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ONE DOLLAR A YEAR,  
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Jesse Lee.

BY REV. OTIS COLE.

A heroic Methodist, a grand character, he is rightfully placed next Asbury in centennial remembrance in New England. Mr. Lee was not honored with elevation to the bishopric. His fame is sufficient without that. The high office would have been honored by his elevation. History declares Asbury's recognition of his fitness, and a letter from the great bishop to Lee evinces Asbury's desire for his fellowship in the arduous work of a Methodist bishop. Several times his great labors and powers received such recognition among his peers as to bear him almost to the Episcopal chair. Once there was a tie vote between him and Whatcoat, followed on the next ballot by the election of Whatcoat by a majority of four votes. The vigorous advocacy of certain ideas of church polity was probably the real reason of his non-election. He was not without honors. Thrice was he chosen chaplain of the House of Representatives, and once chaplain of the U. S. Senate. His historic fame rests on things more important.

For nearly forty years his ministry, with all its exposure and hardships, continued. From Florida to the British Provinces his voice was heard. Always vigorous, intense, pious, devoted, he preached with superhuman courage and power. People of all classes were melted under his word. In the Revolutionary army, where his conscience forbade him to bear arms and where he obeyed conscience at the expense of confinement in the guard-house, officers and men alike trembled and wept when he exhorted and prayed. Among his own people, in the Carolinas, in New England, wherever his brave, hardy spirit led him, the same scenes attended his ministry. At the conferences his preaching swayed his brethren and all who heard, as did the word of Coke or Asbury. Even on the Sunday following Whatcoat's election he could signalize his own failure by mightily preaching the gospel. He was a man of readiest wit, of quick and vigorous parts, of exhaustless energy, and of invincible faith: a man, too, of "rare popular eloquence," of unflinching courage, of masterly bearing, of flaming zeal, and of remarkable pathetic power. Often when speaking he was himself so moved as to be unable to proceed for very weeping and uncontrollable emotion, while his hearers were subdued by his genuine pathos, and with tears and sobs awaited his renewed utterance.

His path was near Asbury's often and for many years, and when that apostolic man died, full of days, honor, and success, Lee followed him to his resting place under "the altar of his resting place" in Baltimore. Eutaw-street Church in Baltimore. Six months later his own body, worn and scarred also, was borne in the solemn stateliness of death to a sepulture in the old Methodist burial ground in the same city.

Jesse Lee was born in Virginia, March 12, 1758. Was converted in 1773 under the labors of Robert Williams, who formed the first circuit in Virginia. Williams received great encouragement from Rev. Devereaux

Jarrett, "an apostolic churchman," a notable friend of the Methodists. Lee's parents appear to have been converted under Williams and Jarrett, but after the awakening of Jesse and others of their children they also joined the Methodists. As this great revival advanced under Williams and Jarrett in 1775, our hero said: "I felt a sweet distress in my soul for holiness of heart and life. I sensibly felt, while I was seeking purity of heart, that I grew in grace and in the knowledge of God. This concern of soul lasted for some time, till at length I could say, I have nothing but the love of God in my heart. My soul was continually happy in God. The world with all its charms was crucified to me, and I was crucified to the world." This at eighteen years of age. His first sermon was four years later, in North Carolina, 1779.

Fifty-eight years of earthly life were granted him. Of these thirty-five were given to the work of an itinerant minister. He served as presiding elder on districts immense, as a chief counselor of the church in annual and general conferences, as founder of Methodism in New England, and as first historian of the church of his early choice. His rank is among the highest of the ecclesiastics of American history. True, he was not a bishop, "but," says Stevens, "his historic position needed no such addition. No official distinction could enhance its dignity. In public service he may fairly be ranked next to Asbury, and as founder and apostle of eastern Methodism, he is above any other official rank." This latter honor especially endears Jesse Lee to all New England Methodists.

In 1785 he met in South Carolina a man designated by Stevens as "a mercantile New Englander," who told him of these eastern states, and left upon his mind "an irreversible conviction that it was his duty" to visit New England as the pioneer of Methodism. Asbury treated his conviction "as premature if not extravagant," but Lee cherished it, talked of it to his brethren, until five and a half years later he stood under the old elm on Boston Common to sing and preach a free and full salvation, and to pray for its triumph in Boston and New England.

A stout heart might well have been appalled at the reception accorded Lee, and at the thought of offering to a people already supplied with the ideas and institutions of Christianity the ideas and forms, the experience and life, of another church. To add to the difficulties of the situation, this preacher of new religious ideas was a stranger. He had letters of introduction to no one. He had come to the center of American learning with outscholastic training himself. Financially he was without strength, presently finding himself with two shillings only in his purse, and knowing there were behind him in the church of which he was a messenger no missionary funds whatever. But this man was fearless; was filled with an inspiration that made him expect success. Cold receptions, indifference, inability to find any place in which to preach save in the open air, poverty, neglect, all combined and con-

tinued, were powerless to damp his ardor or drive him from his purpose. Five more years passed before he saw the shadows lingered. This church "was located on a narrow lane in the poorest suburb of the city, but was for years a moral pharos, throwing an evangelical radiance over the population around it." In the meantime efforts were made by him and by others whom he induced to follow him, at other points in New England.

The first great success was at Lynn. The first church was erected there February 20, 1791. The first Methodist Episcopal Church in New England was organized at Lynn, consisting of eight members. Seven days later the membership was twenty-nine. In June they began to build a house of worship and in less than two weeks they entered the new house for worship. August 3, 1792, the first conference in New England was held therein.

Lee was not content with this, or with effort at these centers of eastern life. He seems, indeed, to have had the keen foresight of Paul, who said amid his great labors in Asia Minor: "I must also see Rome." Steadily, mightily, Lee struggled to plant Methodism in Boston, the great center of New England thought, culture, religion, life; and not only the ideas of Methodism, but also its organic life, the church. In Lee were the prevision of the seer and the sagacity of the builder. How grandly has subsequent history demonstrated the wisdom of its early toiler! His clear forecast, indomitable purpose, and courageous effort have had blessed outcome.

But while so eager for victory in Boston and Lynn, this wise pioneer looked o'er all the land. He opened the soil in Connecticut and Rhode Island, casting in the seed of the Word while on his way for the first visit to Boston. Again and again he went over the same lines, renewing his efforts for the people over whom his heart so strangely yearned. He planned and executed a tour in New Hampshire, of which there is no record. He led the way into Maine, and battled long and well to lay, with the aid of others he had induced to follow, the foundations of the church, while as yet that greatest of the eastern states was a dependency of Massachusetts. The great task of a pioneer was prosecuted to success. Methodism was in New England. It had begun to conquer. It has remained to conquer sin. The benefits to New England life and to all the world have been marvelous. Not only the six conferences of Methodist Episcopal churches in New England have followed this brave work, churches of strength and beauty, but all religious and public life has been enriched by the influence of the ideas and experience brought hither by this noble son of Virginia, an early Methodist.

"Now glory to the Lord of hosts,  
From whom all glories are."

Yet, also, this tribute to the memory of a good and great man. Honor to Jesse Lee, Methodist preacher, pioneer and founder of the Methodist Episcopal Church in New England. —*Illustrated Monthly.*

## Our Young Women.

BY REV. DR. HOWARD CROSSBY.

A primal defect in our social life is the notion that girls have nothing to do. Boys are brought up to some employment, but girls to none, except where pecuniary want compels them. The family that is "well off" has busy boys and idle girls. The young man, after eating his breakfast, starts out to his daily occupation, and returns at the close of the day. The young woman, after eating her breakfast, (usually at a late hour) saunters about in quest of amusement. Novels, gossip, shopping, (for unnecessary trifles), dressing in three or four different costumes, formal visiting, drawing if able, and lounging, are the elements of the young woman's day. In the evening, by way of recreation (!) she goes to the theatre or a ball.

This unequal discipline of the sexes is the basis of innumerable evils. It makes the girl careless and selfish; it turns her mind to personal adornment and other frivolous matter as the great concerns of life; it takes away the sense of responsibility, and produces feebleness and disease in her physical constitution. It also prevents her from asserting her true dignity in the eyes of man; for the life of utility is alone dignified. Women, thus brought up in indolence, are looked upon by men very much as were the women of the old dark times of the world, as mere playthings, expensive toys, not as counsellors and friends. Marriage in such circumstances belongs to a low, sensual plane, and the girl is prepared neither in body nor in mind for the serious responsibilities and lofty duties which marriage implies. Her training, moreover, or lack of training, has made it necessary for a long purse to apply for her. Economy, helpfulness, co-operation—these are not coming to the new household from this vain source. Dresses, drives, entertainments—these will form the staple demands on the young husband. Accordingly in city life, where this class of young women is chiefly found, a young man is (greatly to his hurt often) kept from marrying by reason of its costliness, whereas society should be so ordered that marriage would help the larder and not beggar it. We want simplicity in life, frugality, modesty, industry and system. If we could introduce these virtues in our higher society, we should diminish the despair, envy, jealousy, dissipation and suicides of the single, and the bickerings, wretchedness and divorces of the married.

Let our girls have as regular daily duties as our boys. Let idleness be forbidden them. Let recreation be indeed recreation, at proper times and in proper quantities. Let us open more numerous avenues of female industry, and let every woman be clothed with the dignity of a useful life. Can such a reformation be brought about? My dear madam, begin it yourself. Rule your household on this principle. Have the courage to defy fashion where it opposes. Be a bold leader in this reform, and you will soon see a host of followers glad to escape from the old folly. —*Dio Lewis's Monthly.*

## Conference Notes.

Paragraph 583 of the new Discipline was left in an incomplete condition. Would it compromise the churches by mending it as follows: "William Taylor, Monrovia, Africa."

A bishop in the M. E. Church has not absolute power in stationing preachers, even though they be in the effective ranks, and their characters have been passed. A two-third vote of the conference may take a preacher out of the hands of the appointing power, and locate him without his consent for being "unacceptable." (The power that ejects no more limits episcopal prerogative than the power that admits. Ed.)

A conference is not obliged in all cases to accept a "transfer." If a Bishop announces the transfer of a man who is "unacceptable" to the conference, he may be located without his consent. (Our correspondent deserves credit for an original suggestion. This would certainly be "heroic treatment" of the disease; an application of the objectionable provision, we think, little dreamed of by its authors; and yet entirely legitimate.—Ed.)

A member of the M. E. Church cannot obtain and hold a certificate of membership with the idea that he is thereby freed from responsibility. He is responsible for his conduct to the church granting such certificate, until it is deposited elsewhere. Nor can a certificate be demanded unless a change of holding membership is actually intended. ("All acceptable members of the church desiring to remove their membership from the circuit or station to another are entitled to a certificate." See Discipline page 36. This settles the question.—Ed.)

The death of Bishop Wiley reduces the Board to twelve, not counting Bishop Taylor. The needs of the work, and the financial ability of the church, call for as many more. The drain and strain upon mental and physical vitality, which is a necessity with so limited a number of superintendents, is a strong plea for additional bishops. The church has a thousand men who would do honor to the episcopacy. (Why not combine the diocesan and general superintendency districting our bishops for four or eight years, a la Bishop Taylor? Let each bishop have his field of labor for a term, as now the pastor or presiding elder has Ed.)

One of the most anomalous things in the M. E. Church is that a local preacher, whether he be Elder, Deacon or Licentiate, is a layman. (Is not the anomaly in the fact of the ordination of laymen?—Ed.)

Paragraph 548 of the Discipline is only advisory, but it is most wholesome; and if heeded, would restore and maintain the polity that has contributed so largely to the amazing success of Methodism.

We append the paragraph entire. "Direct negotiations between pastors and churches in advance of making the appointments by the bishop are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our bishops, pastors and people." Are the presiding elders included in the term pastors? (Is there a prominent church, or prominent pastor in any of our older conferences, with whom such negotiations are not usual, and in the main determine the action of the bishop?—Ed.)

## Children's Department.

### Be Courteous.

As Annie Hale sat by her open window she heard a boyish voice exclaim in pettish tones:

"You Hat! Why isn't dinner ready? Hurry up, and don't keep a fellow waiting a week."

The voice belonged to the very individual of whom she had been thinking with loving pride. She knew how clearly the brown eyes shone; what a bright smile could light up the happy boyish face; she felt glad to know her favorite cousin was so strong and healthy, and she was sure that if God spared his life he would make a true, good man, for Will had given his heart to God, and only the day before, she had seen him stand in the little country church, and with earnest face promise before God and men to live a Christian life.

But one serious fault marred the otherwise noble character. Like too many other boys of his own age, Will seemed to think politeness at home was a very unnecessary observance.

He ordered his mother and sisters to give him this, or do that; when dressing he would stand at the top of the stairs and rudely call for any article of dress he might want and failed to find in his room; at the table he helped himself first, quite forgetful of the wants of others. He threw his hat or gloves anywhere on entering the house, and found great fault if they were not in their appointed place when he wanted them again.

When away from home Will was very polite, so Annie knew it was not ignorance, but thoughtlessness, and the mistaken idea that "sweet, small courtesies," had nothing to do with home life.

Cousin Annie knew so well the terrible power of habit, and feared that if Will's eyes were not opened it would be too late; so with a silent, but very earnest prayer for help and wisdom, she resolved to have a talk with him.

An opportunity came that very evening, as Will asked his cousin to ride with him to town after the weekly papers, and Annie gladly accepted. "What a beautiful night it is!" exclaimed Will as they rode slowly along in the moonlight. "Every thing seems brighter to me since yesterday."

"Yesterday was a most precious day to me, dear Will. I can not begin to tell you of all the solemn joy that filled my heart when I saw you publicly professing Christ, and promising to keep his commandments."

"I do hope I shall be strong enough to keep that promise."

"God will give you strength if you ask him. I know you will try; but Will, there is one command you forget, almost all together. You must let me speak plainly, dear cousin, for I only do it because I love you, and want to see your Christian character without a flaw."

"I cannot imagine what you mean, Annie; for I have certainly studied my Bible, with Mr. Milton's help, the last few months, to find out and understand Christ's commandments, before I dared promise to keep them in that solemn way."

"You will find this one in the third chapter of 1st Peter, and eighth verse; and it is given in two words—'Be courteous.'"

Will was silent for a moment, and then said;

"Please tell me how to break it?"

"You fail to keep it when you order your mother and sisters, or the servants to wait upon you, without

a quietly spoken 'please'; when you tease the younger children, and make unnecessary trouble by your own carelessness. It seems to me that Christians should be particularly careful about these little things, for they have so great an influence. I know you want to set a good example to your younger brothers, who all look up to you and watch you so closely; and if your example teaches them to be gentlemanly, thoughtful and kind at home, you will accomplish much good. The truest politeness is forgetting one's self and thinking of other's comfort. No matter how gracefully a boy lifts his hat on the street, or proffers to his lady friends polite attentions, if he constantly disregards the feelings of mother, sisters and brothers, he is not a true gentleman; he has not learned the meaning of the Bible command, 'Be courteous.' Not one of your young lady friends can appreciate your considerate kindness as will your mother and sisters. We have Christ's own example as we read of his loving thoughtfulness toward his mother, and all these acts of courtesy will help your Christian influence."

"Thank you, Cousin Annie, for your plain speaking; I know I have not been courteous, but I will watch more closely, and pray for help to conquer what I know is wrong."

So Annie knew that her silent prayer had been answered, and that her words had fallen on good ground.—*Early Dew.*

### No Difference.

A little black girl, eight years old, was setting the table, when a boy in the room said to her, "Molly, do you pray?"

The suddenness of the question confused her a little, but she answered, "Yes, every night."

"Do you think God hears you?" the boy asked.

She answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other little girl's, and, if I say what I ought to say, God does not look at my skin."—*Baltimore Methodist.*

### Good Work for Children.

Let your daughter, with a little advice, cut up a few yards of calico, and make aprons, dresses and bed-quilts, even if there be a little waste, and poor fits. She will be likely to see her mistakes and profit by them. Let her make some cake and bread, and broil some meat and boil some corn, no matter if she does have to throw some of it into the swill-pail. It is better to make a few mistakes while young, in acquiring an education, than to grow up without experience. They must learn something, or make great blunders during a portion of their lives, when left to rely on themselves. In many respects children are not trusted enough. They are "bossed" too much.—*Woman's Journal.*

We are firmly convinced that our Sunday-school theatrical exhibitions are training up a host of stage-struck boys and girls. The ridiculous posturing, the hollow, mechanical, unnatural tones of voice, the overdone gestures, the wretched selections of pieces to be spoken, and the dashing dressing are only suggestive of vanity, bad taste, and perverted Sunday-school Education. "O Lord, how long?"—*Christian Standard.*

### The Future of Romanism.

REV. DR. ABEL STEVENS.

A generalized view of Europe assures liberal thinkers beyond a doubt, of two great facts: 1. That popery is smitten with irrecoverable decay. If we look merely at some of its particular or local incidents—as its strenuous exertions in England, or this Belgic reaction—we might draw a contrary inference; but looking at its larger geographical outlines, we see that its old prestige is passing away, its foundations given away. A few centuries ago it was omnipotent throughout western and central Europe; kings trembled at its interdicts, and nations bowed before its supremacy; but that supremacy has entirely gone. Later it was still a civil as well as an ecclesiastic system, with its territory, army, and court; it is no longer such. Until within a few years it kept up diplomatic relations with, and considerable influence in the courts of Europe; its diplomatic pretensions are now hardly more than nominal. Its priests, and especially its Jesuits, controlled the education of most of the continent; it is now jealously deprived of that most potential agency. It claimed the "divine right" of not only its own power, but of civil dynasties; the theory of that claim, as regards the monarchies of Catholic states, may be said to be now universally refuted and abandoned; Austria being the only exception, if it may indeed be called an exception. It controlled the reading of the people by its "Index"; its "Index" is now practically a nullity, a jest, even in Rome. Meanwhile many of its once most influential dogmas have quite lost their credibility among the intelligent classes generally, and the increasing education of the masses is fast rendering its immense system of legendary superstitions powerless, except as an argument against it. Its very claim of infallibility is becoming, in view of its many and egregious errors, an effective hostile weapon. Machiavelli, in his work on "Livy's history" (a much better and greater book than his "Prince") predicted, before the reformation, the ruin of popery, for he saw that it was incompatible with the moral and social progress of civilization. Though a bad man he was an astute thinker, and he took a philosophic, a generalized view of the subject, and took it in a period of the greatest glory of the papacy, when the Medician Leo X. wore the tiara, and was completing by revenues from the sale of his "Indulgences" the edifice of St. Peter's. Those very "indulgences" provoked, later, Luther's brave fight for reason and the Bible; and St. Peter's may be considered a grand historical monument of the reformation—of the new era of Protestant faith, progressive thought, popular education, and liberal government. Ginguene, author of the "Literary history of Italy," notes Machiavelli's prediction as "a very remarkable prophecy," and records how the church persecuted him for it and proscribed his book. To Machiavelli himself it was not at all remarkable, and in a subsequent chapter of his book he indicates the manner in which he saw the coming doom of the church—indicates it by the very heading of the chapter which, literally translated, reads: "That before great events arrive there appear signs which announce them, or men who foretell them." He must be blind indeed who does not see in our age such "signs in all the intellectual and political heavens. Intelligent Catholics can hardly fail in moments of reflection to see them. Montalembert, Lacordaire, Dupanloup, Gratz, Dollinger, Loyson, (Pere

Hyacinthe) saw them and endeavored to avert the dogmatic affirmation of the pope's ex-cathedra infallibility as an impolitic challenge of the intelligence of the age and a peril to the church. The affirmation cost the church its most eloquent preacher, Loyson, and its greatest scholar, Dollinger, besides thousands of other Catholics now organized as "Alt Catholics," and, what perhaps is worse, the final succumbency of most of the great men who at first opposed it, has been such an abject example of the sacrifice of reason to authority as to disgust the intellectual world.

The church struggles mightily to enforce its absurdities, but the struggle only renders them the more offensively striking. The memoirs of Bishop Dupanloup by his vicar general has just appeared from the press, and all Catholic France is in excitement and controversy about them; for they show his original opinions about the dogma of infallibility. The liberals of Belgium are rejoicing, and her Catholics raging, over a work just issued from the pen of Canon Gilson, chaplain to the court of Flanders, and dedicated to the Prince Baudouin, his former pupil—a book which an English journal pronounces "one of the most remarkable publications of the century." It is a "manual of moral philosophy," in which this high Catholic authority, setting the demands of the times and the perilous errors of his brethren, declares that "a church acts in an immoral manner when she imposes her doctrine upon men by force, or seeks to make partisans by means that reason disapproves." He is eighty-five years old; he has lived long enough to see the tendencies of his times. This struggle will go on, and will sooner or later shake away the very foundations of the papal system.—*Northwestern Christian Advocate.*

I remember when I was a little girl, one afternoon my mother sent me on an errand. She saw me neatly dressed in my pretty pink frock and white apron, allowed me to wear my new shoes, carefully brushed my hair, and tied on my clean white sun-bonnet, and sent me forth with a pleasant good-by. I felt very happy as I ran down the front path and along the shady trees, pleased with my clothes, my errand, and my mother's confidence in me. Soon I overtook a little girl living in the neighborhood, whom I had often seen and knew by name. She had not a pleasant home like mine, for her father was a drunkard, and that means poverty and wretchedness to very little children even; and to-day, as she slowly dragged along, barefooted and ragged, bending under the weight of a heavy basket, she looked very wretched to me and quite unfit to be in clean my company. So, with only a glance, I crossed to the other side of the street and went on my way.

Returning home, I related my adventures to my mother, while she listened, with her pleasant interested smile, until I said: "I saw Mary Lemmon, and she looked so ragged and dirty that I was ashamed to be seen with her, so I went up on the other side of the street." And then, it seemed to me, the smile left my mother's face and a sad look came, but she said nothing.

A few days after my mother called me from my play, and looking at me tenderly, said; "Nannie, I am going to see Mrs. Lemmon; her little Mary died last night. To-day she is walking the golden street. Should you be ashamed to walk beside her there?"

Then, with tears and sorrow, I asked forgiveness of Him who made us to differ. It was well that He who gave me my noble father and loving

mother, who with most tender care made my home and childhood happy, should take this little child of want and woe to dwell in His Father's house above. But I never can forget, that she might have had a pleasant thing to tell the angels about me, had I only given her a smile and a kind word that summer afternoon.—*Aunt Hannah, in the Interior.*

UNDER trial, suffering or persecution, be sweet. Under all circumstances be both kind and cautious, for the "servant of the Lord must be gentle to all, apt to teach." But remember that the man who wrote that sentence also said, "I have not shunned to declare the whole counsel of God," and, "Then that sin rebuke before all," and again, "Rebuke them sharply, that they may be sound in the faith." May God show us all the difference between the truculent, sickly, sentimental love which shrinks back from exposing to our friends their false refuge; and that healthy, robust, spiritual love, which, like the true surgeon applies the knife when he must, and the soothing balm when he can. In either extreme lies danger—death.—*Shining Way.*

A Christian friend informed us that a number of years ago, an earnest preacher, named John Holmes, had an appointment to preach one evening at Castle Bar in Ireland. On arriving at the place he found a congregation of three, to whom, not daunted nor discouraged, he preached the words of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted: a young man, who grew in grace, and was subsequently called to the ministry of God, and greatly used of the Lord in his service. It was a good hour's work when John Holmes preached the gospel of Christ to a congregation of three at Castle Bar. One soul saved is worth a life of labor, and especially when that soul, thus won, becomes a soul-winner, and gathers others to the ark of God, as has that Castle Bar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."—*Free Methodist.*

AFTER the sermon, dear friend, the sermon that lifted you almost to the heavenly gate, what then? You cannot stay upon this mountain. The valley of week-day life awaits you. How shall you meet its troubles and perplexities? Take the sermon with you. Pray over it. Think of it. Accept its instructions. Pray for your pastor who has helped you, that his own soul may be helped and refreshed.—*Christian Intelligencer.*

HOW THE FARM PAYS. The Experiences of Forty Years of Successful Farming and Gardening by the Authors, William Crozier and Peter Henderson. New York: Peter Henderson & Co. This goodly volume of 400 large pages is a veritable storehouse of varied information such as only authors of extensive experience could have collected. It is printed on fine, heavy paper and richly illustrated. The work has been gotten up in conversational form, the words as spoken being taken down by a stenographer, which is a decided advantage to the reader. The benefit of this plan is derived from the fact that the answer often suggests a question, just such as the reader would be likely to ask, but with no one at hand to answer. Every farmer and gardener who wants to make the best of his advantages can find in this book abundant help in his work, and will be more likely to "make the farm pay" if he has the benefit of its counsel. We cordially recommend the book.

The Sunday School.

Vanity of Worldly Pleasures.

LESSON FOR DEC. 14, 1884.—Ecclesiastes 2: 1-13.

BY REV. W. O. HOLWAY, U. S. N.  
[Adapted from Zion's Herald.]

GOLDEN TEXT: "Wisdom excelleth folly, as far as light excelleth darkness" (Ecclesiastes 2: 13).

I. THE PROFITLESS SEARCH (1-11).

1. *I said in my heart.*—The writer is about to make a change in his quest. He has tried "wisdom" of the worldly sort, and been disappointed. The more he pried into the constitution of nature and the scheme of Providence, the more bewildered did he become. "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." The world about him professed to find satisfaction in pleasure. He will try that—not to indulge self, but as a philosophical observer, proving all things. *Go to*—as we say, "Come now." *Prove thee with mirth*—drop books and thinking, and see what merriment, a life keyed only to enjoyment, will yield. *Enjoy pleasure*—"see pleasure;" take thy fill of it; abandon care and be merry. No one could have had better resources for this experiment than Solomon. *This also is vanity.*—Pleasure failed to satisfy; mirth disappointed; this, too, he labeled "vanity." This word, which occurs thirty-seven times in the book, has for its primary meaning in the Hebrew, "breath," "zephyr;" and is therefore used for what is transient, inadequate, dissatisfying, disappointing.

"Mirth" is the entertainment of the fancy, and though it comes short of the solid delights of the rational powers, yet it is to be preferred before those that are merely carnal and sensual. Some distinguish man from the brutes, not only as *animal rationale*—"a rational animal," but as *animal risibile*—"a laughing animal." Therefore Solomon said to his heart: "Laugh and be fat; laugh and be happy" (Henry).

2. *I said of laughter, it is mad.*—"Thou art mad," i. e., irrational, senseless, and therefore the "highest good" is not to be found in thee. *Of mirth, what doeth it?*—"What comes of it?" "What's the good of it?" It cannot pacify a guilty conscience, nor soothe a sorrowful heart, nor satisfy the cravings of the human spirit.

"Innocent mirth, soberly, seasonably and moderately used, is a good thing, fits for business, and helps to soften the toils and chagrins of human life. But can we be merry and yet be wise? Can we use it as a sauce, and not as food?" (Henry.)

3. *I sought in mine heart*—a third experiment. Human knowledge had failed, and so had pleasure. Possibly a combination might be the desired end, after all. *Give myself unto wine*—"draw my flesh with wine;" try feasts; see what meats and drinks will do. *Yet acquainted mine heart with wisdom.*—The palate was not to be allowed free rein. Wisdom was to guide and moderate indulgence. The mind was to be employed in the studies, and then the body's weariness was to be solaced with banquets. *Lay hold on folly.*—Wisdom pure and simple had failed. He will adulterate it now with mixture of sensual folly. *Till I might see.*—He claims in all this to be an investigator merely, a seeker after that "highest good" which men "should do under the heaven all the days of their life." He would rescue life from dis-appointment, and discover the only solid, satisfying aim for all.

"He went over to the enemy's country, not as a deserter, but as a

spy, to discover the nakedness of the land" (Henry).

4-6. *I made me great works.*—He next tried fame—using his vast income in magnificent public works that might redound to his honor, building the walls of Jerusalem, and many cities and store cities (see 1 Kings 7: 1-12; 9: 15-19; 10: 14-27; 2 Chron. 8: 4-6). *Houses*—for example, his own splendid palaces which required thirteen years to build, and that of his queen, the daughter of Pharaoh. *Vineyards.*—Those at Baalhamon and at Engedi are mentioned in the Song of Solomon. *Gardens and orchards.*—The "orchards" correspond with the Greek "paradises," or extended parks. Allusions to these also are found in the Song of Solomon—those on Mt. Hermon, and at Jerusalem, and Bethlehem. *Pools of water*—ponds and canals for irrigation. The "Pools of Solomon" at Bethlehem are still pointed out.

"Josephus is probably not indebted merely to his imagination for the description which he gives of King Solomon going in the early morning from Jerusalem into the country to a place called Etham, about eight miles distant, a fertile region, delightful with paradises and running springs. Thither the king, in robes of white, rode in his chariot, escorted by a troop of mounted archers, chosen for their youth and stature, and clad in Tyrian purple, whose long hair, powdered daily with gold dust, sparkled in the sun" (Bullock).

7. *I got me servants and maidens*—got them by purchase; increased his domestic establishment. *Had servants born in my house*—an additional natural increase. *Possessions of cattle*—stock, chiefly oxen and sheep, and these in numbers surpassing those of any of his predecessors. These were both for sacrifice and table use.

"There is no Hebrew word for "slave." The Hebrew bondman lost no right but that of the recompense of his own labor. If he was maimed by his master, he became free. If he was killed by him, his master was slain by the sword. Greek, Roman, and American slavery was very different from this. The slave was also taught in the law; could not be delivered up if he ran away; could marry a daughter of his master; and a maid servant could be the lawful wife of her master or her master's son. Servants, then, either purchased or born on the place, were not what we call "slaves." (Hyde).

8. *Gathered me silver and gold.*—See 1 Kings 10: 14-29. His income has been reckoned at about sixteen millions of dollars. *Peculiar treasure of king's . . . provinces.*—He doubtless received royal gifts from the surrounding kings, and from the provinces into which his kingdom was divided, such as precious stones, curios, etc., too valuable for private uses and fit only for the "peculiar treasure" of a king. *Men singers and women singers*—not to be confounded with the Temple choirs. These choral societies of choice picked voices were purely for the diversion of the court and the king's table. David's passion for music descended to his son—only with the father it was consecrated to religious uses. *Musical instruments . . . of all sorts.*—The words (in the original) are not found elsewhere, and the best critics prefer to render them "many womed," referring to Solomon's wives and concubines (see 1 Kings 11: 1-3).

"It seems to mean "a wife and wives," that is, "a queen and concubines;" and it may best be illustrated by the sacred narrative in 1 Kings 11: 1: "King Solomon loved many strange women, together with (or beside) the daughter of Pharaoh;"

and 1 Kings 3: 1, and 7: 8: "Solomon made also an house for Pharaoh's daughter, whom he had taken to wife" (Wordsworth).

9. *So I was great*—in wealth and power. None before him had reached so high a pinnacle. *My wisdom remained with me.*—He did not lose his head. He did not become a slave to pleasure. True, his wives turned away his heart to idolatry, which was unwise, but in so far as the relation between his wisdom and his indulgences was concerned wisdom always remained master.

"Observe, he calls it, 'his wisdom,' and says that it continued with him. It is evident, therefore, that he is speaking of that lower wisdom of the human intellect which too often labors for its own glorification, and displays itself in secular and earthly operations which are only material and perishable; and not of that higher and divine wisdom which is God's wisdom, and cometh from above (see James 1: 17, and 3: 17, "The wisdom that is from above is pure, full of good fruits") and is conversant with what is heavenly and eternal, and aims at the glory of God. The former kind of wisdom may co-exist with such animal indulgences of sensual appetites as he is here describing; but the latter wisdom is "first pure, then peaceable," and dwells only with the pure in heart" (Wordsworth).

10. *Whatsoever mine eyes desired.*—His "wisdom" was not allowed to check his pleasures. He tasted to the full every rational and every sensual delight—went into the business with his eyes open, and with his faculties fresh and keen. *My heart rejoiced in all my labor.*—He extracted "the very quintessence of the delights of sense" (Henry). *This was my portion of all my labor.*—This was what came of it all, all he derived from it, namely, enjoyment. Nothing permanent or profitable came of it all. He sought pleasure, and had his reward in pleasure, and that was all.

"This present and temporary enjoyment of them was all the benefit which I could expect or receive from all my labors, so that I made the best of them. I had a heart to use them, which many men through covetousness have not; and I tasted the sweetness of them, which many others cannot do; and, therefore, if any man could arrive at happiness by this means, I had done it (Pool).

11. *Then I looked*—reviewed the whole deliberately, weighed alike the enterprises and the enjoyments of his life. *Vanity and vexation of spirit.*—The Creator when He surveyed His works pronounced all of them good; this wisest of men pronounced his empty and vain. *No profit*—no advantage; nothing lasted.

II. THE SUCCESSFUL SEARCH (12, 13).  
12, 13. *I turned myself*—as though, on second thought, he would again weigh the value of his pursuits. *What can man do . . . cometh after the king?*—No subordinate could hope to make the experiment on the same scale. Solomon, with his resources, could settle the question for all time.

*Wisdom excelleth folly as far as light, etc.*—Intellectual culture is not the highest good, cannot of itself yield permanent satisfaction; but, as compared with the folly of sensual pleasure, it is as superior as light to darkness. Had Solomon known more about that "wisdom which cometh from above," his comparison would be more significant.

"The verdict follows the comparison. While culture and study cannot bring abiding good, or freedom from sorrow, yet they yield a noble and delightful joy as compared with the indulgences of passions which we share with the brutes" (Hyde).

Our Plan of Pastoral Work.

BY CHARLES F. DEEMS, PASTOR OF THE CHURCH OF THE STRANGERS.

The pastor must know his flock. He must see his people that he may know how to preach, and that he may instruct and comfort each soul. How is he to do this in a large congregation in a great city? The very qualities which have gathered his congregation must have drawn attention to him so as to multiply the demands the public will make upon the pastor—demands which he cannot ignore without diminishing his influence as a pastor.

For some time I have followed a plan which has been of great service in my pastoral work. It may not suit others, but Elizabeth Stuart Phelps, who heard of it several years ago, made a pastor in her *Story of Armi* adopt it. Several clergymen have lately been witnesses to its working, and at their solicitation this statement is prepared.

On a roll of communicants of the Church of Strangers are over six hundred names, and that list is kept so carefully purged that we believe 590 persons are known. They must be seen. They live in a circle whose radius is about six miles. There are strangers who are temporarily in the city who have special claims on this pastor. There are outsiders who must be visited. Frequently there are several sick at the same time, and miles apart. Then there are the innumerable interruptions which consume time. There is church business to be dispatched. There are church charities to be dispensed. How is this all to be done? This is our plan.

To each member there is given at the first of the year a card, with his name and church number on it, ruled so that he can keep record of the Communion Sundays, and spaces left for answers to the questions: "Have you visited your pastor this year?" "Has your pastor visited you this year?" These cards are collected between the December Communion and Christmas. (Communion every month, first Sunday.) When collected a list is made of all those whom the pastor has not visited, and he endeavors to visit them during the year. To those who have not visited the pastor a written invitation is sent during the year, specifying the time the parishioner should call. If practicable the pastor has a reception every week at his house, from 3 to 6 and from 7:30 to 9 P. M., and he announces the day from the pulpit on the preceding Sunday. He does not have a fixed day, because there are persons who have engagements on certain evenings the year around. By varying the day all have an opportunity. Moreover, if he had an invariable day it would preclude other things, such as marriages, funerals, preaching elsewhere, which might arise during the week. All who wish to see the pastor are without excuse, if they complain that they had not pastoral attention.

On the visiting day the callers are shown into the front parlor and there they may read or converse until each person's turn comes. They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his coming.

Will they come? My memoranda shows that September 3 there were 16 visitors and prayer was had with 12; September 11, visitors 20, prayer with 13. One week it was Monday, the next Tuesday. It will be seen from this average, that if two-thirds were church members and 40 receptions were held in a year, 480 mem-

bers would have visited the pastor. In looking over the memoranda mentioned above, I find that in six hours, time having been taken for dinner, I had done pastoral work which would have required three whole days with a carriage to have accomplished. And it was done more satisfactorily. My pastoral work calls me to the poorest and the richest in New York, as the work of pastors in smaller places calls them to the extremes of society. I think I may say that in one-half the cases, I feel that the time selected for the visit was unfortunate. The men are not seen by day; they are at their business: the women have their household work or social engagements. Some have visitors. Some are in boarding-houses. Some are so situated that there is no opportunity for prayer. All these difficulties are avoided by a visit to the pastor. It is known that he will be at home, that it will be no intrusion nor interruption, that in as much privacy as in his own home the parishioner may have interview, counsel, and the help of prayer. My people like it better and better.

This plan gives the pastor more time to visit the sick, to follow up those who ought to have a pastor's care but will not seek it. It does not take the place of the pastor's visiting his flock. From the interviews at his house he often learns the need of going somewhere he never would have thought of. It does not do away with work, but it doubles pastoral usefulness. The reports in our Church at the last Annual Meeting show that the pastor had made 426 calls and paid 629 visits during the year 1882.

This is the best plan for me. It is not urged upon any other pastor. He must determine whether it is worth trying in his field.

Every member of Christ's church is equally bound to the service of the Head of the church; and that service is pre-eminently the saving of souls. There is not a moment of a man's life in which he may not be indirectly preaching and teaching, both strangers and friends; his children, his servants, and all who are in any way put under him being given to him as special objects of his ministrations.—*Ruskin.*

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**The Conference Back-Door.**

The *Baltimore Methodist* of the 22d ult., has a very suggestive editorial, entitled—"The rear entrance to a Conference." After referring to the admirable provisions of our Discipline for guarding against the entrance of unworthy men into the ministry, the writer says—"The Conference has a right, and ought to exercise that right, to inquire, not only into the qualifications and character of the candidate for admission, but also, if in that particular field the entrance of another laborer will embarrass those already

engaged there. This is a valuable prerogative of an annual conference. Any circumstance which tends to invade it, or to weaken the responsibility of the action taken is certainly to be deplored."

But the "rear entrance" often wholly multiplies this provision; over an Episcopal transfer no annual Conference has the slightest control. Very strong resolutions on the subject may be passed unanimously, but they are of force, only as explicit declarations of sentiment, which the President of the Conference, or the applicant may respectfully consider and then do just precisely as to him seemeth good. Sometimes the brethren are favored with such assurances of affection and of the necessities of the work that the "resolutions" are entirely forgotten and the transfer is effected all the same. We confidently challenge the history of the world to present a parallel to the wise and beneficent use of power that has almost if not quite without exception characterized the administration of our Bishops from Coke and Asbury down, for the last hundred years. We therefore cast no reflection upon them in thus calling attention to their power in the premises, in contrast with the powerlessness of the Annual Conferences. Hence the need of very wise and unflinching use of the prerogative above named,—guarding the front door. But, our brother says,—(we give only extracts from his article).

"It may not be generally known that there is what may be called a Rear Entrance to a Conference. Suppose that a minister of another evangelical denomination desires membership in the Baltimore Conference and an appointment to work within its territory. A direct application to be admitted would probably encounter opposition and refusal. He, by the advice and aid of some influential friend, brings his request for admission not to the Baltimore Conference, but to the Texas Conference, and the gate is opened for his entrance. Once in, a transfer by Episcopal authority speedily brings into the Baltimore Conference a son for whom she did not pray, but for whose character she is now responsible and to whom a place must be given among her workers, however the field may be pre-occupied.

Need it be said that such a proceeding throws upon some one the responsibility of violating the spirit of the Discipline and that too in a most important matter? We may admire the diplomatic genius of the adviser or agent in the case, but we cannot fail to feel that the dignity of the church has suffered. We may congratulate our brother upon the attainment of his desire, but we must unfeignedly lament that a single man by the influence of his wisdom or position, or both, can frustrate the conjectured wishes of one Conference through the indulgent laxity of administration in another.

Any minister of our own or of any other denomination, who would designedly perpetrate such a dishonest subterfuge for purely personal ends is unworthy the sacred office anywhere, and we are confident not one of our Bishops would knowingly lend himself to such a dishonorable procedure. Our protection against such intrusion is in the intelligence and integrity of the administration, and the fidelity with which each Annual Conference scrutinizes every application for admission. At the same time it may be well to consider if Annual Conferences should not have some kind of veto power in this case of transfers. Till then, let the brethren not hesitate to "speak out in meeting," that our honored Bishops may have benefit of their judg-

ment in the case. As they do not claim to be infallible and can only decide wisely on full information, the best administration of their exceptional powers requires that Conferences as well as individuals should give them the aid of their views. Hence, the propriety of the practice, comparatively recent, and limited in its observance, of consulting a district, or districts in the selection of a man for the Presiding Eldership. The voice of the district has no legal force, but to a Bishop who desires to use his appointing power intelligently, it is a valuable factor in reaching his conclusion. The Bishop makes no appointment without consulting his council, why make up that council without consulting the Conference?

**Rev. Dr. Lucius C. Matlack.**

It will interest the many, ardent friends and admirers of this noble specimen of the high minded, courteous, and whole souled Christian minister, whose removal by death is comparatively so recent to learn, that through the thoughtful attention of Bishop H. W. Warren, a manuscript autobiography of Dr. Matlack has been lately placed in the custody of the Philadelphia Conference Historical Society. In view of the prominent part taken by him in the history of the church for nearly fifty years, this sketch of his life by himself is invaluable. The document has been placed in the hands of an able committee of the Society, Board of Managers, with Thomas W. Price, Esq., of Philadelphia, as Chairman, for examination with view to its early publication.

**OUR CLUB RATES.**—Have all our readers noticed the favorable terms on which they may secure one or more of the best magazines that are published in the country? Either Harper's Monthly or his Bazar, or Weekly may be had with the *Peninsula Methodist* for four dollars and a half—only fifty cents more than the regular subscription price of the magazine. So also The Century and St. Nicholas may be had with our paper for only seventy-five cents more than the regular rates. We ask attention to *Club List*, on page four. Here is a chance to make a present that will give fresh pleasure and instruction every week and month during the whole year. How much more sensible than to spend money for Christmas or Birthday gifts that can but afford a momentary gratification, and are of little if any real use.

**A PASTOR FOR EASTON.**—As stated in our last issue, the vacant pastorate of our church in Easton, Md., has been supplied by the transfer of our esteemed brother, Henry S. Thompson, from the New Hampshire Conference, and his appointment to that important charge. We cordially welcome our brother home again to his native ecclesiastical territory. On the principle of equivalents, as Mr. Lightbourn goes out it is entirely fair to have Mr. Thompson come in. It may hardly seem necessary to say that Bro. Thompson, is the son of the late reverend, laborious and honored Thomas Jefferson Thompson, long an able and wise leader among his brethren, both of the Philadelphia and Wilmington Conferences. His name is as ointment poured forth. We understand Bro. Thompson is serving his third year, as pastor of our church in the city of Keene, New Hampshire, where he has done very effective work, is greatly beloved by his people, and stands very high in the respect of his fellow citizens. His removal will be greatly regretted. Besides his natural affection for the

place and associates of early youth and manhood, the necessity of a milder climate for the health of his wife, induces him to desire this change. Sister Thompson is a *Peninsula* lady, the daughter of the late Dr. Culbreth, of Smyrna, Del. We have no doubt Bro. Thompson will prove a valuable accession to the ministerial force of the Conference, as a pure man, a devoted minister and a brave Christian gentleman. May the Lord give him great success in his new and important charge.

**A Word to Each Pastor.**

DEAR BROTHER: Please read this paragraph from the *Evangelical Messenger* of the 28th ult.—

"The senior bishop of the Methodist Episcopal church says: 'If I were a pastor I would aim to at least double the circulation of the church papers among my people, believing that this would more than double the church power in every department.' Mark this!"

There is no question but that Bishop Bowman is correct in this judgment. A congregation thoroughly posted on church affairs will be interested in church work, and a pastor can scarcely do a family a greater service than to induce its members to take and read, at least, one of our church papers. Faithful as he may be in pastoral visitation, he cannot either in frequency or scope of information equal the weekly visits of a religious paper. By all means, get all who can and will afford it to take our unexcelled *Advocate*, and if possible the *Peninsula Methodist*, also. But don't let a family in your charge be without one of them, even if some friends must unite to make the paper a present, to some who will read, but can't afford to pay for it.

**A Grand Idea.**

Every Methodist Sabbath-school in the land to hold a Jubilee service on the same day—Sabbath, December 14th, in commemoration of the organization of the Methodist Episcopal Church one hundred years ago! The committee in charge of the arrangements for the Centennial Conference in Baltimore, this week, have been made out and published a program for a service by the Methodist Sabbath-schools of that city, which they recommend all Methodist schools in the land to observe on the same day. This is certainly a grand idea, and it is to be hoped will be carried out. Let every school have a service in concert even if they may not be able to secure the program in time. We append order of service as published:

PROGRAM for Sabbath-school Centennial Jubilee, Dec. 14th, 1884.

1. Doxology.—"Praise God from whom all blessings flow."
2. Prayer.
3. Singing.—"All hail the power of Jesus' name."
4. Address.—Topic: "The hand of God as seen in the Sunday-school work of the past century."
5. Singing.—"All glory and praise to Jesus be given."
6. Address.—Topic: "The promise of Sunday-school effort for the coming century."
7. Prayer.—For the spirit of consecration to this work.
8. Singing.—"Walk in the Light."
9. Benediction.

Rev. T. R. Creamer of Scott charge, Wilmington, called at our office this week, and desires us to contradict the report published in the *Morning News*, that he contemplated retiring from the active ministry, which we cheerfully do and hope that the day when he is obliged to retire from the active work of the ministry may be far in the future.

**Tenth Wedding Anniversary.**

Rev. T. R. Creamer and wife, of Scott M. E. Church, celebrated their tenth wedding anniversary Wednesday evening of last week. All the M. E. churches in the city were represented, as well as some of the churches of other denominations, the larger number of course coming from the church of which Mr. Creamer is pastor.

Prof. J. G. Robinson, came on from Baltimore unexpectedly, and presided at the organ, and the choir of Scott Church sang some beautiful selections. The refreshment table was in charge of Mrs. I. H. McKaig, Mrs. W. H. Foulk and Mrs. H. Calkins. Seven tables of twenty-five or more were filled and each remained until they said "It is enough," and still there was "More to follow," and Mrs. Creamer was busy all next day sending out little bundles to the sick and supplies to the poor.

The presents were numerous almost every one bringing some token of affection, and friends of former charges sending their gifts. The presents from their city friends were of a useful kind and but few for show or ornament only.

We name some of the articles given, a ton of coal, a silk dress for Mrs. C., and something for all the little C's, with a balance of cash and an order on a first class dress-maker; a pair of all wool blankets a pair of gold spectacles from two esteemed families. Silver butter dish, sets of knives, lamp; bolt of muslin, overshoes, table-linen of the finest kind, and in abundance; towels sufficient to last for the next ten years. Bed-spread, album, pitcher, dishes, umbrella, handkerchiefs, cash in gold, silver and Greenbacks, &c., &c.

About 9 o'clock the M. E. preachers of the city came down in a company, and soon after the bride and groom were called for and placed in the center of the parlor under a hanging basket of beautiful flowers. While the preachers and the company gathered around them. Rev. C. Hill, the presiding elder, stepped before them and in a beautiful manner addressed them, speaking of the past and congratulating them upon the present, and said as they had been pronounced man and wife ten years ago, he again declared that they were still man and wife. He then presented them with an envelope marked "from the presiding elder and the M. E. preachers of Wilmington, etc." This envelope was found to contain thirty-nine dollars in cash. Rev. C. W. Prettyman led in prayer, in which the whole company united, — *Daily Republican*.

**A Question in Geography.**

A wide awake correspondent from the *Peninsula* sends us the following: We shall very cheerfully give our esteemed brother Rev. B. F. Price of Wilmington, correspondent of the "Great Official" a chance to rise and explain.—Ed.

"Something so unique in the Geography of our conference territory" \* \* \* "As Delaware, Maryland and Virginia meet in the southern part." — *Wil. letter Christian Advocate Dec. 4, 1884.*

Will Bro. Price please insert a diagram in the *Peninsula Methodist* showing the points of contact of Md., Del. and Va., and thus locate "Virmadel"? Will he kindly show where the territory of Del. comes within 29 miles, air line of Va.?

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Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., LEAV. LEAR., Rehoboth, Lewes, Nassau, Cooling, Harbeson, Bennum, Messick, Georgetown, Redden, 'Bobbins', Ellendale, Lincoln, Milford, 'Houston', Harrington, P. R. R. Arrive, Wilmington, Baltimore, Philadelphia, and AL Georgetown trains connect with trains to and from Franklin City.

**P. W. & B. Railroad.**

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.30 7.00.10.30 a. m.; 2.30, 4, 7.40 9.55 p. m.

Philadelphia (express) 2, 2.45, 5.10, 7.50, 8.15, 9.06, 9.10 9.55. 10.05 11.55 a. m. 12.41, 12.45, 1.51, 5.22, 5.55, 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, 1.51, 2.30, 4.00, 5.55, 6.36, 6.46, 7.40 p. m. Express for Seaford 3.50 p. m. For West Chester, via. Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m.

Baltimore and intermediate stations, 10.05 am 6.00, 11.50 p. m.

Baltimore and Bay Line, 7.00 p. m.

Baltimore and Washington, 1.21.41, 4.43, 8.05, 10.00 10.56 a. m. 1.00, \*1.11, 4.63, 7.09, p. m.

Trains for Delaware Division leave for: New Castle, 6.15.8.35 a. m.; 12.35, 3.00, 3.50, 6.25 p. m. Harrington, Delmar and intermediate stations, 8.35 a. m.; 12.35 p. m. Harrington and way stations, 6.25 p. m.

Express for Philadelphia 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. FRANK TREMBON General Manager. J. B. WOOD, General Passenger Agent.

**Bet. Franklin City & Georgetown.**

Table with columns: GOING NORTH, Mixed, Mail, A. M., P. M., LEAV. LEAR., Franklin City, Stockton, Cambridge, Scarborough\*, Snow Hill, Wesley, Queenoco, 'Pont', Berlin, Friendship\*, Snowsells, Selbyville, Frankfort, Dagsborough, Millsborough, Stockley\*, Georgetown, Flag Stations, and P. Trains Pass.

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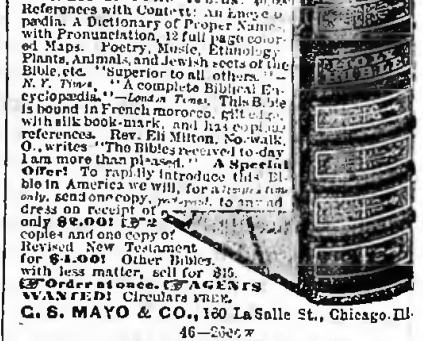
A mixed train leaves Harrington for Lewes and intermediate points connecting with train that leaves Wilmington at 10 p. m. Steamer leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m. Franklin City & P. Trains Pass. Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points connecting with train that leaves Wilmington at 10 p. m.

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