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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

Recollections of Snow Hill.

NO. 8.

Our Conference year was approaching its close, and the Presiding Elder had steadily gained in the esteem of the people, on account of his gentleness, spirituality and pulpit power. The last quarterly meeting was, of course, held in town. Saturday brought together the official brethren from all the country appointments. At the afternoon Conference, when it was ascertained that the junior preacher had never been licensed, the Elder put me through the usual examination on Doctrines and Discipline, and Snow Hill circuit took the responsibility of recommending me for license to preach the gospel. At the same time, by vote of the Quarterly Conference, I was recommended to the Philadelphia Annual Conference, to be received on trial. Both documents, with a previous license to exhort, granted by authority of the leaders meeting of Union M. E. Church, Philadelphia, and signed "John P. Durbin, preacher in charge," I hold in appreciative veneration to this day. Such credentials as Deacon's and Elder's parchments followed in due course of time.

I have just here tried to recall the names of the preachers, traveling and local, exhorters, class-leaders, S. S. superintendents, and circuit stewards, who composed that body. I have named in the course of this narrative a few of them; others, including Coard Hazzard, the Townsends, Collins, Rowleys, Jones, Richardsons—a score of them have gone to the church triumphant, but they are not without a living representation still, in sons preaching the gospel, or descendants, following in their footsteps as standard-bearers in Zion.

As long as George Hudson lived, which was only a few years after that period, he was exhorter-in-chief, and recording steward. An exhorter was as high in office as he ever could be persuaded to venture. Everybody knew he could preach, but he used to say, there were plenty of very ordinary local preachers, and too few experienced and zealous exhorters. He had the correct intuition that this, one of the best gifts bestowed on the New Testament Church was overlooked by all denominations but his own, and not made as much of even among Methodists as it should be; so he aimed no higher than to be a good exhorter. As a steward and collector of quarterage, we never knew his superior. If every resource failed him to make up a deficiency, he had one dernier resort. There was one particular member of his class, well advanced in years, and pretty well off in the matter of property. He was gentlemanly in deportment, indeed, a little aristocratic in his surroundings, but not unfrequently gave way to conviviality. These occasions, coming to the ears of his leader, brought on his head, which by the way was adorned by a costly wig, many a stern admonition, but his quick repentance, usually saved him from disciplinary process. Bro. Hudson knew his man, and

whenever he had a hard pull on the money question, he used to call on, or send for the aforesaid member. He used to tackle him alone, inquiring about where and how he spent such an evening lately; and whether it was not time for the man's brethren to prefer charges. "Hold on Georgey" he used to reply, "How are you getting on with the quarterage?" Bro. Hudson was perhaps, twenty or thirty dollars behind, and out came the repentant brother's wallet. The balance was quickly made up, and it was so much a means of grace to the giver, that he remained "steadfast, unmovable," for some time afterward.

It was on Snow Hill circuit, and not far from the town that a certain high-toned planter resided, who had a pious slave named Benjamin. Ben took occasion very frequently to pray for his master and all the family, but there appeared to be no sign of seriousness among them. They were gay and worldly people, until one night, or toward the dawn of morning, the master was awakened out of a sound sleep, by hearing Ben on a hallelujah rampage in the kitchen loft. Glancing out of his chamber window he saw that startling phenomenon which older people so well remember, as the falling stars. The whole heavens seemed in a lurid blaze, and Ben was rejoicing in what he supposed to be the "great getting up morning."

The master hastened in alarm to Ben, inquiring what was the matter. "Matter," said the happy slave, "Bless God, I'm free. De Lord's a coming in his glory, to judge the wicked and take his poor chillen home to heaven. Farewell, massa, I'm going to meet Him in the air."

"But, Ben," said the now frightened old man, "won't you come in and pray for us? I'll wake up the family." "Skuse me massa," said Ben, "can't wait now, I'm done praying, and it is everlasting too late for you, I often told you so. See the stars falling and the earth and heavens passing away as a burning scroll. Come on Lord Jesus! Come down in the chariot of fire, I'm all ready."

"O, Benjamin," pleaded the master, "won't you stand by us? We ain't ready." "Very sorry," replied Ben, but I can't stay. Good-bye all, Hallelujah forever."

I was told by those who intimately knew both, that the affair, while its sequel was a disappointment to Ben, made a profound impression on the master, and may have led him to a different life.

ADAM WALLACE.

Mrs. Samuel T. Spear.

BY T. DEWITT TALMAGE, D. D.

The words I write are not in the tone or spirit of an obituary, for I write of one recently emparadised, and this article shall be neither elegiac nor ipitaphal. Yet a great sorrow has plowed through one of our Brooklyn homes. "I am fainting," was all that was said by Mrs. Spear, as she fell over, lifeless, into her husband's arms. It was beautifully appropriate that, having passed their lives in each other's companion-

ship, the parting should take place in their home, and that the arm on which she had leaned for a half-century of married life should be the pillow on which she began the healthiest of all sleep, the sleep from which one wakes rested and rejuvenated forever.

Dissatisfied at first that I could not be present at the obsequies, I am glad now, so that, not distracted by mortuary surroundings, I can think of her as so often she greeted me in her own home with welcoming voice and hand, and also think of her as she is now, spending her first days in the everlasting Summer of God's presence. I decline to think of casket and grave. She is living, and more thoroughly living, to-day than any of us who are clogged and hampered and chained down by earthly impediment. It was no haphazard alliance, the marital union of Samuel T. Spear and Laura M. Bacon. On the children's play-ground at Ballston, New York, they formed each other's acquaintance, and the friendship of manhood and womanhood followed. Then came the pledge of the marriage altar, and the young physician led forth his bride. But soon he heard a call to other work, and from healing the body he was called to be a healer of the soul, as Luke the beloved physician, became Luke the evangelist. Not having the worldly means to support his home until he secured his theological education, the wife's hands achieved the livelihood for both of them until he got his right foot on the bottom step of those stairs of pulpit and editorial successes on which he has ascended till there is nothing beyond of usefulness and honorable celebrity. By filial compulsion she sat, a few days before her departure, in an artist's gallery for an excellent picture. But in my mind I have her vivid portraiture, that shall hang in the gallery of my memory until we resume our friendship under heavenly auspices. To me her great characteristic of mind was broad common sense, her great characteristic of soul simplicity of Christian faith, her great characteristic of deportment, sympathetic behavior for everything worthy.

Starting with thorough education in a young ladies' seminary, Mrs. Spear improved every opportunity of culture, and was intelligent on all subjects; but common sense was dominant, and her advice on any subject, or in any crisis, was the best possible. In religion, she had long got through with all the perplexing "whys" and "hows" and "whens" that make fools of so many of us, and had not enough doubts left to make an interrogation point out of. She had sailed out of the mist into the clear sunshine. The Pilot from the eternal shore did not meet her craft sounding the fog-horn, but at the mouth of the unobstructed harbor at noontide, the waters opaline, the banks emerald, the skies an arched sapphire. As to her sympathies, they musically ran up and down the whole gamut from C, below to C above. Neither bird, nor cat; nor dog could want or suffer, without her attempt at alleviation. Two Summers ago, her life

was nearly lost in trying to feed a wandering and hungry brute of the street. And as to human sorrow, she had sigh of lung, and tear of eye, and consolation of voice, and help of hand, for all emergencies. She was qualified for every sphere, first, as a physician's wife, then as pastor's wife, then as author's and editor's wife, and a mother who never relegated to any one else the work of preparing her children for this world and the next. Driest proof-reading of intricate and elaborate page never appalled her, while with the whole round of childish sport and innocent merry-making she was in full accord. She died young at seventy-three. She would not have been any older had she lived to ninety-three. God some times has a way of making the sun of happiness and the moon of consolation stand still until a whole life is full of their brightness, and the Spring time and the Summer also halt to keep the soul in perpetual blossom and harvest. Yes; she had the mellowing and educating advantage of sorrow. There was one deep gash in her soul that it took all the flowers of Easter morning to bandage. Their bodies sleep side by side in beautiful Greenwood, Samuel and his mother. What a pilgrimage of shadows by which the parents in mid life went to fetch the body of the brilliant young attorney from his Western home to the family Machpelah, for, somehow, we all like to be buried together. That expression of the patriarch Jacob fills my eyes so full I can hardly read it: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife, and there I buried Leah." Some day our friend, Dr. Spear, may paraphrase that passage and say; "There we buried Samuel! There I buried Laura. There I will myself be buried." Blessed day when in the history of any family the gate of the cemetery will close on the last arrival, and all the bodies are in one enclosure on earth, and all the souls in one mansion in Heaven.

Mighty are the consolations for this bereavement—What a good thing that the wife and mother went without the laceration and mauling of a long sickness, escaping lancet and cupping and insomnia and bitter and sour draught. How I like to see Death thus cheated. From full life to full life! What use would there have been in keeping her out in the vestibule, knocking at the Gate Beautiful, when she had for half a century been ready to enter the temple? She did not even know she was going Translation better than Elijah's; for, in that ancient scene it took some time to hitch up the horses of fire to the chariot of fire, and ten thousand revolutions of the flaming wheels before he got through. But this was instantaneous exchange from homestead to Father's House. Flaming chariot outsped! Death outwitted! The son and daughter of that shattered home will do well to make close copy of that "Living Epistle" bound in the illumined cover of a mother's life. And may the God who solaced her solace them in the long, wide, deep, agonizing trouble of a mother's departure! There are

hundreds of us who know how that cup tastes. Thank God, it can come but once.

My heartiest word is to my friend, Dr. Spear, the most important friend I ever had outside of my own family. When hostile lances were lifted against me, your shield intercepted, although you were to me a stranger, and I had no claim upon your help; and when, by reason of long continued Christian services, you were entitled to rest, you went foremost into the ecclesiastical conflict with which all Christendom resounded. When, on the white horse, you rode down my antagonists, you brought me under an obligation I can never repay. May the gospel of comfort, which for half a century you have preached, sometimes by tongue and sometimes by pen, come upon you in full tide. I know this is only Elisha talking to Elijah, but strongest physician, sick and wounded, may sometimes be helped by a hand that has not near so long been mixing cordials. There are no balances delicate enough to weigh sorrow against sorrow; but, I suppose, it is hard to part in proportion as the union was protracted and harmonious. But God has been soothing human anguish so long that yours does not confound him. "Peace, be still!" Take now some of your own medicine; your hand not steady enough to count out the drops, I count them for you. "Weeping may endure for a night; but joy cometh in the morning." Think of Him who was the man of sorrows and acquainted with grief, and who is touched with the feeling of our infirmities, and then remember how the St. Lawrence or the Mississippi flows along hundreds of miles, and then separates around an island a few acres wide; but at the other end of the island the two parts come together again, and roll on a thousand miles in glorious confluence. Together, and for a long while, your life and that of the departed was one—one in all hopes, in all ambitions, in all sympathies—and you have come to an island of sadness which divides the river for a little while; but out yonder, and not very far out, I see the two parts coming together in one everlasting rolling on of holiness and rapture. "Wherefore comfort one another with these words."—*Independent*.

The Congregationalists are raising a fund of \$25,000 to be loaned in small sums to assist Churches in the erection of parsonages. The sum so loaned is to be paid back when the Churches become able, and again loaned to poor charges. The plan is a good one, and \$19,000 have been raised in a very short time.

Bible study is increasing in many places. Increase of spiritual power will follow, as effect follows cause.

Bishop Mallalien has arranged to conduct, in association with Rev. A. H. Gillett of the S. S. Union of M. E. Church, during April and May, a series of twenty-five Sunday-school Institutes in Louisiana, Texas and Arkansas.

Temperance.

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

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

What License Involves.

We are told by some eminent jurists, Judge Agnew, of Pennsylvania, among them, that license is simply a restriction, not a sanction of the liquor traffic; that if there were no law on the subject, any man might sell liquor as freely as now he may sell groceries or dry-goods; but the law, by saying, "no, this traffic shall go on under certain conditions, and with certain hindrances," is doing just the opposite to sanctioning it, and is really condemning it as a dangerous business which must be restrained.

This position is one we do not feel called upon to assail. We are not sure that it can be assailed successfully, and certainly the argument for Prohibition does not require that it should be. The ground on which we stand, is that license of the liquor traffic, whether or not it implies sanction by the law, does, without room for dispute, imply toleration by the law.

What does this toleration by the law involve? It involves, in the first place, protection by the law. After he has paid his license, the law must recognize the liquor-dealer's right to carry on his traffic as tantamount to the grocer's or the baker's. It is then a legitimate business, entitled to protection by the law, and to fostering care from the Government. It has a claim to all the privileges granted other industries. The bar-keeper has as much legal right to police protection from the man crazy with drink, as has the preacher or the school-mistress. The sheriff is as much in duty bound to summon a posse comitatus for the protection of the saloon, as for protecting the Merchants' Exchange. The law has, by receiving the license fee, rendered itself a guardian of the business, and a sharer in its profits.

In the second place, license involves the dependence of the Government upon the saloon traffic. The larger the traffic grows, the larger become the revenues to the Government. Whatever affects injuriously the liquor trade, affects injuriously the exchequer. The interest of the two—the Government and the saloon—becomes to a great extent identified. The Chinese Emperor who declared that he would never consent that the sorrow and poverty of his people should be taxed to support his Government, showed sound morals, sound statesmanship. The English Government, even with a Gladstone at its helm, dares not abolish the opium trade. Why? Because the Government has become, to a great extent, dependent on the revenues acquired from that nefarious trade. Our national revenue to-day, from spirituous drink, alone, amounts to over \$70,000,000 annually. What a grip that gives the dealers in whiskey on the nation! Already we may see the result. From Hell

Gate to the Golden Gate you may hear men arguing against banishing the saloon, because that would involve so large a loss in dollars and cents to the public revenue. The higher the license the greater the income derived from it, the greater will be the dependence of the Government upon the traffic, and the stronger the grip of those engaged in it.

Is it right for the Government to tolerate and protect a traffic that is, from first to last, an iniquity?

Is it safe for a Government to render itself increasingly dependent upon a trade that saps the foundations of society?

But the practical results of high license are enough, aside from all other considerations, to stamp it as a terrible mistake. Haven't we had license increasing in height for a quarter of a century? And yet our liquor traffic is to-day larger and stronger, in proportion to our population, than it has ever been before.

England has given high license the most thorough test it has ever had, and yet England leads the world to-day (Belgium alone excepted) in the amount of liquor consumed per capita, and the London Times cries out: "Drinking baffles us, confounds us, shames us and mocks us at every point."

No wonder that Dr. Herrick Johnson declares that high license is "a delusion and a sham," "a miserable and mischievous device," that Dr. Talmage styles it "the monopoly of abomination," that Hon. Neal Dow asserts it is "only a buffer interposed between the liquor-traffic and the popular indignation against it."—*The Voice.*

Children's Department.

Second Thoughts Best.

BY SYDNEY DAYRE.

"Let's all go down to the little brook and have a good long play this afternoon—if Aunt Ruth will let us," said Madge.

"Oh, let's!" cried Susy and Grace and Alice all in a breath.

"We'll get some wild flowers," said Grace.

"And we'll sail boats," said Susy.

"And go over the stones," said Alice.

"I don't know about that, though," said Madge. "I heard John tell Aunt Ruth the stepping-stones were not safe for us to go over, and I'm afraid she'll tell us we mustn't."

"It won't be half the fun, if we can't," pouted Alice.

"I'll tell you," said Grace.

"Let's ask Aunt Ruth if we may go, and when she says yes, we'll keep up such a talk, we won't give her a chance to tell us not to go on the stones."

This was agreed upon as being a very fine plan, and the four schemers ran to where their aunt sat in a large easy-chair.

"O Aunt Ruth, may we go down to the brook?"

"And may we take a lunch?"

"And may we stay a long time?"

"Please, Aunt Ruth!"

Aunt Ruth looked with a smile at the bright faces.

"I think I'll have to let you

dears," she said. "It's a fine day and the ground is dry. Yes, you shall have a lunch—Esther has baked a cake for your suppers, and you can take that—"

"Oh, thank you, auntie!"

"And here's two oranges—you can divide them. And tell Esther to put in a little glass of jelly—it will be nice with the sandwiches. Only, my dears," Aunt Ruth raised her finger and put on a more serious expression, "I want you to be sure—"

"O Aunt Ruth! that will be a splendid lunch," cried Grace.

"Yes, pet. Tell Esther to mind and put up plenty, you'll all be hungry. But I was going to tell you—"

"How long can we stay, auntie?" asked Susy.

"Till night?" chimed in Alice.

"Till six o'clock. But, dears—"

"How can we tell when it's six?" interrupted Madge.

Aunt Ruth hesitated.

"Come just when you see the sun sink behind the hill. Not a bit later, dears, for I should be uneasy about you. And be sure—"

"Yes, indeed, we'll remember. Come, here's the basket. Thank you, Esther. Good-bye, auntie; you're the dearest auntie!"

"But, my dears—"

"Yes; we'll be home the very minute! Good-bye."

"Good-by, good-by."

The madcaps rushed away, shouting and laughing. Aunt Ruth looked after them with a face half amused half vexed, and was about to raise her usually gentle voice in a manner which would have commanded instant attention, when she saw visitors approaching her open door, coming to the front of the house just as the noisy little crowd disappeared through the hedge-gate of the back yard.

No more delightful place was ever seen, they all thought, than that brook. For a little way it went rippling and babbling and dancing and foaming over stones and around twisting banks, behaving exactly as if it had all the work on its shoulders, and meant to do it. Here the children sailed pebble-laden boats, watching in great excitement to see whether they would safely pass the Maels-trom or Cape Hatteras, points in the trip of unusual danger, clapping their hands and shouting wildly when any of the tiny craft reached port. Farther on the stream wandered out into a meadow, where it lingered serenely, as if feeling that its work was done, and that it could rest with a quiet mind.

The four never followed it there. They turned into the cool woods, where it lay in smooth pools, reflecting the green trees above, or the sky where it peeped through the leaves. The hepaticas and anemones were gone, but blue-bells bloomed on sunny slopes; and as little hands brushed away the dead leaves from the roots of old trees, and bright eyes peered carefully about, a little cry of triumph went up as Alice gathered the first violets of the spring-time.

And farther on still were the stepping-stones, so enticing in the little spice of danger with which they had carefully picked their way over on their last visit, wondering how deep might be the dark-looking water which lay around them.

Whether it was that the violets and blue-bells turned their eyes up with a questioning look, or the gentle spring wind had a whisper of cautioning words, we cannot undertake to tell; or whether the murmuring water had a voice, or the twitter of the robin and wren carried suggestions of duty with them. However it may be, we do know that dear old Mother Nature has a way of her own of holding communion with such of her children as love her well; and cer-

tain it is that not one of our wild-wood ramblers felt so ready as she had expected to, to cross the stepping-stones.

"I don't believe I want to go over," said Grace, trying to look very different.

But Susy and Alice looked lovingly at a bank, on the other side which was perfectly blue with the dainty bells.

"See here," said Madge, decidedly.

"Now that I've been thinking of it, I'm sure it would be very naughty for us to go over the stones when we know Aunt Ruth wouldn't want us to."

"And mean, when she's so kind to us," added Grace.

"And," continued Madge, "wasn't it perfectly dreadful the way we went on when she was trying to speak to us? It seemed like fun then; but what do you s'pose she thinks of such manners—so rude and impolite! What if mamma could have heard us!"

"She'd 'a' been shocked," said little Alice.

"Dreadfully shocked!" said Susy, with a solemn shake of the head.

"And now," said Madge, "if we do what we know Aunt Ruth doesn't want us to do, it will be disobeying just as much as if she said it. That's what mamma means when she talks about obeying in the spirit as well as in the letter—it's obeying clear through to our very hearts, even when people don't exactly tell us."

They played through the golden hours, but took care to be home before the May sun had touched the hill with its lowest ray, that Aunt Ruth might not be uneasy about them.

"So soon?" she said, turning with a rather anxious look on her dear face, which cleared in a moment at sight of them. "What good little things you are to be home so early! I have had a worrying feeling about you for fear one of you might have fallen off the stepping-stones."

"We haven't been on them, Aunt Ruth," said Susy, with a little blush.

"Not one of us," said Alice.

"Because we thought you didn't want us to," said Madge.

And Aunt Ruth gathered the four in her arms, exclaiming:

"What a blessing it is that you are such dear, conscientious little comforts!"

But before bed time, each one of the little lassies had secretly confided to Aunt Ruth the story of how they had prevented her from telling them what they knew her wish would be, asking her forgiveness; and while smiling to herself over it, she whispered very loving words of advice.

"Don't thee, dear, ever say or do anything which is not fair and true and frank and honest. Begin now to keep thyself clear and clean of all deception; for when a blot is once made, it can be cleaned by the forgiving hand of the dear Lord, but it will always leave a stain upon the heart."—*Sunday school Times.*

The Dignity of Labor.

MY DEAR GIRLS: There are many things having a direct bearing upon your lives of which I have long desired to speak to you, and none are more worthy of our first consideration than the nobility and the dignity of household labor. It is a fact, patent to even a casual observer, that manual labor is coming to be recognized as decidedly ungentle for ladies, and it is a pitiable fact that such ideas are even inculcated and fos-

tered by some who claim the sacred badge of motherhood.

I knew the family of a millionaire whose only daughter was instructed in all these details of housekeeping, while the beautiful daughters of the family a few rods away, with not a dollar to spare, studied and planned and resorted to subterfuge to evade the necessity of toil, and still secure a genteel appearance.

The young Rothschilds are all taught to work; every girl in Germany is expected to know how to cook, knit, sew, and do general housework. The Princess Royal sets a worthy example by skimming milk in her dairy, and spending much of her time attending to the details of general housework. Queen Victoria has had the good sense to instruct her daughters that no position in life is exempt from the possibility of a reversed fortune and insisted that each of her daughters should secure an experience in practical housekeeping.

Princess Louise, it is said, often goes into her kitchen to prepare dishes for some suffering beneficiary with her own hands. Lucretia, the Roman matron, Madam de Stael, Florence Nightingale, and many others whose names are well nigh immortalized, were as efficient in the kitchen as in the particular spheres which gave publicity to their names. Our own Martha Washington, Mrs. Hayes, and Mrs. Garfield, with many other wives of our Presidents, stand monuments of industry and good sense, an open rebuke to the would-be fashionable lady of to-day. Let me say, my sisters, if God has given you health, you need never be dependent on others for support. You may be an orphan, or you may be the eldest of a family as large as that of John Rodgers, yet your life may be beautiful, useful and independent. You need not sigh that the skill of Raphael, or the musical genius of Mozart are not yours. Much as the world has been and may be benefited by the beautiful in sight and sound, one may live without rare paintings, statuary or angelic strains, if need be, until the "dark river" is crossed, when all that is soul-satisfying shall be invested with the glory of endless ownership.

I once read a legend of the angel Gabriel, being found one morning sweeping one of the lowest, filthiest streets, and singing as he swept; upon being interrogated, he replied that he was simply doing his Father's will, and he was equally happy whether his work was to be performed in the streets of heaven or in those upon earth.

And so, whether the path of duty for you lies in the organizing of a chaotic attic, excavating some obscure corner of the cellar, where careless hands have allowed diseased germs to accumulate, helping your mother in her daily duties, or if it be your lot to perform the same outside the sacred precincts of home, if it be done thoroughly and "heartily as unto the Lord," you will meet with not only human, but divine approval. Herbert says: "The conscientiousness of duty performed gives us music at midnight."—*Mary Martin, in Good Health.*

The Sunday School.

Paul Going to Rome.

LESSON FOR APRIL 19, 1885.—Acts 28: 1-15.

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

[Adapted from Zion's Herald.]
GOLDEN TEXT: "He thanked God and took courage" (Acts 28: 15).

I. WINTERING AT MALTA (1-10).

1, 2. *When they were escaped.* R. V., "when we were escaped." They knew.—R. V., "we knew;" learned, doubtless, by inquiry of the inhabitants. *Island was called Melita*—the modern Malta, not the Adriatic Meleda, off the Illyrian coast, as the older commentators insisted; that is 720 miles from Fair Havens, and could not be easily reached in fourteen days by a ship lying to in an east-north-east gale. Moreover, the course taken by Paul on leaving the island—via Syracuse and Rhegium to Putioli—points to Malta as the place of departure. It is true that no vipers are now found in Malta, and there is no wood on the island; but the disappearance of both may be accounted for by the increase of population. *The barbarous people*—R. V., "barbarians;" "barbarian," however, in speech only, that is, speaking neither Greek nor Roman (Greek, *barbaros*—bar, bar, an imitation of unintelligible sounds), our "foreigners," or "natives." Stock notes that "Barbary" is still the name of the northern part of Africa from which the Maltese came. *Shewed us no little kindness*—R. V., "shewed us no common kindness." The Greek term for "kindness" is almost exactly our word "philanthropy." *Received us every one*—R. V., "received us all;" prisoners, soldiers, sailors, were treated with impartial hospitality. *Present rain . . . cold*—Drenched with the sea, pelted by the rain, shivering with the cold, these wrecked voyagers presented a spectacle which touched the hearts and opened the doors of the pitying islanders.

3. *When Paul had gathered a bundle of sticks*—more exactly, "brushwood," or "furze." Paul on land as well as at sea is foremost in activity for the comfort of others. His conception of his apostleship was quite consistent with the lowliest offices for his fellowmen. *There came a viper out of the heat*—R. V., "a viper came out by reason of the heat." The viper lay torpid with cold in the bundle of sticks; as Paul laid the latter on the fire and was arranging them, the reptile, restored to activity by the heat, darted at Paul's hand and fastened its venomous fangs in it. That Paul was really bitten, and that the bite of that particular kind of viper was fatal, are proved by the apprehensions of the islanders who saw the occurrence.

4. *Saw the venomous beast hang on his hand*—R. V., "saw the beast hanging from his hand." *Said among themselves*—R. V., "said one to another." *This man is a murderer*—The soldiers had, no doubt, hastened on landing to mount guard over the individual prisoners for whom they were responsible. Paul, therefore, was evidently a prisoner, and probably a criminal; now the viper-bite determined his crime, in the eyes of the islanders. *Vengeance suffereth not to live*—R. V., "Justice hath not suffered to live." He was a dead man already, in their belief. *Dike* (the Greek Deity of justice) had permitted him to escape the sea only to smite him upon the land.

"These barbarians reasoned from great original principles, written on the hearts of all men by nature. that there is a God of justice, and that the guilty will be punished. They reasoned inaccurately, as many do, only because they supposed that every calamity is a judgment for some particular sin (Barnes)."

5, 6. *And he*—R. V., "Howbeit he." *Felt no harm*—R. V., "took no harm;" a fulfillment of the promise: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them" (Mark 16: 18). *Howbeit they looked when he should have*—R. V., "But they expected that he would have." *Swollen, or fallen down dead suddenly*—So Shakespeare describes the effect of the asp bite upon Cleopatra: "Trembling she stood, and on the sudden dropped." Dioscorides, describing the bite of the Egyptian coluber, or asp, says: "The sight became dim immediately; a swelling followed, and pain was felt in the stomach, which ended in convulsions and death." The "asp" referred to was the *Viperina aspis*, and may have been of the same kind as that which fastened upon Paul. *Changed their minds*—So the Lystrians changed theirs (14: 11-13, 19) when they first tried to sacrifice Paul as a god, and afterwards stoned him as a criminal. *After they had looked, etc.*—R. V. renders this and the next clause as follows: "But when they were long in expectation, and beheld nothing amiss come to him." *Said that he was a god*—Whereas he was neither a murderer, nor a god, but a man of God" (Bengel). Paul's supernatural preservation would easily account for the mistake of the credulous Maltese.

"At one moment, he is regarded as a murderer; at another, he is called a god. But it is remarkable that the passage before us does not indicate that in either case the slightest emotion was produced in Paul. Such a frame of mind it is our duty to strive to acquire, so that neither the honors which the world may offer, nor the dishonor to which it may subject us, can disturb our internal repose (Brandt)."

7. *In the same quarters were possessions of*—R. V., "now in the neighborhood of that place were lands belonging to." *The chief man of the island*—the *Primus*, the official designation of the prefect or governor, though the term was also applied to ex-governors. Melita was a dependency of Sicily, and its governor was therefore a legate of the praetor of the larger island. *Publius*—Nothing is known of him outside the present narrative. *Who received us*—only Paul, Luke, Aristarchus, and possibly the centurion. Paul's miraculous escape from the venom of the viper's bite would make him a marked man at once, and the legate would hear of him. *Lodged us*—R. V., "entertained us." *Three days*—by which time, probably, suitable quarters had been found for them to winter in. The traditional residence of Publius is now the country villa of the British governor of the island.

"How clear is it to every man's observation that the kindnesses and benefits any have done to the Lord's people, have been rewarded with full measure into their own bosoms! In like manner we find the evils done to God's people have been paid by a just retribution to their enemies (Flavel)."

8, 9. *It came to pass*—R. V., "it was so." *Father of Publius*—also unknown except here. *Sick of a fever and bloody flux*—R. V., "sick of fever and dysentery." Luke, the physician, is accurate in his description of disease, but it is Paul and not Luke who undertakes the healing. The diseases referred to are still common in Malta. *Prayed . . . laid his hands . . . healed him*—to the great amazement and gladness, not only of the sick man, but also of Publius and all his friends. The viper-bitten hand proved the medium of life and healing. No wonder that with such miracles of compassion, the Gospel should spread! *Others also*—R. V., "the rest also;" all the rest in the island who could

come. *Were healed*—R. V., "were cured." No case was too hard. Jesus honored the faith of His faithful apostles.

10. *Honored us with many honors*—not in the sense of fees, though the word is sometimes so used, but the spontaneous, grateful offering of temporal gifts to those who had ministered so richly to their spiritual and bodily necessities. *When we departed*—R. V., "when we sailed." *Laded us, etc.*—R. V., "put on board such things as we needed." They had lost their all when the ship was wrecked; but the grateful islanders more than supplied their wants when the farewell came.

II. THE VOYAGE TO ITALY (11-15)

11. *After three months*—November, December, January. *We departed*—R. V., "we set sail." Navigation opened Feb. 8, according to Pliny. *A ship of Alexandria*—another grain ship. *Had wintered in the isle*—probably in the harbor of Valetta. *Whose sign*—figure-head, or device carved or painted on each side of the prow. *Castor and Pollux*—R. V., "The twin Brothers." These "brothers" (or Dioscuri, to use the Greek name) were the fabled sons of Jupiter and Leda and the brothers of the famous Helen of Troy. They were the tutelary deities of sailors, and were identified with the fires of St. Elmo—the phosphorescent lights which are sometimes seen on the yards and masts of ships at sea. Says Whedon: "It was in a vessel consecrated to this complicated pagan superstition, that our Christian hero sailed toward the pagan capital."

12, 13. *Landing at Syracuse*—R. V., "touching at Syracuse;" it is uncertain whether Paul landed, though local tradition makes him the founder of the church there. Syracuse was an easy day's run from Malta—about 80 miles. In Paul's day, it was a famous walled city, embracing a circumference of twenty-two miles, and the rival of Carthage in splendor. *Tarried three days*—either for trading purposes, or waiting for a wind. *Thence we fetched a compass*—R. V., "thence we made a circuit." The wind was possibly so near north that they could not lay their course for the Straits, and had to beat; or they may have been somewhat becalmed by the barrier of Etna and were compelled at first to stand out to sea, and thus make "a circuit." *Rhegium*—same eighty miles north of Syracuse. *The south wind blew*—R. V., "a south wind sprang up;" a fair wind both for passing through the Straits and for reaching Puteoli, 182 miles from Rhegium. *The next day*—R. V., "the second day." *Puteoli*—the chief seaport then of Italy, the harbor of Rome, in the northwestern corner of the bay of Naples, the modern Pozzuoli. Seventeen piers of the ancient mole on which Paul landed, are still pointed out to travelers—"the most perfect ruin existing of any ancient Roman harbor" (Howson).

14, 15. *Where we found brethren*—a hint at the wonderful unrecorded spread of the Gospel. Churches are found here and there of whose origin nothing is known. *Desired* (R. V., "entreated") to tarry seven days—so as to include Sunday, as at Troas and to Tyre. The centurion appears to have complied with the request. *So we went toward Rome*—R. V., "so we came to Rome." Hints of the journey (about 140) miles are given in the next verse. *When the brethren heard of us*—the brethren at Rome, who would learn of the apostle's arrival and stay at Puteoli. *Came to meet us*—His fame had preceded him. *Appii Forum*—R. V., "The Market of Appius;" forty-three miles from Rome. The first band of brethren met him here. *Three Taverns*—thirty-three miles from Rome, at the junction of

the Antium road with the Appian Way. The second band met him here. *Thanked God, took courage*—He was a prisoner still, and fettered to a soldier; and this sympathetic welcome was not only keenly grateful to him personally, but a great inspiration and source of gratitude from the evidence that Christ had so many followers in pagan Rome.

"Among these 'brethren' were many, we may believe, of those whom he had known at Corinth, and to whom he sent messages of greeting in Rom. 16: Aquila and Epænetus, Andronicus and Junias, Herodion, and those of the household of Narcissus. All had probably heard, or read, the Epistle to the Romans. They were yearning, some for the presence of the friend whom they had known seven years before at Corinth, some for a glimpse of one whom, though they had not known him, they had learned to love (Plumptre)"

Address on Christian Missions.

WRITTEN FOR CECILTON S. S. MISSIONARY ANNIVERSARY.

Ho! Ye children of God, to duty awake!
Arise in your strength, determined to break
The chains of error all over the earth,
And give to the promised millennium birth.
There's much to be done, ere that shall take
place,
And Jesus reign o'er all of our race.
The arch fiend has not yet from power been
hurled;
He still is enthroned as the God of this
world;
And, under his sway, superstition pre-
vails,
In all Asian land and African kraals.
Mohammedan errors and pagan lies bind,
In adamant manacles, most of mankind;
And earth's richest regions of beauty and
bloom,
Are shrouded in moral and spiritual gloom.
Dahomey is cursed with cold-blooded crime.
Committed to please the false gods of her
clime:
Holocausts of humanity burn every year,
At her monarch's behest, to hush heathen
fear;
Habitations of cruelty black and base,
In full many regions the natives disgrace
And woman fair woman, is robbed of her
rights,
And of all the higher, social delights.
His equal, as sister and mother and wife,
Man dooms her to drudgery and a drear
life
The apostate Power, on the famed *Seven
Hills*
Millions of mankind, marshalls and drills;
"Teaching, for doctrines, the commandments
of men."
Selling indulgences too, now, and then;
Claiming the right and the power by God
given,
To shut in men's faces, the pearl-gates of
Heaven
But, Glory to God! his sceptre is broke,
No nation is now fully under his yoke
The Pope's temporal power has ended at last,
His despotic sway is a thing of the past,
And, in the shadow of his vatican dome,
The Bible is sold to the people of Rome;
Whie he claims to be there a prisoner of
state
And mourns in melancholy over his fate,
And, lo! Now, at last, full many a dark land,
Is being invaded, at Jesus' command,
With God-given weapons; the legions of
Light
Are everywhere routing the forces of night.
Sutter is abolished and Jaggernaut rolls
No longer his care over devotee souls
Misguided mothers are forbidden to feed
Their grim Ganges' God with their innocent
seed
As precious price'less sacrifices for sin,
Peace of conscience and hope of Heaven to
win.
All India is under a christian's queen's rule;
Japan is now willing to have in Christ's
school.
Madagascar has burned her idols of wood,
And is trusting in Jesus' atoning blood.
Fiji has forsaken all cannibal crime
Through the saving power of the gospel
sublime.
Ethiopia stretches her hand unto God,
In prayer for the light life is shedding a-
broad.
That light is now breaking on dark Congo
land.
And great gospel forces are gathering there,
grand,
That assure of success and give hope that
they may
A nation be b rn there to God, in a day.
Our own Bishop Taylor, the modern St. Paul,
Endorsed by his church is now heeding the
call,
And, with his two brave martyr-spirited
bands,
Is marching to three central African lands—
Tushlanje, Bosonge, Beneki—to bring
Them into subjection to Jesus, our King.
But, while trusting in God, it may not prove
wise
To have kept up at home no base of supplies.
That their series of stations from sea to sea,
May not self-immolation altars all be,
May God go before them in great grace and
might,
Give signal success and put all foes to flight,
We believe He will, for He always is true.
To all those who trust Him and follow him
too;

And He's now marching forth in might to
maintain
His right over all lands and peoples to reign.
All nations are now being civilized fast
And the fields are all white to the harvest
at last.
China, all Asia, all the isles, all our race,
Have opened their doors to the gospel of
Grace.
All countries are ready, now for the glad
Word,
Awaiting the heralds of Jesus, our Lord.
Telephoned by these facts, Faith hears a sad
cry
For the waters of life, and love would fain
fly.
On the wings of the wind, those waters to
give,
In the gospel grail that the dying may live,
Every one cannot go to far foreign parts
To do mission-work, but, with warm, loving
hearts,
With liberal hands and with loyal delight,
All Christians should give, and, thus share in
the fight.
Let all, staying home, as much sacrifice
make.
As missionaries do for the Saviour's sake;
Then, Christ's coffers full, His true soldiers
can go,
In hosts, to all fields, to conquer the foe:
The cohort of truth, at their captain's com-
mand,
Will soon take possession of every land;
The gloom of false faith will forever depart:
Messiah be throned in every heart;
Hallelujahs arise from every abode,
And all earth be filled with the glory of
God.

J. T. VANBURKALOW.
Cecilton, Md., March 7, 1885.

How to Help the Enemy.

We lament to see the bitterness with which some of the earnest and honest, but unwise and uncharitable, advocates of certain modes of the temperance reform denounce the equally conscientious laborers in the same great reform who hold to other views. This is not the way to secure success. It is not the Christian way, as it is not in accordance with the truth, to call those who advocate non-partisan, but still political, prohibitory action, the friends and abettors of the whiskey dealers. Abuse from the liquor men is to be expected, but such unjustifiable denunciation from friends of reform is as un-Christian as it is impolitic. The influence of every man and every woman is needed, and even indispensable, to give any reasonable hope for ultimate triumph in the struggle.—*Zion's Herald*.

Later information places the position of the United States in the Congo Conference in a different light. It is now shown that our representatives in the Conference committed our government to nothing but "a faithful observance of the principle of neutrality." No "entangling alliances" were formed. Largely through our commissioners the policy of neutrality in the Congo country was adopted; so that with its 40,000,000 of people that territory is opened to commerce, education and missionary enterprises, and the chief powers of the world stand pledged to maintain its freedom.

There is no better way to perpetuate one's name than to connect it with some educational, benevolent or humanitarian institution. This is the monument "more lasting than brass." The GORDON Memorial Committee is to be commended for its decision that the memorial to GORDON shall be a great hospital and sanitarium, to be erected at Port Said, and to be open to the people of all the nations of the earth. The Khedive has already granted a site for the proposed building.

A test of love to God is secret prayer. If you love your friend, you will often talk in confidence to him, and get his help.

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

Peninsula Methodist,

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

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

SUBSCRIPTION PRICE:

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

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

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

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

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

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

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

This paper and a
Waterbury Watch for
\$3.75.

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

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

A SPECIAL WORD TO OUR FRIENDS.
—Our readers may do themselves and
their neighbors, as well as the *Peninsula
Methodist*, a real service by personally
recommending it to those who do
not take it. If every subscriber will
send us one new name, our list will
over-run five thousand. New names
are coming in right along, but not
in such numbers as they would was
there more general and active can-
vassing. Our subscription price, only
one dollar,—does not allow of pecuni-
ary compensation, but we trust the
value of the work we are doing in
the interest of pastors and people
will be regarded as some return for
any time and labor devoted to the in-
crease of our circulation. Every
family in our territory should have
a religious paper, either by paying
for it, or through the generous broth-
erly kindness of some friend. The
publisher will send specimen copies
to all addresses that may be sent to
him.

GENERAL GRANT.—The illustri-
ous citizen soldier whom well nigh
all men "delighted to honor," whose
place in American history with
Abraham Lincoln, is second only to
that of the peerless Washington, is
now facing the foe that successfully
defies all human power. In common,
with all true Christians, we rejoice
to learn that the great General in his
extremity turns to the Almighty
Savior, and finds Him faithful to His
word of promise—"him that cometh
unto me, I will in no wise cast out."
May "the victory that overcometh the
world," be his, in this last battle!

We are grieved to learn of the sad
affliction that has come to the home
of bro. and sister W. R. McFarlane.
The obituary of their interesting
daughter shows how well she lived
her short life. Her early death re-
calls the sorrow felt in the household

of the writer's parents, when his
lovely sister suddenly died in her
fourteenth year, "a Christian pilgrim
of one year's travel." May these
stricken parents prove the preciousness
of the Savior's words—"I will not
leave you comfortless."

We notice with pleasure among
our exchanges, the bright and enter-
prising "Era," of Middletown, Del.,
entering the field of local journalism.
We welcome it to the brotherhood,
and wish it all possible success in
the great work of developing and
guiding public intelligence with refer-
ence to whatever tends to the true
welfare and happiness of the people.

In this issue appears the last in-
stallment of Prof. Townsend's most
able and timely essay on *Prayer and
Healing*. We ask special attention
to what appears in this number. It
makes luminous the path of intelli-
gent submission to Divine Providence,
while it inspires the liveliest sense
of personal responsibility, in the use
of means.

This is the graceful way. Bro. S. W.
Gehrett, in *Our Church News*, acknow-
ledges the generous kindness of his
former parishoners:

Mr. and Mrs. W. W. Thompson,
Coatesville, Pa., were welcome guests
at the parsonage, Wednesday, March
4th. The Plymouth Rocks are just
as tender, and the Alderney has as
rich a flavor as in the days of "Auld
Lang Syne."

"One Touch of Nature Makes the Whole World Akin."

From *The Independent*, we transfer
to our columns, one of the finest
specimens of a memorial tribute we
have ever seen. Few can read it
without tears, many will read it with
healing to their wounded hearts, and
all may find inspiration, in its elo-
quent delineations of Christian char-
acter and triumph in this true wife and
faithful mother. Excepting a few ex-
pressions of excessive enology,—entire-
ly natural, in the ardor of friendship,
—and therefore excusable—this arti-
cle seems to us, to be about perfect.
Where else, but in the *Gospel* can
warrant be found for such words of
precious consolation? How forcibly
come to us the words of St. Paul,—
"If in *this life only* we have hope in
Christ, we are of all men most miser-
able."

Bishop Taylor's Missionaries.

We clip the following from the
Wilmington Morning News. A dis-
patch from the U. S. Consul at Sierra
Leone announces the arrival there of
Bishop Taylor, Dr. Somers, Mr. Chat-
claine, and their company of forty mis-
sionaries enroute for St. Paul de Loando.
The Consul's statement shows how
largely this enterprise is dependent
upon supernatural aid.

The Consul expresses much anxi-
ety for the fate of these people, sixteen
of whom are children, the two young-
est being 15 months, and 23 months
old. Should they arrive in Loando,
they will have made a voyage of over
8,000 miles from New York via Liver-
pool. They purpose going 1,000
miles at least into the interior.

The consul says he is constantly
asked what the missionaries are go-
ing to do with the children, "and the
people who know the coasts do not
hesitate to say that it is absolutely
wicked to bring them out here, where
they have many chances to die and
only few to live." It would no doubt
be well, he continues, for missionary
societies at home to consider well be-
fore contracting the expense and re-
sponsibility of sending such an ex-
pedition to the wilds of Africa. He
hopes for the best, but says: "We are

prepared to hear sad news within a
year from this little band, who go
out with light hearts, not knowing
what is before them."

Among the various methods of
doing good, and making a little
money go a great way, is that of sup-
plying gratuitously, with a weekly
religious paper, such families as may
not be able to the subscription price.
Even the small sum at which
our own paper is furnished is more
than some families can spare, who
would doubtless be glad to receive it,
and be profited by its perusal. If
any persons desire to contribute to
such a benevolent fund, we shall be
glad to carry out their wishes. Send
us the money and the names of those
whom you wish thus to favor, with
their addresses, and we will send the
papers accordingly.

Died.

In Wilmington, Del., Wednesday
morning, April 15th, 1885, Kezia, be-
loved wife of Rev. B. F. Price of the
Wilmington Annual Conference of
the M. E. Church in the 36th year of
her age. Interment in Still Pond,
Md.

The many friends of our esteemed
brother Rev. Benjamin F. Price will
learn with sorrow of his recent most
afflictive bereavement. Wednesday
morning, the 15th inst his excellent
wife passed from the earthly homeshe
had made happy by her kindly min-
istries to the home eternal; leaving
to her sorely stricken husband the
care of an infant but a few days old.
Appropriate services were held in
Madely Chapel, of which Bro. Price
is pastor, Thursday at 2 p. m. The
next day the remains were removed
to Still Pond, Md., for interment.
While words of tender sympathy are
soothing to the wounded heart only
"the God of all comfort" can sustain,
under the weight of such a sorrow.
"Though He cause grief, yet will He
have compassion, according to the
multitude of His mercies; for He
doth not afflict willingly."

Prayer and Healing.

BY PROF. L. T. TOWNSEND.

[Condensed from *Zion's Herald*.]

Up to this point, we have been
pleading upon naturalistic grounds
for the use of the therapeutics of
ethics and religion. We do not mean
to say that God, even upon this
plane, is an excluded factor in the
cure of disease. He is the ultimate
source of dependence, whether the
remedy is aconite or prayer; indeed,
He more frequently works by means
of aconite or some other agency than
without it.

But from positions already taken
in these papers, and in view of what
God can do, and, judging from the
evidence, in view of what He has
done, Christian intelligence is to ex-
pect that God, if need be (that is, if
the natural means are not sufficient),
and if it is best, or not harmful), will
supernaturally interpose, in answer
to prayer, Himself allaying the in-
flammation, keeping the wound "sur-
gically clean," and providing the
useful "individual vital force."

In this connection it should be
borne in mind that this supreme type
of divine interposition, this manifest-
ly supernatural aid, which has more
than once puzzled physicians, is not
granted, even in answer to prayer,
except upon certain ordained condi-
tions. The Bible does not promise a
supernatural answer to prayer un-
less, for instance, the prayer is that
of a righteous man (John 14: 14
(make the word *ye* emphatic); 1
Peter 3: 10, 11, 12; Job 8: 6; Ps. 4:
3; 34: 15; Prov. 15: 29; 28: 9: Is.

1: 15, 16; John 9: 31; 1 John 3:
22).

Nor does the Bible promise a super-
natural answer to prayer even to a
righteous man unless he forgives his
enemies (Matt. 5: 23-24; Mark 11:
25, 26), abides in Christ (John 15: 7;
1 John 5: 14), and has faith (Mark
11: 24; Heb. 11: 6; James 5: 5-7).
The prayer to command supernatural
interpositions must also be earnest
and importunate (Gen. 32: 26; Luke
11: 5-8; 18: 1-6; Eph. 6: 18).

But, furthermore, the sick may not
be restored to health, in some cases,
even when all these conditions have
been fully complied with. A wis-
dom greater than ours must have
the supreme and final disposition of
all human affairs. The Infinite Be-
ing could no longer be called (God
did He answer, in the way we wish,
all the prayers we offer.

Having, therefore, resorted to every
known agency—surgical skill, medi-
cinal therapeutics, mental therapeutics
religious therapeutics (including
those within both the natural and
the supernatural range)—you can
say, "I have done all in my power.
God must do the rest."

Should any ill betide the child,
you could not reasonably reproach
yourself. You could say, "It must
be God's will, or all these means
would have resulted otherwise;" "It
is Providential. My child could not
recover."

But, on the other hand, should you
omit any one of these agencies enu-
merated, visible or invisible, mental
or spiritual, should you fail to call a
surgeon, fail to cheer the child, fail
to pray for the child, then, should
some ill befall him, you might justly
have misgivings and regrets

Such, therefore, as regards this case,
are the dictates of common sense en-
lightened by Christian intelligence.

In concluding these papers, we
merely add that medical science, as
none of its fraternity can doubt, is,
in the future, to be greatly perfected,
and the healing art greatly simplified,
though demanding no less skill.
Doubtless, too, the theory and prac-
tice of psychological therapeutics are
to be more carefully studied, and not
left almost exclusively in the hands
of charlatans. And, also, a genera-
tion of Christians yet to come will,
perhaps, be holier than those who at
present bear the Master's name, have
a more abiding faith than is now
witnessed, and, therefore, be called
to render more effective service at the
bedside of sickness than is now ren-
dered.

What Christianity is in need of,
in order to display in full her won-
derful majesty and power, are purer
hearts, a keener insight into the plans
and thoughts of God, a perfect obe-
dience and a supreamer faith. With
these adornments, we see no reason,
in the nature of things, why powers
termed supernatural may not be pos-
sessed by men. We see no reason,
in the nature of things, why men
thus perfected and thus godlike,
might not be so guided as never to
ask amiss, or for what is not best; and,
therefore, always be answered. We
see no reason, in the nature of things,
why the word or touch of a perfected
man, may not, in the name of Christ,
be to nature, in her work of restora-
tion, the most potent aid yet dis-
covered; or why, to such a perfected
man, Christ may not delegate so
much of His power, that before the
surgeon and the physician who have
been summoned can reach the bed-
side of the wounded boy, he shall
smile as he feels the touch of the hand
of faith upon him; lift his head
from the pillow; the wonted glow of
health beam from his face; and he,
springing to his feet as if there had
been no harm, shall find himself re-
stored perfectly as was the young man

whom they took up for dead, but
whom Paul had touched (Acts 20:
9-12). *What we do know is that the
time for any one now living, and within
our circle of acquaintance, to touch and
cure a boy suffering from a compound
comminuted fracture of the thigh, com-
plicated with both dislocation at the thigh
joint and internal injuries, is not yet.*

The boy himself, leaping the fence,
crossing the field, shouting with
transports of delight, is the only one
who at present, is qualified to say to
the physician and surgeon, "I have
no need of thee."

Preacher's Meeting.

The following are the subjects for
discussion in the Wilmington M. E.
Preachers' Meeting:

April 27th. Resolved. That the
probationary term of membership in
our church ought to be abolished.—
R. C. Jones, W. L. S. Murray.

May 4th. Resolved. That the cus-
tom of giving Sunday-school excu-
sions, by our churches, ought to be
abandoned.—E. L. Hubbard, S. T.
Gardner.

May 11th. Eternal punishment
of the wicked.—Vaughn Smith.

May 18th. The Christian Sabbath.
—T. E. Terry.

May 25th. The Sonship of Christ.
N. M. Browne.

A Card.

The Minutes were sent to all
the preachers by the middle of last
week, the 9th inst. A few copies
were found to be wrongly bound.
Any of the brethren who may have
received such copies, will please noti-
fy me, and I will replace them at
once.

I lost the "plan of Examinations"
for candidates for admission, but did
not make the discovery until too late
to write to the parties concerned. I
ask the brethren to forgive the seem-
ing negligence. Somebody laid vio-
lent hands upon the copy of Min-
utes in which I had noted changes
in the Board of Managers of the
Missionary Society, and I was un-
able to recall the names put in place
of Bros. Cooper and Colclazer. Hop-
ing the book may give satisfaction,
I have the honor to be your servant,
J. D. Rigg.

April 11th, 1885

Vienna, Md., Apr. 13th, 1885.

DEAR BRETHREN OF THE DOVER
DISTRICT.

Our little town is preparing to en-
tertain you all. Will you all please
make a sacrifice, if necessary, to come?
Come, and come prepared upon the
various topics. We are hoping and
praying for a large and live session.
All who can come please notify me
at your earliest convenience. Car-
riages will be on hand to bring you
from Linkwood, our nearest station.
You need not fear as to accommoda-
tion or transportation.

Yours,
VAUGHAN S. COLLINS.

Thirty-five years ago Dr. Sunderland
was pastor of a Presbyterian church
in Buffalo, and came from that city
to Washington. Among those who
attended his church, there was Mrs.
Cleveland, the President's mother,
and in all probably the little boy
Grover was often taken to hear the
man who will now preach to him as
President. Miss Cleveland some
days ago, recalled to the President's
mind the many times she had heard
her mother speak in warmest terms
of regard for the pastor, Bryon Sun-
derland, who was then noted for his
impassioned eloquence and sturdy
zeal.

The above statement in *The Boston
Herald* explains why Mr. Cleveland
has rented a pew in Dr. Sunderland's
church, though the latter has always
been a radical Republican.—*Balti-
more Methodist*.

Wilmington Conference NEWS.

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

Chesapeake City, T. A. H. O'Brien pastor, we are glad to learn is steadily advancing; large congregations and liberal provision for the support of the pastor,—a year ago the salary was increased from \$500 to \$600; this year it has been increased to \$700.

Bethel and Glasgow, L. C. Atkins, pastor; Rev. C. Hill, Presiding Elder reports this charge in a flourishing condition. Last Sabbath a large congregation gathered in Bethel and an unusually large collection showed their practical appreciation of the gospel. One hundred and twelve new members were added to the Glasgow church under Bro. Atkins' labors last winter.

North East, Md., Rev. T. S. Williams pastor; Rev. A. J. Meyers formerly a member of the Baltimore Conference, now in the local ranks, officiated last Sabbath morning. In the evening Bro. Williams preached on "As the truth is in Jesus" and administered the Holy Communion. His congregations seem to highly appreciate his half hour sermons.

The Trustees of the Elkton M. E. Church have erected a handsome iron fence in front of their church, similar to the fence in front of the Presbyterian Church. This is a much needed improvement, and adds materially to the appearance of the premises.—*Democrat*.

The Zion M. E. Church was very tastefully trimmed with pot flowers and plants on Easter Sunday, and the services were of an especially interesting character. The sermon by the new pastor, Rev. Chas. F. Shepard, on the "Resurrection" was an earnest and interesting discourse. The music by the choir was also appropriate and excellent. The trustees of the church are putting the parsonage in perfect repair. They have just finished enlarging the summer kitchen and putting in a new pump.—*News*.

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

Rev. T. R. Creamer, formerly pastor of Scott M. E. Church, Wilmington, and recently assigned to the Odessa M. E. Church, moved to that town on Thursday after Conference, and was warmly received by members of his congregation.

Chestertown charge, J. D. Kemp pastor, writes: Easter was observed in our church. The floral display was beautiful and the music excellent. The church was crowded.

Centreville charge, J. A. Arters, pastor, writes: We were very kindly received by the brethren and sisters on our arrival here Friday, March 26th, and they are doing what they can to make us feel at home. Our Easter services were very interesting and impressive. The altar was beautifully decorated with flowers and two cages of canary birds assisted our most excellent choir and congregation in singing the praises of God. We are asking God to bless the united labors of pastor and people.

The next meeting of the Easton District Preachers Association will be held in Chestertown, Md., May 26 and 27th. The curators appointed are Bros. J. D. Kemp, E. C. Macnichol and J. M. Lindale. We hope to see the Program soon. Allow us to ask the brethren of Easton District to do all they can to make this a profit-

able and pleasant meeting. Write to the curators and give them your subjects.

A. S. MOWARAY, sec'y.

The members of the M. E. Church of Chestertown have determined to erect a magnificent pipe organ in the spacious audience room of the church, and to that end the young folks of the church have determined to hold a grand fair and strawberry festival sometime during the month of June.—*Centreville Observer*.

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

Rev. Mr. Duhadaway, the new pastor of the M. E. church, preached his first sermon here to a large congregation on Sunday after Conference. The reverend gentleman has obtained quite a reputation as an orator in the conference, and those who heard him on Sunday say that it is well merited.—*Democrat*.

Our Methodist friends appear to be well pleased with their new preacher, Rev. W. S. Robinson.—*Milford Chronicle*.

The Rev. Dr. Underwood, the new minister of the Milton M. E. Church, has made a very favorable impression on our people. His discourse on Sabbath last, "Christ the King of Death," gave general satisfaction, and was listened to by an attentive and appreciative congregation. The lover of fine language and depth of thought, cannot fail to be pleased and instructed while listening to his elucidation of Scriptural truths.—*Milford Chronicle*.

Cambridge charge, J. E. Bryan, pastor, writes: We had a cordial welcome on our return from Conference. Friends had provided a nice dinner for us. Easter services were held in all the churches on Easter Sunday. We are having large congregations, and the outlook for the year is promising.

Hurlock charge, G. F. Hopkins, pastor, writes: The minutes of Conference received, and Hurlock is quite sure that no one will find cause to complain of work so neatly and thoroughly executed, although she feels somewhat slighted in that her name was left off the "List of Contributors" to the missionary cause. The cause is worthy and she is a liberal and "cheerful giver."

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

Salisbury District Preachers' Association will hold its next session May 11-14, in Princess Anne, Md., and not on Tangier Island. We have received a neatly printed and elaborate programme of the exercises, which certainly outlines a most comprehensive discussion of Methodism in action, as well as in experience. If the brethren will honor the drafts the curators make upon them, we assure the good people of Princess Anne, they will have a rich intellectual and spiritual feast. The editor hopes to be able to accept the polite invitation of the curators, to attend the meeting.

Snow Hill's welcome to Rev. R. W. Todd the new pastor of the M. E. Church. One might have thought the far-famed hospitality of Snow Hill, Md., had recently been put to such a strain in the entertainment of the conference during its recent long session that the good people at that place would hardly think of doing more than extending the ordinary courtesies to their new pastor and his family on their arrival. But it really seems as if their care for the comfort of the ministers, and laymen in attendance, had proved a means of grace in which they had so wonder-

fully grown during that session, as to approximate very nearly to perfection.

The pastor reached Snow Hill Saturday, March 28th, and preached the following morning to a fine audience, Rev. E. H. Nelson, one of Snow Hill's sons, preaching in the evening. Mrs. Todd with her three little girls arrived the next Tuesday and were met at the parsonage by a number of the ladies, who, after preparing a sumptuous repast, retired against the earnest protests of the pastor and his family; but not without the significant assurances, that after the occupants of the parsonage had a little time to rest and get fixed they would call again with a few others.

This promise was made good the next Monday evening when the "few others" proved to be an outpouring of the people, not less than two hundred crowding the capacious parsonage; nor came they empty handed.

The needful supplies for house-keeping were liberally furnished,— "from the coal that shineth in the bin, and the rooster that croweth in the yard, to the flour that bloometh in snowy whiteness from the newly opened barrel in the pantry, and the ham that hangeth upon the wall."

But the best thing about it was the warm and hearty expression of good will on the part of all—the young people and children as well as their seniors. As the hour of 10 drew near, Mr. I. T. Matthews, in words most fitly chosen, delivered the congregation's formal welcome, assuring the pastor and his family of sympathy and cooperation. Bro. Todd was a little surprised, but proved himself fully equal to the occasion.

The next thing in order was to discuss the abundant supply of choice refreshments which had been tastefully arranged in the dining-room. Of course all, as in honor bound acted well their part in this agreeable work. Instrumental and vocal music enlivened the occasion. At the close of this delightful reception, the kind friends retired with the satisfaction of having made their new pastor and his family feel at home among their new parishioners, at the very beginning of their pastoral term.

PERSONAL.

The Post Office address of Rev. J. W. Poole is Queenstown Md.

Queen Victoria made a gift of £25 toward the cost of a new Wesleyan Sunday-school which is shortly to be erected at East Cowes.

Mrs. Sally Middlebrook of Run corn, England, died not long since within a few months of being 100 years old. She was a Wesleyan Methodist for 82 years.

Moncure D. Conway, the distinguished author, and for some time pastor of an independent church like Theodore Parker's, who has been residing for years in England, is announced to lecture in several places in that country on John Wesley, including a recent visit to Epworth, Wesley's birth-place. Mr. Conway is a graduate of Dickinson College, and in early life was a Methodist.

Rev. Dr. C. E. Felton, pastor of Mt. Vernon Place M. E. Church, has received a unanimous invitation from the quarterly conference of Union Church, St. Louis, to become their pastor for the third term, when his time of service expires in this city. The telegram containing the announcement was as unanimously responded to in the affirmative by Dr. Felton and family, subject to the approval of the bishops.—*Baltimore Methodist*.

Senator Sherman spoke briefly in the Chamber of Commerce at Cincinnati, on Saturday. He said among

other things that the signs of the times pointed to a renewal of business activity. He believed that President Cleveland meant to insist on honesty and fidelity in the public business. He urged business men to diligence in compelling politicians to conform to honest business principles.

The *Advance* says: "As a result of Father Chiniquy's labors among the French Catholics in Chicago, in connection with pastor Seguin's French Mission, twenty-five families have signed a paper accepting the Protestant faith and renouncing Romanism. Sixteen converts were recently baptized in the Jefferson Park Presbyterian church."

Mr. W. H. Rawlinson, who has bequeathed £1,500 to the Birmingham School Board for scholarships, was for more than fifty years connected with Wesleyan schools and chapels in that city.

Hon. John Fraser, of Sidney, Australia, has bequeathed \$10,000 for a prize fund to maintain an annual essay in defense of the Christian faith.

Mrs. Crocker, of San Francisco, has offered to that city her splendid art gallery, valued at \$500,000, on condition that the people will subscribe \$100,000 as a maintenance fund. The offer is likely to be accepted, as the condition can be easily met.

Rev. P. A. Peterson, at Court Street Methodist Episcopal church, Sunday morning, said from the pulpit that Rev. Henry Ward Beecher, in his judgment, is a worse enemy to Christianity than Bob Ingersoll, the notorious infidel.—*News*.

Mrs. Pendleton, wife of the new Minister to Germany, is a daughter of Francis S. Key, author of "The Star Spangled Banner," and a niece of Chief Justice Taney.

The son of Merle D'Aubigne, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in Savoy.

Solomon Batt and Elias Grossfeldt, educated Hebrews, have renounced Judaism in Cincinnati, and united with the M. E. Church. Mr. Batt will be sent to Drew Theological Seminary, and Mr. Grossfeldt to the Northwestern University, Evanston, Ill.

ITEMS

Parties desiring copies of the Minutes can secure them at this office. Price 15 cents.

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

Whedon's Commentaries, 9 volumes, new, for sale cheap. Inquire at this office.

The bequest of \$40,000 made to the Female Seminary of Kalamazoo, Mich., by the late William Dodge, of that place, has been sustained by the court.

It is said that a violin played among a flock of geese will start them to dancing. Every one who has attended a dance is aware of this fact.

A camel will work seven or eight days without drinking. In this he differs from some men, who drink seven or eight days without working.

More than 200 replies have now been received at the Mission Rooms from the presiding elders to whom the circular headed "A Million for Missions," was sent. This is a very encouraging fact when we know that our Church numbers 437 presiding elders in all. Only one response has been unfavorable to the plan.

MARRIAGES.

GIBSON-SOMERS—On March 26 by the Rev. Jno. D. C. Hanna, Alexander A. Gibson Esq and Mrs. Mary W. Somers, both of Deals Island.

ABBOTT-LANGRELL—On March 31, by the name, Edward Abbott Esq., and Miss Ella Langrell, of the same place.

WALTER-FISHER—On April 6, by the same, Geo. W. Walters Esq., and Miss F. Jerony Fisher, both of Hollands Island.

DAVIS-SLAUGHTER—At the residence of the bride's parents, near Leipsic Del., by the Rev. James Carrol, on March 25, Thomas Davis to Miss Jennie Slaughter all of Kent Co Del.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Bethel and Glasgow,	April,	11	12
Chesapeake City,	"	11	20
Elkton,	"	19	20
Elk Neck,	"	19	20
Cherry Hill,	"	24	26
Zion,	"	26	26
Newark,	"	26	27
Charleston,	May,	2	8
North East,	"	3	4
Port Deposit,	"	8	10
Rising Sun and Hopewell,	"	9	10
Hollandville and Mt. Pleasant,	"	14	17
Scott,	"	14	17
Hanon,	"	16	17
Newport,	"	16	17
Hockessin,	"	22	24
Asbury,	"	23	24
St. Paul's,	"	24	26
Christiana,	"	31	31
Red Lion,	June,	31	1
New Castle,	"	31	1
Delaware City,	June,	6	7
St. George's,	"	7	8

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.

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

J. H. CALDWELL, P. E.

DOVER DISTRICT—FIRST QUARTER.

Magnolia	April	11	12
Leipsic	"	13	12
Milford	"	16	19
Houston	"	18	19
Harrington	"	20	19
Cambridge	"	24	26
Beekwiths	"	25	26
Church Creek	May	1	3
Woodlandtown	"	2	3
Hurlock's	"	8	10
East New Market	"	9	10
Vienna	"	11	10
Farmington	"	16	17
Lincoln	"	18	17
Ellendale	"	18	17
Seaford	"	22	24
Galestown	"	23	24
Bridgeville	"	25	24
Denton	"	30	31
Burrsville	"	29	31
Federalburg	June	1	31
Millsboro	"	6	7
Georgetown	"	8	7
Milton	"	11	14
Lewes	"	12	14
Nassau	"	13	14

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.

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

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

FOR RENT, AT OCEAN GROVE.
N. J., Fairview Cottage, Cor. Sea View and Central Avenues. Eight rooms, all furnished. For terms, etc., apply to Rev. T. Snowden Thomas, North East, Md., J. Miller Thomas, Wilmington, Del., or G. W. Martin, Ocean Grove, N. J.

An Ordinary Home.

Then remember, if you have only what is called an ordinary home, that the great deliverers of the world have all come from such a home. And there may be seated, reading at your evening stand, a child who shall be potent for the ages. Just unroll the scroll of men mighty in church and state, and you will find they nearly all came from log cabin or poor homes. Genius almost always runs out in the third or fourth generation. You cannot find in all history an instance where the fourth generation of extraordinary people amount to anything. In this country we had two great men, father and son, both presidents of the United States; but from present prospects there never will be in that genealogical line another president for a thousand years. Columbus from a weaver's hut. Demosthenes from a cutler's cellar, Bloomfield and Missionary Carey from a shoemaker's bench, Arkwright from a barber's shop, and He, whose name is high over all in earth, and air, and sky, from a manger.

Let us all be content with such things as we have. God is just as good in what he keeps away from us as in what he gives us. Even a knot may be useful if it is at the end of a thread.

At an anniversary of a deaf and dumb asylum, one of the children wrote upon the blackboard words as sublime as the Iliad, the Odyssey, and the "Divinia Comedia" all compressed in one paragraph. The examiner, in the signs of the mute language, asked her: "Who made the world?" The deaf and dumb girl wrote upon the blackboard, "In the beginning God created the heaven and the earth." The examiner asked her, "For what purpose did Christ come into the world?" The deaf and dumb girl wrote upon the blackboard, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The examiner said to her, "Why were you born deaf and dumb, while I hear and speak?" She wrote upon the blackboard: "Even so, Father; for so it seemeth good in thy sight." Oh, that we might be baptized with a contented spirit! The spider draws poison out of a flower, the bee gets honey out of a thistle; but happiness is a heavenly elixir, and the contented spirit extracts it not from the rhododendron of the hills, but from the lily of the valley. — Talnage.

Truth is to be discovered, and pardon to be won, for every man by himself. Without seeking, truth cannot be known at all; and, by seeking, it can be discovered by the simplest. — Ruskin.

Our Book Table.

GODEY'S LADY'S BOOK for May is a number of which the publishers may be proud. It opens with a very attractive steel plate frontispiece, representing a beautiful child who holds a spray of vine leaves. The face is a charming study of juvenile beauty and brightness. The picture, which has been aptly named "Without a Cloud," serves as an illustration to the story entitled "Lola." Christian Reid's two part serial, "An Instrument of Separation" opens in this number, and the winning little story of "Beauty's Child" is happily ended. "Under Gray Skies" is also concluded this month. Among the short stories are "Fanchon," "A Slight Misunderstanding," and "Her Two Loves," which go to make up the interesting budget of light literature. All of the departments of GODEY'S

LADY'S BOOK are well conducted and comprehensive. There is not another magazine in the country which offers to its subscribers what this magazine does at the lowest possible price of subscription. The recent book offer of the publishers, which is still in force, will bear investigation. It has met with warm appreciation on all sides, and has attracted many new patrons to the LADY'S BOOK. Messrs. J. H. Haulenbeck & Co., do not intend, however, that there shall be any diminution in the zeal with which they prosecute their admirable enterprise. It is proposed, if possible, to make GODEY'S LADY'S BOOK still more attractive, and especially utilitarian so that it may meet and satisfy the every-day wants of women in every station of life.

OBITUARY.

Emily Isabella, daughter of Rev. Wm. R. and Carrie M. McFarlane, was born in Hillsboro, Md., Jan. 9 1873, and died in Stockton, Md., March 28, 1885.

In many respects she was a remarkable child. Though so young, she had already given evidence of possessing superior talents.

When five years old she began to attend school at Gumboro, Del., and during the next six years attended successively at Marydel, Princess Anne, Deal's Island, and Stockton. At the last named place, she was my pupil in the Stockton Academy, for five months. She was, one of the brightest children I have ever known, and she made rapid progress in her studies, standing well in her classes, in which were pupils, three and four years her senior. We will miss her; but we have the consolation of knowing that she has left us to be promoted to that higher school where Jesus himself is the Great Teacher. She was very apt in music, and gave promise of becoming a skillful performer on the organ.

She was early the subject of religious impressions, and was a regular attendant upon the Sunday School. During special meetings in the Presbyterian church in Stockton, the first week of February last, she arose for prayers, and came out on "the Lord's side", and soon afterwards she was enrolled as a probationer in the M. E. Church, and had she lived a few months longer, would doubtless have been received into full membership.

On Sunday, March 8th, she was taken sick with Typhoid Fever, and for twenty days, all was done to alleviate her sufferings, and arrest disease that her loving parents and friends and her attentive physician could do; but all in vain. Disease did its fatal work, and the spirit of Isabella returned to God who gave it.

March 30th, her remains were conveyed to Smyrna, Del., where after burial services by Rev. Joseph France, they were deposited in the family cemetery lot, to await the resurrection of the just.

"Though lost to sight, to memory dear."

EBEN HEARN.

Stockton, Md. April 2, 1885.

THE WILMINGTON Umbrella and Parasol MANUFACTORY

has the largest and best assortment of Umbrellas, Parasols and Sun Umbrellas to be found in the city. The large business, to which our entire attention is given, and our unequalled facilities for supplying the latest and best, places us on equal footing, and enables us to compete with any city.

Umbrellas and Parasols of any size or quality made to order—Re-covered or repaired, promptly and in the best manner. A call is solicited.

E. C. STRANG,

S.W. COR. FOURTH AND MARKET STS. WILMINGTON, DEL.

P. W. & B. Railroad.

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), 2.25, 6.30, 7.50, 8.15, 20.9, 2.19 9.55 10.06 11.55 a. m. 12.41, 12.45, 1.54, 5.22, 5.56 6.36, 6.46 and 7.40 p. m. New York, 2.00 2.45, 6.30, 6.40, 7, 9.55, 10.05 11.55 a. m. *12.41, 1.54, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m. For West Chester, via. Newark, 6.40 and 8.15 a. m. and 2.30 and 4 p. m. Baltimore and intermediate stations, 10.06 a. m. 5.00, 11.30 p. m. Baltimore and Bay Line, 7.00 p. m. Baltimore and Washington, 1.2 1.41, 1.44, 8.05, 10.06 10.36 a. m. 1.00, *1.11, 4.58, 7.00, p. m. Trains for Delaware Division leave for: New Castle, 8.15, 8.5 a. m.; 12.35, 3.00, 3.30, 6.25 p. m. Harrington, Delmar and intermediate stations, 8.55 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 referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged.

Delaware, Maryland & Virginia Railroad.

IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

On and after Monday, February 9, 1885, trains will move as follows, Sundays excepted:

Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., Leave, Arr. Stations: Rehoboth, Lewes, Nussau, Coolspring, Harbeson, Bennetts, *Mastic, Georgetown, Redden, *Robbins, Elmdale, Lincoln, Milford, *Houston, Harrington, Arive, Wilmington, Baltimore, Philadelphia. GOING SOUTH, Mail, Mixed, P. M., P. M., Arr. Stations: Rehoboth, Lewes, Nussau, Coolspring, Harbeson, Bennetts, *Mastic, Georgetown, Redden, *Robbins, Elmdale, Lincoln, Milford, *Houston, Harrington, Arive, Wilmington, Baltimore, Philadelphia.

Del. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., Leave, Arr. Stations: Franklin City, Stockton, Gettysburg, Scarborough*, Snow Hill, Wesley, Queponco, Poplar, Berlin, Friendship*, Showells, Solbyville, Frankford, Dagsborough, Millsborough, Stockley*, Georgetown. GOING SOUTH, Mixed, Mail, A. M., P. M., Leave, Arr. Stations: Franklin City, Stockton, Gettysburg, Scarborough*, Snow Hill, Wesley, Queponco, Poplar, Berlin, Friendship*, Showells, Solbyville, Frankford, Dagsborough, Millsborough, Stockley*, Georgetown.

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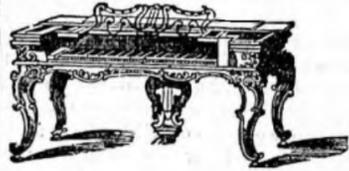
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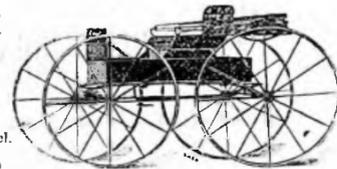
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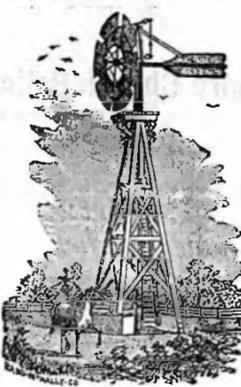
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