollars." No action for the improvement of our Minutes, and for relief to the statistical committee, taken by our General Conference, was wiser than this. Many of the brethren who knew the trouble the cent column was giving, thought it their duty to report every cent paid in for any cause during a Conference year. They heard the complaint made against this at every Conference, but did not regard the judgment of a statistical secretary as sufficient to relieve them from what they conceived to be a duty. Now, however, the General Conference has spoken saying, a pastor must not report cents. Any pastor who hereafter reports cents, ought to have his report returned to him, as incorrect, at the next session.

Let Paragraph 87 be carefully read by all the brethren, and for the sake of the statistical committee, and the correctness of our Minutes, let them take due notice thereof, and govern themselves accordingly.

J. D. C. HANNA. Deals Island, Md., Feb. 13th, 1885.

The Methodist Church alone, in 1 883, baptized more than 150,000 children.

Reports. ved on the sta. I fail to rejoice Conference add. e Discipline, in ections on the ng of statistics ferences. For must serve in mat the next r that, in the ready for Con. may be over. to call atten.

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Wilmington Conserence NEWS. WILMINGTON DISTRICT - Rev.

Charles Hill, P. E., Wilmington, Del. Port Deposit charge, R. C. Jones, pastor, writes: Our meeting continues; precious souls are interested; and we expect several more conversions before its close. I have received twenty on probation, increasing our list to twenty eight. The church has been greatly blessed; the meetings calm, and deliberate; God's people greatly in earnest. Our young people came to the front, at the beginning and have worked like old veterans all the time. Another favorable feature has been the unity and harmony with which all classes have engaged in this great work for the salvation of souls.

I am indebted to Rev. Chas. F. Sheppard, of Elkton charge, for efficient service Wednesday and Thursday nights, the 4th and 5th inst.

All departments of church work are flourishing. The Sunday-school has increased in numbers and attendence; and has expended alone last year, for books and improvements \$316. I am closing my third year very pleasantly, and shall leave for some good brother, one of the most desirable appointments in the Wilmington Conference.

Union M. E. Church, Wilmington, C. W. Prettyman, pastor. The revival is still in progress: 78 have been converted up to this time, and the work still goes on; the congregations have been usually large and attentive; there has been no great rush, but the work has gone steadily forward. Men women and children have been among the seekers. Beside the number converted, the church has been greatly quickened and strengthened,

The pastor is finishing up his sec ond year very pleasantly. The Fonrth Quarterly Conference gave him a unanimous invitation to return next year.

Rev. J. Robinson and family of Ris ing Sun charge, were surprised on Saturday the 14th inst. by the members of Hopewell coming with conveyances loaded with good things for the family including a valuable dress for Mrs. R., also ample provisions for the horse, all of which were highly appreciated by the pastor and family.

Epworth charge, Wilmington, W. B. Gregg, pastor. The revival services are still in progress. There have been forty conversions to date, and many are still seeking.

EASTON DISTRICT-Rev. J. II. Caldwell, P. E., Smyrna, Del.

Hillsboro, J. E. Kidney, pastor. The revival goes on with unabated interest. Up to last Sunday night sixty professed conversion and fourty have united with the M. E. Church and five with the church south. Last Sunday night the pastor preached on faith, and at the close of the sermon administered the sacrament of the Lord's supper. This was followed by a prayer meeting, at which the altar was cleared of penitents, several of them had been seeking for many nights. The meeting has been in progress six weeks with no prospect of closing for some time yet.

The ladies and friends of Spaniards Neck M. E. Church will give an oyster supper with other refreshments, on Friday and Saturday, 27th, 28th of February. The proceeds are for the tenefit of the church.

Easton charge, H. S. Thompson, pastor, writes: The work goes steadi- Creamer, and believing such stately forward. 135 conversions to date. ments have been harmful and are Three-fourth adults. Altar filled

last Monday night with men ranging prospects and usefulness in his callted themselves as seekers for pardon or heart purity. "Glory be to the Father, and to the Son, and to the Holy Ghost." Pray for us.

The revival at Townsend, Del. stil continues with unabated interest On Tuesday evening last, 52 united with the church on probation, from the Sabbath school scholars of seven summers, to hoary heads of three score and ten.

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

Houston charge, W. F. Dawson, pastor, writes: This circuit has been and is being greatly blest in a very precious revival. 195 have made a profession, 175 of these have united with the church on probation. Nearly one half of the number have been heads of families. The church has been greatly revived and quickened.

The altars at Milford Neck where we are holding services at this time are still crowded with earnest seekers inquiring the way to Zion. The Lord has been doing great things for us whereof we are glad. To his Holy name be all the glory.

Frederica charge, J. E. Mowbray, pastor. The meeting closed last week with 91 conversions, about 80 of whom united with the church here, and some at other places. The church also has been greatly revived.

Last Monday evening the inmates of the parsonage were surprised at receiving a call from a large number of their friends who left many substantial tokens of their esteem.

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

Chincoteague charge, J. D. Reese, pastor, writes: Chincoteague has been a single man's appointment, but was supplied by a married man the past year, and there is no cause for complaint, for the church has done her part well. The new church recently organized at Good Will is alive and doing well. I believe there is only one class in our District that has a better average attendence.

The pastor was recently pounded by the two churches, and then bound up in a 27 dollar wrap.

The following is published at the request of Rev. J. H. Caldwell, D. D. Resolved by the Quarterly Conference of St. Michael's M. E. Church, in Quarterly Conference assembled Feb. 13th, 1885, that we hereby express our regret that circumstances are such, in the judgment of our pastor, Rev. J. D. Rigg, that he feels he must terminate his pastorate of this charge with the close of this, his first

The official members of Tome Memorial M. E. Church, Port Deposit, Md, at the fourth Quarterly Conference held the 13th inst unanimously adopted very complimentary resolutions in reference to their pastor, Rev. R. C. Jones, making special mention of his fidelity, and successful labors, and commending him as "a minister of growing power and effectiveness; a pastor devoted to the personal welfare of each member of his flock; and a friend reliable in his integrity, and of sound judgment.

A Correct Statement of the case of Rev. T. R. Creamer.

As there has appeared in several of the papers published in Wilmington, incorrect statements relative to the past and prospective condition, and treatment of the Rev. T. R. more than likely to injure his future ern Christian Advocate,

from 21 to 65. At noon-day meeting | ing, we desire to say, that neither of Monday between 30 and 40 present the attending physicians have given to any reporter, information upon which to base those articles. There never has been "paralysis of the brain." or anything akin thereto, nor "brain complication," except that consequent and incidental to the severe paroxysm of pain caused by the presence of a tumor in the eye. This tumor was entirely 'removed, and there is now, no apparent cause for any apprehensions regarding his entire and complete recovery; and we believe that he will be as fully able to discharge his pastoral duties by the first of April, as he was previous to his illness.

READ J. McKAY, M. D. THOS. A. KEABLES, M. D.

Letter From Greensboro.

On the first Sunday in Feb. there were received into the church 18 persons, 12 on probation and 6 by letter and there are more to follow. Our revival services have been owned of God in the quickening of saints and the conversion of sinners. But those are not the only cheering results. The Sabbath services (especially at night) are crowded beyond comfort. And the Sunday School was probably never in its history so large and interesting. Notwithstanding the hard times, yet we have reason to believe that all our benevolent collection will be up fully to our appointments so this will be in advance of our past record. And that reminds me that conference will soon be here with its appointments and its disappointments, with its calms and its storms, with its glory and with its shame. Well such is life. But the church of God will live on.

HOPEFUL.

Question.

Will you please answer the following question in your issue this week. When does the Wilmington Annual Conference meet; March 5th or March 12th? The Christian Advocate, I am confident, said March 5th. The anniversary programme as published by you recently, said March 12th, Which is correct?

READER. Answer.-The Wilmington An-

nual Conference will meet at Snow Hill on Thursday March 12th, 1885, as stated in Peninsula Methodist of Nov. 15th, 1884.

Large congregations attended Unioa M. E. Church, Wilmington last Sunday, and interesting sermons were preached by the pastor, the Rev. C. W. Prettyman. Several persons were joined on probation, and at the the evening service three persons knelt at the altar for prayers. Revival services will be held each night during the week.

The Canadian minister of education settles the long-pending issue of the Bible in the public schools by adopting a series of readings from the Old and New Testaments, ogether with short printed prayers.

Miss Mary Ann Baxter, of Dundee, Scotland, who died recently aged 81 was widely known in Great Britian on acount of her liberality She was the daughter of a great cotton manufacturer, from whom she inherited large wealth. Her larger gifts, of a thousand dollars or more each, must have exceeded a million dollars. She was the founder of the University College of Dundee

It is said that General Grant is one of the most painstaking writers of the day. The articles on the late war that he is now writing for the press are prepared with the most scrupulous care. In order to verify his statements, he has corresponded with soldiers and officers all over the world; and in several cases has sent men to the old battlefields to measure distances. He writes every word himself. He has commenced a history of the war, which he proposes to have published in book form. He has already written fifteen hundred pages of manuscript of this .- WestLetter from Cecilton.

many places are being penned in the columns of the Peninsula Metho-DIST, some of our Cecilton people complain that all our happenings have been kept pent up at home, and not a single one of them has been given to the public in your popular weekly. Your humble servant has verily been delinquent in this respect, partly from a chronic indisposition to appear in print, and partly from the fact, that there have not been many matters of very special interest for me to report. But, that he may not get another warming of his ears for any such neglect of duty, he has resolved to be more faithful in the future. During the year two of our church members have died in the Lord, Wm. H. Emerson, Jr., and Wm. Nock; six have removed with certificate, eleven have been received by letter, and twelve from probation. Ten have professed conversion, only four of whom have as yet joined on probation. Our protracted meetings were held nine weeks; one was unfavorably affected by political excitement and by some disturbances from young rowdies; the other, notwithstanding wet weather and bad roads, was held most of the time twice a day. The church was very much revived, and we had a few conversions. Some professed full salvation, and others are hungering and thirsting for it. Some of us here, believe in that peculiar doctrine of our great founder, but others reject ti, seeming to doubt that our Great Redeemer is "able to save to the uttermost" now, and to keep us saved. I am grieved to find many church members here who seldom attend re-

ligious services of any kind; this we are told, has been so for several years. As a natural result, there are many non professors, even among the better class of our citizens, who habitually absent themselves from church services, except when funerals occur in their neighborhood. May the Lord send us an earthquake of awakening power! We had a steamboat excursion for St. Paul's Sundayschool last summer, and made \$135,-00, most of which was used to buy an organ for the church and Sundayschool. It is a fine-toned instrument, and we have now, a choir with Bro. John Rowan, one of our class-leaders, as leader. The Childrens' Day services last June, in both churches were interesting and well-attended, and \$9.65 was raised and sent to Dr. Kidder. Academy Day was observed at both churches on the charge, and an earnest effort made to secure a generous contribution to our debt burden Conference Academy. We raised sixty-seven dollars and paid it over to the treasurer at once. O, that the Methodists of this Peninsula would evince a true appreciation of that institution by paying off the debt. We had, also, a very successful Christmas entertainment by the Cecilton Sunday-school. The attendance was large and the children acquitted themselves well. Mrs. VanBurkalow, under somewhat embarrassing circumstances, took the lead in training the speakers and singers; and, in mingled gratitude and kindly regard, the school gave her a pounding and persing on New Year's night. Her other half was glad in his eclipse, and gloried in her good luck. So, at this late hour he sincerely gives thanks. Lo! another smile comes shimmering in upon her to-day, in the shape of a costly dress pattern from one of Cecilton's elect ladies. May her shadow never grow less! Yours truly,

J. T. VANBURKALOW. Cecilton, Md., Feb. 12th, 1885.

CONFERENCE NOTICES.

THE members of the class for First DEAR BRO. THOMAS: While so Year will meet committee at the church in Snow Hill, on Tuesday afternoon, March 10th, at 3½ p. m.

ALFRED SMITH. Chairman Examining Committee.

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

J. H. CALDWELL.

Notice.

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

CHAS. HILL, Wilmington, Del.

Notice.

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

To all ministers, laymen and visitors who expect to attend the session of the Wilmington Conference in Snow Hill, I am authorized by R. J. Henry, superintendent of the W.&P. R. R. to say that half fare tickets will be sold all along the line between Salisbury and Berlin. Beginning March 10th and continuing until the close of the session.

C. A. GRICE.

Half fare tickets will be sold to all attending conference at all the stations on Delaware, Maryland, and Virginia R. R. from March 10th, and continue during the session of conference.

J. A. B. WILSON, P. E.

Quarterly Conference Appointments. WILMINGTON DISTRICT-FOURTH Port Deposit, 13 15 14 15 21 22 22 23 Rising Sun, New Castle St, Georges, 28 Mar.

CHAS. HILL, P. E. EASTON DISTRICT-FOURTH QUARTER. St. Mtchaels 13 Royal Oak Easton Kings Creek " 28 Mar. Odessa March J. H. CALDWELL, P. E.

DOVER DISTRICT-FOURTH QUARTER. Millsboro, Georgetown, Ellendale, Lincoln, and Mar. Mar. A. W. MILBY, P. E.

SALISBURY DISTRICT-FOURTH QUARTET. Smith's Island, Feb. Tangier Island, Fairmount. Mar. Princess Anne, Joun A. B. Wilson, P. E.

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Be	tween L	<i>Tarrington</i> an	d Lev	ves.
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8 00	10 40	Lewes	8 30	1 80
8 07	10 52	Nessau	8 18	1 20
814	1104	Coolspring	8 06	1 09
8 20	11 16	Harbeson	7 56	101
5 25	11 26	*Bennums	¥7 46	12 85
8 30	11 54	*Messick	Ā	
8 45	11 55	Georgetown	7 30	12 40
8 55	12 24	Redden	6 58	12 24
9 01	12 34	1 Robbins'	6 50	12 16
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9 24	1 12	Lincoln	6 22	11 54
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,	5 42	6 16	Stockton	5 25	831	
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Ì			Scarborough*	4 55	318	
ı	6 10	7 30	Snow Hill	4 40	3 00	
ı	6 20	7 48	Wesley	4 03	2 57	
ı	6 34	8 08	Queponco	3 47	P2 45	
ı	6 45	8 23	Poplar*	3 32	2 32	
ı	6 57	8 39	Berlin	8 12	2 20	
ı	7 04	8 49	Friendship*	3 02	2 12	
ı	711	9 06	Showells	2 50	2 06	
ı	7 30	9 35	Selbyville	2 27	1 51	
ı	7 42	9 55	Frankford	2 0.5	1 35	
ı	7 50	10 10	Dagsborough	1 51	1 27	
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ł						

8 18 10 57 Stockley* 1 06 1 00
8 30 11 20 Georgedown 12 50 12 45

P Trains Pass. * Flag Stations.

A mixed train leaves Harrington for Lowes and intermediate points, connecting with train that leaves Wilmington at 10 p. m.

Stamer leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lowes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m.

Train leaving Franklin City at 6 a. m.; Harrington 12.00 a. m., connect on Tuesdays and Fridays with Steamer at Lowes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning.
Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wieomico and Peconoko Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Peconoko City, Crisbeld and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horntown, Drummontown, East-ville and other points. Steamer Widgeon runs daily botween Franklin City and Chincotague with train due at 5 p. m. Steamer leaving Chincotague with train due at 5 p. m. Steamer Widgeon leaving Franklin City at 6 a. m., Steamer Widgeon leaving Franklin City at 7 a. m., Mondays and Thursdays goes to Atlantic.

H. A. BOURNE.

Superintendent. Traffic Manager.

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Trains will leave Wilmington as follows: Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.40 7 00 10.30 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia (express), 2, 2.45, 6.30, 7.50, 8.15, 900, 9 10 9.55 10.06 11 55 a. m. 12.41, 12.45, 1.54, 5.22,5.55 0.36, 6.46

3.50 ft.05 ft.05 m. m. and 7.40 p.m. New York, 2.00 2.45, 6.30, 6.40, 7, 9.55, 10.05 ft.55 m. *12.41, 1.54, 2.30 4.90 5.55, 6.35 6.46 7.40 p.m. For West Chester, via. Lamokin, 6.40 and 8.15 u.m.

and 2,80 and 4 p. m.

Baltimore and intermediate stations, 10.06 a m 6.00, Baltimore and Bay Line, 7,00 p m.

Baltimore and Washington, 1,2 1,41, 4,43, 8.05, 10.06 10.56 a m. 1.00, 11,11, 458, 700, p. m.

10.56 a m. 1.00, #1.11, 4.58, 700, p. m.

Tains for Delaware Division leave for:
Now Castle, 6.16,3.86 a m.; 12.35, 3.00, 3.50, 6.25 p. m.
Harrington, Delinar and intermediate stations, 8.35 a m.; 12.3 p. m.
Harrington and way stations, 6.25 p.m.
Express for Seaford 3.50 p m.
For further information, passengers are reforred to the time-tables posted at the depot.
Trains marked thus (*) are limited express, upor which extra is charged.
J. R. WOOD,
General Manager.

Generall Passenger Agent

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

GOING NORTH. Daily except Sunday Stations.
Wilmington, P. W. & B. Station S.
Wilmington, P. W. & B. Station J. Dupont,
Chadd's Ford Jc.
Lenaps,
Coatesville,
Waynesburg Jc.
St. Peter's,
Warwick,
Springfledt,
Birdsboro,
Reading P. & R.
Station a.m. p.m. p.m. p.m. p.m. p.m. 7.00 2,45 1,00 f,15 5,23 6,45 6,02 6,14 6,56 7,39 7,20 7,89 7,53 8,36 9,13 9,18 4,54 7,47 12,45 9,33 1,02 4,54 7,47 10,66 2,00 5,20 8,19 7,00 7,15 7,30 8,09 8,47 10,40 2,35 5,55 8,58

GOING SOUTH Daily except Sunday.
a,m a,m, a.m, a.m. p.m. p.m. Reading P. &) 5 20 8.05 9.30 3 10 5.05 R. Station, 5.54 8.38 10.15 3.46 5.51 Birdsboro Springfield, Warwick 5.54 5.58 10.19 5.40 5.51 6.24 9.1211.00 4.20 6.30 11.15 6.42 11.30 6.55 1130 4.37 5.12 5.50 6.02 6 41 9.30 W'neshurg Jc. 7.12 9.55 7.4810.27 Coatesville

Lenape Chadd's F'd Jc 7.5810 55 6 14 8.2110.57 6.23Wilmington P.W.&B Sta \ 6.45 8 4511 20 613 Additional Trains.—On Saturday an additional train will leave Dupont station at 100 p.m., Greenville 103, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington

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

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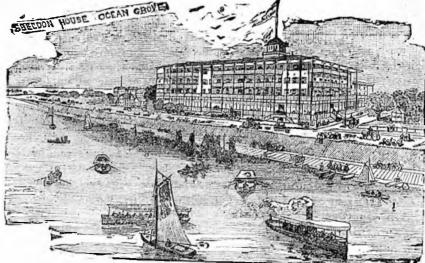
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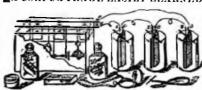
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