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Editor.

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THE CHRISTIAN WORKERS.

Christian worker, pause and listen:
Christ is seeking thee to-day,
Cease thy labors for one moment,
Solemn words He hath to say.

He is standing close beside thee,
And behold His face is sad,
He gazeth on thy service—
Which me thought would make Him glad.

Such unwearied self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that burn to heal.

Still the Lord is sadly gazing,
Hark! he now doth question thee,
Listen well. His tones are gentle—
"Dost thou work from love to me?"

Oh! how often, fellow Christians,
Do we need this question still!
Are we now from pure affection,
Working out our Saviour's will?

Our secret springs of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive power is wrong,
Of what seems our highest action,
Of what sounds our sweetest song?

Jesus, Saviour, O forgive us,
As with shame we this confess;
May our love to Thee grow stronger,
May our love of self grow less!

Do reveal thyself so plainly,
That our one desire may be
To let ourselves be nothing,
Lost, in love of pleasing thee.
—London Christian

Recollections of Snow Hill.

NO. 5.

With the events of the recent session of Conference filling all minds, it seems a longer stretch than before to the days of 1847, of which I am giving a few desultory reminiscences. Who then dreamed of entertaining an Annual Conference in Snow Hill? Even the prophetic intimations of a possible Railroad Era, were like "the baseless fabric of a vision." But the world moves.

There had been a "District Conference" some time prior to this period, of the proceedings and personnel of which George Hudson used to narrate some humorous incidents. Rev. George Wiltshire, so well remembered in the Philadelphia Conference for quaintness and simplicity of character; was then a recent importation from England, and obtained recognition and direction towards the itinerancy.

In later years, Snow Hill was among the most liberal and appreciative places where our "District Association," aired its forensic dignity, and developed the young idea, which now so grandly maintains the *Esprit du corps* of the Wilmington Conference.

But the junior preacher in 1847, was so busy, with his colleague in bereavement, and every step of his way an untried experiment, that he was entirely absorbed in the present tense, and could not conceive what his own, or the future of the little boys of that day and place should become, in the course of revolving years. He lived to hold Quarterly meetings in all the region around about, and see some of the lads, converted that year, who used to meet him with smiling welcome at the gate, and attend to the young itinerant's horse, licensed to preach, and become strong and useful members of Conference.

The Camp-meeting season, to which

I have referred, closing about September left us free, as the next best thing to get at, to start our protracted meetings. My horse became so much fatigued with excessive travel, that good John Sturgis loaned me a beach pony, and with saddled bags, comfortable sheepskin, and a good constitution, I was eager for continuous work, and well equipped for rapid transit. The "beacher" was one of those tough, tireless animals, and I became proud of its prowess to gallop through the town. My pride one day had a fall. I came tearing around the hotel corner, heading down a little street, when just opposite Bro. Mumford's tailoring establishment, where leisurely citizens used to assemble for a morning chat, my pony seeing a newspaper lying flat on the street, suddenly came to a dead halt, when, with the momentum acquired, the preacher pitched clear over his head, followed by sheepskin and saddle bags full of theological lore, which were all left sprawling promiscuously on the sandy street. Idlers all around ran to help me up, and Dr. Williams used to tell the preachers, when he sat at his genial fire side what the "little Irishman" said when he recovered sufficiently to take in the situation—"Well, you're a pretty sort of a quadruped, to spread the gospel in this sort of fashion!"

Of our revival in the old Snow Hill Church, I recall but a few incidents. I used to go out into the pines, and along the sluggish river, to pray in secret for success. I singled out certain persons, young men mainly, who ought to be converted, and after telling God, I generally had courage to call on them, and follow them about, day after day, until they were seen at the altar of prayer and subsequently happy in Jesus.

One of these, I knew to be in love with a choice young lady who lived near the town. The lady was a picture of timid graceful girlhood, and lovely as her mother was at her age, and was still. The young lady was a devoted christian; her suitor was not a member. Here, thought I, is an incongruity which must be reconciled some how. These two, to become one, should start together loving God, and planted in his church. So, although the young gentleman was distant and proud, I soon had the joy of pointing him to the Lamb of God. Late one night, we lingered around the altar. The singers led by Wm. Mumford and the Misses Gray, were carrying on a fine old chorus in which the blessed name of Jesus occurred, when, in an instant, the face of my young friend flashed with new light. He shouted "Jesus," and starting up threw his arms around me lifting me bodily in his rapture, and the whole house seemed thrilled and filled with glory. He is now I think a grandfather, and the noble career he has exhibited, witnessing a good confession all these years, puts him in the fore front of all church enterprise. His name is J. T. Matthews. Others I shall mention in my next.

ADAM WALLACE.

God has never ceased to be the one true aim of all human aspirations.

Recreation.

We talk about recreation. Prayer is the Christian's recreation. It recreates him by bringing the divine life within him. And the only way for us to get rested when we are tired is to go to God. It is the plainest and simplest thing possible that we are to do when we are weary. We are to take a day's vacation and retire with the Lord. I will not glory, save in mine infirmities, but I can say, truly, that the happiest days I have ever known have been those of such retirement—going apart with only three of us present: God and the Bible, and myself. These seasons of waiting on God are not so common as they have been in other days. And that is the reason why Christians are so jaded and dull. Honest old Scotch saint was she who said that her idea of heaven was that it would be a place where she could sit all day long in a clean white apron and sing psalms. Don't you see how the idea came to her? She knew what good times she had with the Lord here when her kitchen-work was done for the day, and she had put on her clean attire and sat down with her Bible; and what better could heaven be than just an extension of all this?

Oh, we do not have good times enough with our Heavenly Father: we don't stay with him, and get refreshed and re-invigorated by him, and that is the reason we are so dull and weary. "They that wait upon the Lord"—that means, you see, to tarry with him. Not a few moments snatched in the morning—a hurried and fragmentary greeting, as two friends salute each other when they are each hastening to business—but a real all day's or all-week's visit with the Lord; that is resting. And I do not believe a man ever tried this who was not strong and tireless, and well-equipped for service. Luther often used to spend three hours a day with God. And that is where he got strength to wield such sledge-hammer blows against bigotry and superstition. John Welch, son-in-law of Knox, often prayed seven hours a day; and if anybody had worked miracles in modern days, you will find them in the mighty deeds of preaching and soul-saving which he wrought. And this the promise, that "they that wait upon the Lord shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint." Strange is it that they begin with flying and end with walking.—Dr. A. J. Gordon.

The New Birth a Scientific Necessity.

On all hands I see men who are loving what God hates, and hating what God loves; and, as I live, I believe it is ill with such men, and that it will continue to be ill, while they continue in this dissimilarity of feeling with God. You say, that God is good. Our molluscous liberalism are teaching us constantly that, as a parent forgives his child, God will forgive us. Fatherhood, sonship—these are, indeed, the central ideas of the moral universe; but show me the father, who is worthy of the name,

who will forgive a child before the child is sorry for his fault. The child tells a falsehood, never repents, has a brazen conscience, will not admit that he has done wrong—knows that he has, but does not repent. Does the father forgive the child? If he does he harms him. By as much as the father loves the child, by so much he refrains from pardoning him until the son is sorry for his fault and really chokes its opposite. If I live long enough in dissimilarity of feeling with God, I may never be really sorry for my sins, and choose their opposites. God's fatherhood itself prevents Him from injuring any soul by pardoning it in its wilful disloyalty. That which I am afraid of, is God's fatherhood. What I fear is not so much God's justice, as His infinite love, which will forbid him forever from pardoning me while I am yet voluntarily rebellious to Him. To pardon me in that state is to injure me, just as to pardon a child in his self-chosen lie, is to injure the child. To pardon any soul while it is in wilful rebellion to the moral law, is to injure that soul, and this Omniscient Love will never do.

That is why I am afraid in this universe, and why I wish for all men speedy similarity of feeling with God, before they drop into a final dissimilarity of feeling with Him. As it is sure that I must be ensnared forever in "the Eternal power that makes for righteousness," it is sure that I must love what it loves, and hate what it hates, or every star in every constellation, will fight against me. This is a necessity of self-evident truth. The haughtiness of negation is shattered here upon the stern reef of modern ethical science. It is the glory of what I call axiomatic theology, that it guides men by the self-evident truths of common sense into the very depths of the holiest truths of religion. It shows, by the very same principles on which you depend behind the counter, and in halls of legislation, and in juries trying cases of life and death, and in arithmetic, and in geometry, that we must absolutely have similarity of feeling with God, or we cannot have peace in His presence. If we postpone the acquisition of that similarity, we may fall into dissimilarity of feeling, which will become first prolonged, then inveterate, and then possibly final, and, if final, must lead to a state where God cannot pardon us if He loves us.—Rev. Joseph Cook.

Profane Swearing.

BY REV. JAMES HUBBARD.

There is no language that so shocks the religious sensibilities as profane swearing, and yet many men and boys in all parts of the country are guilty of violating the third Commandment, which says "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." Many persons swear in common conversation, apparently without any sense of the impropriety of so doing. These however, are mostly persons without culture, who learned to use profane language in early childhood; yet there are some among them of good education,

and in other respects of some refinement. Such parties are careful not to swear in the presence of ministers, or other religious persons. It is possible, most conversational swearers learned to swear before they had learned the meaning of words. We once heard a little boy, not yet in pants, curse most bitterly one who had offended him. Another little fellow just learning to pronounce words, was heard to repeat over and over again, a profane word; to his mother asking him why he did so, he replied that he heard a man use the word, and he thought it was pretty, and wanted to learn it. Such facts show parents and guardians, the impropriety of allowing their children to linger around bar rooms, and street corners, where they will be sure to see and hear much they ought never to know. "Train up a child in the way he should go; and when he is old he will not depart from it" Prov. 22: 6. A caution, to many persons who use the name of the Lord lightly, and yet do not seem to think that they are doing wrong, may not be amiss. The divine name should never be repeated, but with the greatest reverence.

Remedy for Ritualistic Excesses.

The Bishop of London (Dr. Jackson) in a recent charge to the clergy of his diocese, referring to the Public Worship Regulation Act, said: "I believe that the remedy for excesses of ritual, as well as for eccentricities of doctrine, is not to be sought in measures of repression or imposition of penalties. It is the lesson of all history that religious beliefs, be they true or false, and religious observances, whether reasonable or superstitious, are strengthened by opposition, and are clung to only the more fondly if attempted to be removed by force. The cure is rather to be sought in the supply of defects from which excesses are often the reaction. Cold and dull services, plain rubrics habitually neglected, unfrequent communions, churches open only on Sundays, sermons correct, perhaps, and even able, but on subjects bearing only remotely on the spiritual needs and aspirations of the hearers, neither wakening their conscience, feeding their faith, removing their doubts, nor kindling their love—these have to bear much of the responsibility of the exaggerations both of ritual worship and of sacramental teaching, which for a quarter of a century have disturbed our church's peace." The charge was delivered in St. Paul's Cathedral to over one thousand clergymen.—N. Y. Observer.

A massive monument has been erected over the grave of the late Bishop Kavanaugh in Cave Hill. The Louisville Courier-Journal says: "It is of dark gray stone, with copper slabs set in, containing the Bishop's full name, date of birth and death. On top is a copper plate in the shape of an open Bible; on the pages are the words of Bishop McTyeire's text in his funeral discourse over Bishop Kavanaugh: 'For he was a good man, and full of the Holy Ghost and of faith.'"

Temperance.

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

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

THE GREAT SPIDER.

MRS. E. J. RICHMOND.

A spider sat in his basement den,
Weaving his snare for the souls of men,
"I will not work with my hands," quoth he,
"An easier pathway must open for me."
He spreads his talons of greenest haize,
And many a cunning trap he lays,
The many falls are smooth and white,
The den is blazing with floods of light.
Behind the bar the spider stands,
But there is not a wise man in all the lands,
But will lose his wit and become a fool
If he yields himself to the spider's rule.
There is not a man so strong and brave
But the spider will dig him a shameful grave.
There is not a youth so noble and fair
But will learn to drink and gamble and swear
In the spider's den. But do not pray,
Dare to dispute the spider's way;
If you sweep the den with the law's strong
broom,
Perhaps you might make a cleaner room
But then men are fearful—a little afraid,
In fact—on the spiders to make a raid,
"I would stir up excitement and spiders
must live;
So our dear household treasures we patiently
give;
The spider still sits in his basement den,
Lying in wait for the souls of men.

John B. Gough.

On a cold Sabbath evening in October a young man walked through Worcester, Mass. homeless, penniless, contemplating suicide. He was a despised drunkard, who had thrown away his manhood, and was bound by the iron chain of an evil habit, which commenced by the social glass. He was born in poverty, at Sandgate, England. He learned when a young child, to glean after the reapers, or wait, as a servant-boy. At twelve years old, he said good-by to his mother, and started for America. The lonely boy wept in his ship cabin. He arrived in New York alone, with fifty cents in his pocket. He was first an errand boy, then in a book-binder's office for one dollar a month. He lived in an attic with one man, and waked up one morning and found him lying dead. He lived through that terror, and in two years had earned money to send for his mother and sister. He was a good son, but winter came on and they had no work. While they lived in a garret, he walked miles to gather sticks by the roadside, and sold his coat for food for his sick mother while he wept in hunger. His mother fell dead, and was buried without shroud or prayer in Potter's Field. Losing his loved mother, he became a sot. He had married and lost his wife and child, and still he drank, till Joel Stratton offered him the pledge and friendship. A good lawyer said "Courage" and "God bless you." This word of hope seemed divine, and his soul strove to rend the chains of drunkenness.

Through six days, without food or sleep, he fought the monster. Almost dead, he conquered. Hope came and courage. He told his sorrows to listeners at temperance meetings. In five months he broke the pledge, but his friends held him up. He became a Christian. While warning the young, he ever bewails those seven lost years. He was now twenty-six years of age. He married Mary Whitcomb, who blessed his life. He lectured eleven years, then visited England and spoke at Exeter Hall. He had become renowned for his eloquence. Where flags waved and 17,000 listened, he pleaded for temperance. He was thirty-seven years old, and visiting Sandgate, the land of his birth, was joyfully greeted. At a meeting at Glasgow, 3,000 outcasts listened to him. Joel Stratton died, and John B. Gough blessed him as his guardian angel. From his beautiful home at Hill-side, Worcester, he has dispensed gifts to the needy and freed the drunkard from his chains.

Upon his last visit to England, he was met by 4,000 of the elite in the garden grounds of Westminster Abbey, where Dean Stanley conducted him round the famous building. Thus the poor boy of Sandgate was greeted as a moral hero. He has given many thousand lectures. He always gives the best of his knowledge and sympathy. He has helped many of the young to an education. He first made temperance a popular subject, and gave the pledge to thousands. Now States legislate on the subject, and schools teach that strong drink is a poison to the brain. In his lectures, he still gives the various phases of life from his own experience, and proves, by his own struggle and victory, that hope and courage and a

high moral purpose will bring the outcast back to home and heaven.—*Julia Noyes Stebbins in Watchman.*

THERE'S DEATH IN THE CUP.

There is death in the cup,
O, then, tarry not there!
Though it shine like the ruby,
So glittering and fair;
Look not on its beauty,
For soon its fiery sting
Thy body and soul
To destruction will bring.

There is death in the cup,
There's sorrow and woe;
And a night whose thick darkness
No morning may know;
If the bloom of thy spirit
But catch its dark stain,
No light may restore it
To beauty again.

There is death in the cup,
There's death to thy soul;
Though the long endless years
Of Eternity roll,
No hope and no comfort,
No happiness given;
No drunkard may enter
The kingdom of Heaven." Sel.

Children's Department.

Footprints.

"What is that fath r?" asked Benny.

"It is a footprint, my son, and it is a sign that some one came into our front garden last night."

"It must be," replied Benny; "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin: and now, show me some of the footprints of the Creator?"

"I don't understand you, father," Benny said.

"Well, who made all the beautiful flowers; these splendid trees; the clouds up in the sky, the great round earth and set the mighty sun flaming in the heavens, and started the moon?"

"O, God, to be sure!"

"Then all these things are but footprints of the Creator. They are the sign that there is a Creator, and that he has been here. See this ice-plant that I hold—man could never have made it; see all the glistening grass, hear all the chirping birds—man did not and could not make them, and they are all simple 'footprints' of the Great Creator, to prove to us that there is a good and great God, whom we love, worship and obey. Do you understand?"

"Yes, Father, I understand very well now, and I thank you for teaching me that lesson."—*Select.*

The Name in the Book.

Arthur Wills had received a new book as a gift from his mother. There it lay, when its wrappers were removed, in its pretty binding of grey and gold, with beautiful colored pictures. He turned to the fly-leaf and his countenance fell.

"There is no name in it," he said.

"But it is yours," returned his mother. "Why do you want your name in it?"

"To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs. Wills smiled affectionately upon her boy, and taking a pen and ink wrote his name upon her gift. Then she asked:

"My son, is your name in the Lamb's Book of Life?"

The boy hesitated.

"I don't know, I'm sure," he said.

Then you may know it, dear, if you will but obey our blessed Saviour's call. The Apostle Paul speaks of some whose names are in the Book of Life. They knew it,

and he knew it and told it to others. God offers us salvation as a free gift. If we take it he will inscribe our names in His great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes and looking up brightly exclaimed, Here! On being asked what he wanted, he said, "They are calling the roll-call in heaven, and I was answering to my name!" Dear Arthur, will you pass muster there!—*Ex.*

The Farm and Garden.

Early Peas.

There are some vegetables which we can buy in the market as good as we can grow at home. Peas are not one of them. We get peas from the South, and they are very fair, but lack the delicacy of those from our own garden. It is desirable, therefore, to get peas as early as possible. The sweet, wrinkled peas are not, and never will be, as hardy as the smooth varieties. The same is true of sweet corn; the extra early kinds are not as sweet as the later varieties; but, like the peas, they are very good until we get something better. The small, hardy varieties of peas, like the Early Kent, will stand rough treatment. They can be sown the moment the frost is out of the surface soil, and after they are up, it is seldom, if ever, that they are seriously injured by frost. A warm, sandy soil is desirable, with a southern exposure, and if on the eastern or southern side of a wall or board fence or building, so much the better. The soil can hardly be too rich. It is a mistake to spade fine, light, sandy land deep for early peas. The surface soil, which has been exposed to the sun is many degrees warmer than the soil below, which has only just thawed. The later varieties, planted when the soil is dry and warm, can be covered with two, three, four, or even five inches of soil, deeper or shallower as the soil is heavy or light; but the small, early peas should rarely be covered over two inches deep, and if the soil is wet and cold, an inch is sufficient. As soon as the peas appear, draw some earth up to the row with a hoe or rake, and if the soil is dry and light, half an inch or so of soil may be pulled between or over the peas. If the soil is moist and heavy, it may be well to scatter a little stable manure on the side and on the top of the row. A board placed edgewise on the north side of the row will reflect the rays of the sun.

Another method of hastening early peas is to soak them in warm water for twenty-four hours and then mix them with moss or light sand and keep them warm and moist until they sprout. Then sow them in the ordinary way—using plenty of seed. We have sown them when sprouted an inch long, but it is better, if the weather is not suitable, to check the growth of the peas in the house by placing them in a cellar or other cold place. If the land is rich, thick planting is desirable, as it favors early maturity. We make the row three or four inches wide and deep, and sow the peas in the rows, for their whole width, almost as thick as they will lie without touching each other.—*American Agriculturist for April.*

When to Move Bees.

Spring is the best time of the year to move bees. The combs are not heavy with honey, there is no hot weather to melt the combs or suffocate the bees, the combs are tough with brood, and there are but comparatively few bees in the hives. A spring wagon is the best to carry

them, but a lumber wagon can be used if plenty of straw is placed under the hives and the driver is careful. If the top of the hive is covered with wire-cloth, it will afford sufficient ventilation early in the season; in hot weather both top and bottom of the hive should be covered with wire cloth. The frames should be nailed at the ends to prevent their slipping about. When bees are moved only a short distance, there is usually trouble from their returning to their former location. If the distance that they are to be moved is very short, it can be accomplished by moving them only a few inches each day; if the distance is several rods, the bees should be fastened in their hives, then disturbed by drumming upon the hives, after which they can be carried to the new location. Before releasing them, however, a board should be leaned against the front of each hive. Then, as the bees come rushing out, they strike their heads against the board, which causes them to notice their new location and take "bearings" as they leave for the fields. Remove as many landmarks as possible from the old location, and if necessary, keep smouldering, smoking fires burning for a few hours upon the place previously occupied by the hives.—*American Agriculturist for April.*

Sowing Clover Seed.

Experience and science are agreed in regard to the advantages of growing as much clover as possible on all farms where wheat, barley, oats, and other cereals are the main object of the agriculturist. As long as land will grow good crops of clover, we need not fear exhaustion of the soil. But clover often fails, and the evil is increasing. In many cases this is due to the difficulty of getting a "good catch." The seed fails to germinate. Occasionally this is attributed to poor seed. It is much more likely, however, that the trouble is in the soil. The longer our soils are cultivated, and especially when little manure is used, or green crops plowed under, the poorer the soil becomes in organic matter. We see no special diminution in the yield of grain crops. This is because we cultivate better—but at the same time there can be no doubt that the mechanical condition of the soil is less favorable for the germination of small seed, like clover. The soil is hard and the surface less mellow and loose than when it was full of decaying leaves and other organic matter.

When we sow clover and grass seed on spring crops where the land has been recently plowed or cultivated and harrowed, the soil is, or may be, sufficiently fine, moist and mellow to insure the germination of the seed. But when the seed is sown in the spring, on winter wheat or winter rye, the soil is often as hard and dry on the surface as a barn floor. In such a case harrowing before or after sowing the seed is decidedly advantageous. We might harrow before sowing the seed and roll afterwards.—*American Agriculturist for April.*

The Capital of Korea.

Seoul looms up before you with high towers, in Chinese style, pierced for cannon. The entire city is surrounded by a wall twenty-five feet in height, and built of solid stone. You may think that you are about to enter some grand city with stately abodes, but on passing through the gate you find only thatched cottages, very wide streets, and scarcely any trees, and you are surprised that so grand a wall should be thought necessary to protect so insignificant a town. But there are throngs of people

there, and bullocks and ponies laden with merchandise are passing you constantly. In the broad open spaces are groups of donkeys laden with vegetables, and bulls almost covered out of sight with loads of brush-wood, to be used as fuel. Along the little brooks which run through the city are washermen with their clothes-lines. The Koreans build their houses by erecting four pillars or posts at the corners and filling in the walls with mud.

The better houses of the wealthy are faced with stone, pointed with cement. Though these are better in quality than those of the poor they are much the same style. You enter a house through a little sliding door or window about three feet high, consisting of a light wooden frame-work papered over to exclude the air and admit the light. There is on good houses a veranda, upon which the shoes of the inmates and visitors are left while they enter. In this city custom the Koreans resemble the Japanese; but the hollow space under the floor of the house, which is filled in winter with warm air, reminds you of the Chinese.—*Foreign Missionary.*

Earnest Effort and Faith.

A Tuscan coastguard reported to his government that there had been a lamentable shipwreck on the coast, and he said, "Notwithstanding that I lent to the crew on board the ship every assistance possible by means of my speaking trumpet, I regret to say that a number of bodies were washed upon the shore next morning, dead." Very wonderful, was it not? And yet this is the kind of assistance which many who profess the faith lend to the people. They have yielded them the assistance of rhetoric, flowers of speech, and poetical quotations, and yet men have persisted in impenitence. There has been no real care for souls. The sermon was preached but the people were not prayed for in secret. The people were not hunted for as men search for precious things. They were not wept over; they were not in very deep care about. After all it was the speaking trumpet's help and nothing else. But our faith makes us abundant in good works. If you are doing all you possibly can for Christ, endeavor to do yet more. I believe a Christian man is generally right when he is trying to do more than he can; and when he goes still further beyond that point, he will be even more nearly right. There are scarcely any bounds to the possibility of service. Many a man who is now doing little might, with the same exertion, do twice as much by wise arrangement and courageous enterprise. For instance, in our country town a sermon delivered on the village green would, in all probability, be worth twenty sermons preached in the chapel; and in London a sermon delivered to a crowd in a public hall or theatre may accomplish ten times as much good as if it had fallen on the accomplished ears of our regular auditors. We need, like the apostle, to launch out into the deep or our nets will never inclose a great multitude of fishes. If we had but the pluck to come out of our hiding-place and face the foe, we should achieve immense success. We need far more faith in the Holy Ghost. He will bless us if we cast ourselves entirely upon him.—*Spurgeon.*

Adam Clarke.

He was a "revivalist," and preached for immediate results. Alluding to one of his sermons at Oldham chapel, Manchester, he says: "The congregation was really awful. Perhaps I never preached as I did this morning. I had the kingdom of God opened to me, and the glory of the Lord filled the whole place. Toward the conclusion the cries were great. It was with difficulty that I could get the people persuaded to leave the chapel. Though the press was immense, yet scarcely one seemed willing to go away, and those who were in distress were unable to go. Some of the preachers went and prayed with them, nor rested till they were healed. God has done a mighty work." Of the work of God at other places he wrote similarly.—*Ex.*

"Mamma," asked little Carrie, one day, "can you tell me what part of Heaven people live in who are good, but not agreeable?"

The Sunday School.

First Quarterly Review.

SUNDAY, MARCH 29.

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

[Adapted from Zion's Herald.]

mais; the arrival at Caesarea; the hospitality of Philip and his daughters; the visit of Agabus and his warning of what awaited Paul at Jerusalem; the tearful entreaties of Paul's companions and friends; and the noble self-devotion of the Apostle who was ready to die, if need be, at Jerusalem for Jesus' sake—fill out the outline of the lesson.

5. In LESSON V (Acts 21: 15-26) we were occupied with "Paul at Jerusalem." We learned about the welcome which he received from the brethren on his arrival; the conference on the next day with James and the elders; the payment of the Gentile contribution to the mother church; Paul's rehearsal of the great things wrought by God among the Gentiles by his ministry and the thanksgiving which followed it; the statement made to Paul of the false charges current against him—that he taught apostasy from Moses and non-circumcision; the proposal that he should show his respect for the Mosaic Law and thus disarm his accusers by a public act of conformity—by joining four Nazarite brethren of the communion and assuming the cost of the sacrifices necessary for their release; and his compliance with the proposal.

6. The topic of LESSON VI (Acts 21: 27-40) was "Paul Assailed." While fulfilling his week in the Temple, some Asian Jews, former opponents, who had already seen him on the streets with the Ephesian Trophimus, seized Paul and raised a tumult, denouncing him as the enemy of their race, the Temple and the Law, and falsely charging him with the sacrilege of having introduced Gentiles into the sacred precincts. The news quickly spread, and the city was in an uproar. The people poured into the temple. Paul was dragged down to the Court of the Gentiles and beaten. They were just on the point of killing him when he was rescued and fettered by the Roman guard from Antonia. The chief captain Lysias tried in vain to learn who the prisoner was and what he had done. Suspecting him to be the Egyptian false prophet whose forces Felix had defeated, he ordered him to be removed to the castle, the people rushing furiously after, crying out, "Away with him!" On reaching the entrance to the castle, Paul surprised the chief captain by telling him in Greek that he was a Jew of Tarsus, and asking leave to speak to the people, which was granted.

7. In LESSON VII (Acts 22: 1-21) we studied "Paul's Defence"—his tact in employing the Hebrew tongue; his application of the facts of his early history—his training under Gamaliel, his profound study and zeal for the Law, his cruel career as a persecutor—to show that he could sympathize with the mob before him in their frenzy against himself. But on the way to Damascus, a light had shone about him and blinded him; the Lord Jesus had spoken to him and converted him; and in Damascus that well-known Jewish devotee, Ananias, had visited him with a message from "the God of our fathers." He had been informed that God had chosen him for a special work, and to see "the Righteous One," and go forth as His witness. Afterwards, in a trance which came upon him while praying in the Temple, he had pleaded with the Lord to be allowed to preach at home, insisting that both Christians and Pharisees would listen to one who now taught the faith he had once so mercilessly assailed. But the command was: "Depart, for I will send thee forth far hence unto the Gentiles." At this last word the rage of the mob broke out afresh, and Paul was silenced.

8. The topic of LESSON VIII (Acts

23: 1-11) was "Paul Before the Council." The council convened by the chief captain to learn the charge brought against Paul by the Jews; Paul's assertion that his life thus far had been spent in all good conscience before God; the command of the high priest to smite him on the mouth; the apostle's indignant rebuke and prediction; his recovery of himself; his "division of the house" by appealing to the Pharisees, and declaring that the question in his case involved "the hope and resurrection from the dead;" the rally of the Pharisees to his support; the angry dissension; Paul's peril, and rescue by the chief captain; the comforting night vision and promise that he should be a witness for Jesus at Rome also—constitute an outline of the lesson.

9. In LESSON IX (Acts 23: 12-24), "Paul Sent to Felix," we learned about the anathema by which forty of the Jews bound themselves neither to eat nor drink till they had killed Paul; their plotting with the chief priests and elders to make an official demand upon Lysias to bring Paul again before the council on the pretext of further investigation, they engaging to kill him on the way; the disclosure of the of Paul plot by his sister's son; the kind reception of the latter by the chief captain, to whom the whole matter was privately told; his injunction to the informer to keep silent; and the night expedition of four hundred foot soldiers and seventy horsemen, conveying Paul in safety to Caesarea.

10. "Paul Before Felix" was the subject of LESSON X (Acts 24: 10-27). His complimentary allusion to the procurator's long term of office; his contradiction of the charge of fomenting sedition by the declaration that only twelve days before he had come to Jerusalem to worship, and had excited no disturbance either in the temple or the synagogues or the city; his admission that he belonged to the sect of Nazarenes, claiming, however, that he had not thereby abandoned either the God or the faith of his nation, but that he cherished the common hope of the resurrection in such a vital way as to keep his conscience void of offense toward God and men; his reply to the charge of profaning the temple—that he had been found there "purified" and peaceable; had been assaulted by certain Jews from Asia whose absence from the trial showed that they had no legal ground against him; and that even the Sanhedrists present could bring no charge, save his exclamation before the council concerning the resurrection: the adjournment of the case by Felix, on the pretense of waiting for Lysias; and Paul's sermon to the conscience stricken Felix and Drusilla on such topics as righteousness, temperance and the coming judgment—constitute an outline of the lesson.

11. Our topic in LESSON XI (Acts 26: 1-18) was "Paul Before Agrippa." We learned that the cause of this examination was Agrippa's curiosity to see Paul, and the wish, on the part of Festus, to have the king aid him in formulating charges to send with Paul to Rome. Paul first expressed his pleasure at being permitted to plead his cause before an "expert" in Jewish customs, as was Agrippa; then he appealed to his well-known "manner of life from the first" and his Pharisaic training; he alluded to the cherished hope of the nation in a Deliverer, for which hope's sake he was accused—he believing, contrary to the Jews, that that hope was realized in the crucified and risen Jesus; he asked why it should be deemed "incredible" that God should raise the dead; still, he could sympathize with his fellow-countrymen, for he

had once himself felt that he "ought to do many things" contrary to the name of Jesus, and he had fiercely persecuted the saints; but he had been arrested by a heavenly light, and the remonstrating voice of Jesus himself; and that Voice had commissioned him to go to the Gentiles and turn them from darkness to light, and from the power of Satan unto God."

12. In LESSON XII (Acts 26: 19-32) our subject was "Paul Vindicated." His obedience to the "vision;" his preaching of repentance and of a new life both at home and among the Gentiles; the attempt of the Jews to assassinate him therefor; his deliverance and continued testimony to a suffering and risen Messiah; Festus' rude and loud exclamation: Paul's dignified and quiet denial of being "mad;" his appeal to the king that what he said was true and sober; his direct question to the king as to whether he believed the prophets; Agrippa's bantering reply; the apostle's earnest wish that all might become as he was, the bonds excepted; and the unanimous verdict of acquittal—constitute an outline of the lesson.

I WAS, a short time since, one of a large congregation who listened to a brother who related to us with great simplicity and great feeling his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active. But he soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide, and to go farther from Christ and duty, he gave prominence to what he called "No Harm." and he uttered a solemn warning to all persons to beware of these "No Harms." He was once a total abstainer, but he was induced to take a little domestic wine, being assured it was some which his friends themselves had made out of their own grapes. There was no harm in taking a glass of that. The result was, he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money staked; it was simply an amusement. No harm in that. The result was, he became a skillful and constant gambler. He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and danced at balls. Invited to the theatre, he declined; but being assured the play was a perfectly moral and proper one, and there was no harm in it, he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus was he led down, down, lower, and yet lower, by these "No harms," till all trace of Christian living was gone. Significantly he asked: "Who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?"—*Watchman.*

The Skating Rink Again.

Rev. Father Koch, of St. Edward's Roman Catholic Church, Shamokin, has joined the crusade against the Skating Rinks. On last Sunday he delivered a stirring philippic on the subject, in which he denounced the rinks as grossly immoral through the mixed and questionable associations thereof, the freedom of action that comes from the so-called "etiquette" of such places, and the slow undermining of modesty and virtue in females which comes from exposure of persons by falls that are inevitable even with the most agile skaters. Parents permit their young to meet and commune there with those whom they would scorn to admit to their

home circles. If evil flows from the contamination, who will be at fault? Father Koch expressed the hope that his young people would seek more suitable recreation in the future, and counselled parents to pay closer attention to their children on this point. He also gave warning that continued patronage of the rinks by members of his flock would bring the offenders under the discipline of the church.

O, that every pastor, both Protestant and Roman Catholic, would speak out on this subject.—*Conference News.*

Henry Clay on the Power of Religion.

When Miss Martineau visited America she was introduced to Mr. Clay, and during the conversation she is reported as sneering at practical religion, to which Mr. Clay replied:

"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I do know of its effects. In the neighborhood of my home were two very estimable families, who in years past fell into what is known as a Kentucky feud, which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that the fray would begin; and it was as likely to kill the innocent as those in the strife."

The neighbors did everything in their power to bring about a reconciliation. I did all in my power, with the rest; but all in vain. The killing went on until one of the denominations, known here as the Baptists, held what they called a basket meeting, and had what they call a revival. These belligerent families were converted, as they say, and they have lived on the best terms ever since, a blessing to the whole community. I tell you, Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of his could do it."—*Presbyterian.*

The mother of the late Frederick D. Maurice penned a golden thought when, writing of her children's reading, she said, "Accomplishments and literature will neither enable them to discharge their duties, nor support their minds in the numerous trials they must have to endure. How anxious I am that now, while their minds are tender and easily influenced, they could have books that would give them right views of life, plain directions for duty, and the greatest supports in affliction." Thus spoke a truly Christian mother, thereby putting to shame those would-be fashionable mothers and fathers who, while neglecting to provide religious books and papers for their children, permit them to glut their appetite for reading on worldly literature, sensational novels, and anti-Christian books. What wonder that youth thus trained grow into an unhappy man and womanhood? Who need be surprised when their misconduct brings the gray hairs of their parents with sorrow to the grave. How terrible, too, must be the self-reproach of such parents when they discover that they contributed to their own misery and to their children's misconduct!—*Zion's Herald.*

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Peninsula Methodist.

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Ministers and laymen on the Peninsula are
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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.

Snow Hill Notes.

The generous hospitality for which
Southerners have been so long noted
was never, perhaps, more admirably
displayed than in the entertainment
of the Conference, by the good peo-
ple of Snow Hill, Md., during its
recent protracted session. Irrespec-
tive of church relations, all the citi-
zens bade the brethren welcome, and
spared no pains to make their sojourn
pleasant. Though the tables didn't
groan, the abundance and variety the
of viands with which they were load-
ed, three times a day, offered strong
temptations to indulgence, that if not
restrained, would be pretty sure to
make the tempted groan.

The Court House and the several
churches were placed at the service
of the Conference, and every facility
possible afforded for the convenient
and satisfactory conduct of its busi-
ness.

The town has made great progress
within a few years. New streets have
been opened and quite a large num-
ber of handsome private residences
have been built with spacious grounds,
and many of the old houses have
been greatly improved. A large
steam saw mill and grist mill, a cot-
ton mill employing from fifty to sev-
enty-five hands, and a manufactory
of split baskets are among the indus-
tries. Besides the Railroad to George-
town, there is steamboat connection
with Baltimore, as also with the New
Norfolk line at Pocomoke City. The
odd looking, huge brick chimney
outside the house, seeming sometimes
like a substantial buttress against
which the modest dwelling securely
leans, and sometimes as if it might
soon part company with the same,
is a noticeable feature of the olden in-
times,—as are the many small build-
ings that cluster together in most
amiable proximity.

The grave yards are objects of in-
terest to such as love to preserve in
freshness the memory of departed

worth. The Presbyterian dates be-
yond the year 1700; as also of "All
Hallows" P. E. Church. That of the
M. E. Church, holds the sacred dust of
many honored servants of God, who
being served their generation, "fell on
sleep," in the years that have passed
since 1802. We visited with deep
interest the graves of four itinerant
ministers, who lived and labored and
died on the Peninsula. Along the
line of the street and visible to every
passer-by lie three of these; upon
a flat marble tablet is this inscrip-
tion.—"Here lies the body of Wil-
liam Thomson, late an itinerant
minister of the Gospel; in the M. E.
Church, who fell asleep in Jesus Oct.
5th, 1825, aged 27 years.

Happy spirit thou art blest
Thou hast entered into rest.
Freed from sin, released from pain,
Thou hast proved—"To die is gain."

This young man was a cousin of
the late T. J. Thompson, whose son
Henry S. Thompson is now pastor of
our church in Easton, Md.

Next comes the grave of Rev. Sam-
uel McElwee, to whom Bro. Houston
alludes in his his recent letter, as his
colleague on Snow Hill circuit fifty-
one years ago. On his tomb-stone is
this inscription,—"In memory of
Rev. Samuel McElwee, late an itinerant
minister of the M. E. Church, who
departed this life Dec. 24th 1834,
aged 44 years. "Mark the perfect
man."

Just beyond is the grave of John
E. Elliott, on whose head-stone is
carved an open Bible, with the in-
scription,—"Our pastor, Rev. John E.
Elliott, born in Queen Anno's Co.,
Md., and died in Snow Hill, Worces-
ter Co., Md., Nov. 8th, 1868, aged 30
years. He was an efficient member
of the Wilmington M. E. Conference,
—entering the ministry in 1859, he
spent the remaining years of his life
in the active work and fell at his
post.

Servant of God, well done!
Thy glorious warfare's past.
The battle's fought, race is run,
And thou art safe at last.

Bro. Elliott was a nephew of Rev.
William H. Elliott, an honored vet-
eran of the Philadelphia Conference
who this year, closes a most success-
ful three years' term as pastor of the
M. E. Church in Lebanon, Pa.

In the rear of the church, on the
highest knoll in the yard, we found
marked a representation of a pul-
pit with cushion and tassels and an
open Bible on which we read the
words—"Mark the perfect man and
behold the upright: for the end
of that man is peace." This is the
monument of the late David Dailey,
one of the most able and successful
of our ministry of the last genera-
tion. On the front of the pulpit are
these lines,—

My flesh shall rest in hope,
Till the last trump shall sound.
Then thou shalt raise it up,
All glorious from the ground.
Meanwhile, O let my spirit rest
With thee, O Lord among the blest.
And when the time shall come,
When thou thy saints shalt save,
And take their bodies home,
In triumph from the grave,
Give me with them that last reward,
To rest forever with the Lord.

On the opposite side is the incrip-
tion,—"Rev. David Dailey of the
Philadelphia Conference of the M.
E. Church, died May 4th, 1856, in
the 65th year of his age and the 45th
year of his ministry." His excellent
wife who died in her 76th year, Jan.
8th, 1871, lies beside him, on his
right hand.

How comforting to the surviving,
as sustaining to the dying, is this
blessed hope of a bodily resurrection,
when "all that are in the graves shall
hear His voice and shall come forth,"
"when this corruptible shall have
put on incorruption and this mortal
shall have put on immortality, and
Death is swallowed up in victory."

The general tone of the Conference

was earnest, dignified and kindly.
Business was well and promptly
done.

Bishop Merrill won golden opinions
by his dignified and eminently wise
administration, as President of the
Wilmington Conference during its
recent protracted session. His ad-
dress to candidates for admission into
the travelling Connection was mas-
terly, and pronounced by veterans
equal to the best they ever heard.
Emphasizing the solemn covenant
nature of the obligations about to
be assumed, he grouped his counsels
about six injunctions—1. Be a Chris-
tian! a pure—a perfect Christian.
2. Be a Methodist! doctrinally—
this includes the whole gospel,—as
to church and Discipline, be a loyal
Methodist. 3. Be a preacher of the
Word,—study how to be a good preach-
er. 4. Be a pastor! the people say
we want good preachers, but we must
have good pastors." Make as earnest
effort to become good pastors as to be-
come good preachers; but if you
then fail confess it and throw up
your commission, you promise entire
devotion of yourself and time; you
can't be a doctor, a farmer, or follow
any secular pursuit, you must be a
man of one work; on this ground
alone the church engages to take care
of you,—not for what you do on the
Sabbath, but for your devotion to
the work through the week. 5. Be a
student,—study every thing that will
help you to explain the truth—His-
tory, Philosophy, Science, study men,
to understand the people, feel the
pulse of the popular heart, and guide
public opinion. 6. Be a gentleman!
courteous, upright, pure, transparent
in character—honest, and known to be
so,—make your creditor if you must
have one, your best friend, by your
honest frankness,—pray for debt-pay-
ing grace, as well as for other graces.
The prophet enjoins "clean hands"
upon those that bear vessels of the
Lord. Perhaps he never conceived
it possible that men should ever at-
tempt to speak the word of the Lord
without clean mouths. Some who
came into bondage to tobacco before
the war, are not yet emancipated, but
we are making progress in cleaning
up the ministry.

The number of such slaves is get-
ting "small by degrees and beautifully
less." The Bishop closed with some
remarks upon the superiority of our
own home-raised ministers, though
admitting we occasionally received
some efficient ones from elsewhere
"A live church" said he, "can always
raise up its own ministers." The
questions were then profounded and
every one, including the one in refer-
ence to abstinence from tobacco, were
answered in the affirmative.

THE PHILADELPHIA CONFERENCE.
—Seventeen years ago, this Historic
Conference, by the erection of
the Wilmington Conference, suffered
the loss of a large part of its best
territory—what was indeed the gar-
den of Methodism in its first Century,
and what, under present indications,
may from its garden in the second Cen-
tury of the Church. The parent body
has held on its prosperous way, how-
ever, and has just closed its ninety-
eighth annual session held in Chester
Pa. about midway between Philadel-
phia and Wilmington, Del. This
thriving city, whose settlement anti-
dates all other towns in the State,
having been settled by Swedes in
1645, was originally called Upland.
Its population is about 16,000—largely
the result of prosperous manufactur-
ing industries. There are churches
of most of the leading denominations;
among them two flourishing Metho-
dist Episcopal churches.—Madison st.

and Trinity. As usual in cities out-
side of Philadelphia the pleasure of
entertaining members of the Confer-
ence was not confined to Methodist
families here, but the citizens gener-
ally including his Honor the Mayor,
opened their homes to these servants
of God. The session was a very har-
monious one; a little ripple of earn-
est debate was raised over the trans-
fer question the Conference adopting
by a heavy majority a resolution of-
fered by Rev. W. M. Ridgway, pro-
testing against the transfer of men
into the Conference without corres-
ponding transfers from it. Bishop
Cyrus D. Foss presided for the first
time and made a fine impression.
His sermon Sabbath morning was a
grandly impressive one on the text,
Phil. 3-7: 10-11. Rev. W. J. Stev-
enson, from the Central Penna. Con-
ference and Rev. J. H. Hargis from
the Italy Conference return this
year to the Philadelphia Conference.

Revs. W. B. Gregg, N. M. Browne,
C. W. Prettyman, and W. L. S. Mur-
ray visited the Philadelphia Confer-
ence, during its late session, and
were introduced by Bishop Andrews
who was present a few days. These
brethren stayed over to hear our new
missionary secretary, Chaplain Mc-
Cabe, who, we are told, excelled himself
in his great speech at the Conference
Anniversary, Monday evening; illus-
trating at the same time the couplet,
"No changes of season, or place
Can make any change in my mind,"
by gathering at the close of his ad-
dress, a \$700 collection for the cause
of Missions.

Among the seventeen candidates
for admission on trial into the Phila-
delphia Conference at its late session,
all of whom were very highly recom-
mended as forming an exceptionally
fine class of candidates, we were grati-
fied especially to find the eldest son of
Rev. William T. Magee, to whose
conversion in Snow Hill, Md. in
1847, our correspondent, Rev. Dr.
Wallace, alludes to in his "Recollec-
tions." It is a special honor to a
Methodist preacher to have a child
of his called of God to the work
of the ministry. Our young brother
Leroy W. Magee had a most excellent
christian mother, who, ere she had
joined the ranks of the blood-washed
immortals consecrated her boy to the
service of her adorable Lord. May
his ministry prove a grand success.

Rev. J. W. Langley is another brother so
hoarded. His son was admitted on trial
in the same class with Bro. Magee's son, and
was represented as giving good promise
of excelling his father, who is one of the
ablest preachers in the Conference.

By close attention to business and avoid-
ing wordy debate the brethren were ready
to receive the appointments a little after
noon on Wednesday. Bishop Foss, after
prayer by Rev. W. S. Pugh, prefaced his an-
nouncement of pastoral assignment with
the statement, that, while to suit every church
and every preacher was an absolute impos-
sibility, he and his advisors had done the best
they could. Three new Presiding Elders were
appointed—S. W. Thomas, Wm. Swindells
and John F. Crouch.—Messrs Thomas and
Swindells having served in that office some
years since. Messrs J. B. Quigg and T. L.
Tomkinson were present at the close of the
Conference.

In our next issue we shall give our read-
ers more full reports of the last three days
of the Wilmington Conference proceedings.

The things that would drag us
down to earth are the things which,
by God's grace, may be made the
means of lifting us heavenward.
The difficulties which are hardest
to overcome are those which lift
us highest when overcome.—Sun-
day-school Times.

Letter From Bishop Taylor.

We clip the following letter from
Bishop Taylor, from the *Christian
Standard*: "We have had, and are hav-
ing a precious work of salvation in
the Entire Sanctification of believers;
the Entire Sanctification of many sinners,
and the conversion of many sinners,
I don't know how many. We have
from 20 to 30 seekers forward each
night, for ten days past, and a few of
them saved at each meeting. Some
of them shout all over the house, and
some from house to house nearly all
over the town. Sister Amanda
Smith is here at the front and as
usual doing grand service. Monrovia
is built on a peninsula about two
miles long and a mile wide, a high,
uneven hill, iron, stone gravel, and
huge boulders, basaltic, with 7 or 8
per cent. of iron.

The water from wells is good, the
climate salubrious and equable. It
seems to be a healthy place. The
people seem to be in good health,
but few of them ill, most of them in
very moderate circumstances finan-
cially, but in the main they dress
well, and present a good appearance.
I enjoy this climate, eat well, sleep
well, work hard, and keep close to
Jesus. I have great cause of grati-
tude to God, and nothing to com-
plain about, and no disposition to be
dissatisfied with God or man. God's
ways are in accord with His infinite
wisdom, righteousness, and love.
Man's ways accord with the various
standards of their education, the per-
versities of their nature, and with the
transformations of grace in those who
are saved, but so far as they touch
me personally, I have no complaint
to lay against any, but am a debtor
alike to civilized and savage people
for personal kindness according to
their opportunity. Next to my su-
preme love to God, I love mankind,
and live to honor God and do good
to man. I will D. V., spend next
Sabbath at Virginia, up the St. Paul's
river, preaching there through the
Sabbath, and on Monday and Tues-
day visit a few other stations on that
river. On Wednesday we expect our
English steamer going south, by
which I hope to get a passage to Great
Bassa about 80 miles south. I will
have spent a month in Liberia, if I
get passage by the S. S. Nubia, on the
22d inst., on which I hope to join
my band of heroic men, women, and
children who were to sail from N. Y.
on the 22d of Jan., the day of my ar-
rival here. Glory to God. Your Bro.,
WM. TAYLOR.

Monrovia, Liberia, Feb. 1885.

Making and Keeping Friend- ships.

One of the reasons why some peo-
ple grow old early, is their treatment
of friends. They make few new ac-
quaintances as they advance in life,
and when the earlier ones drop off
they are left substantially alone, and
their sympathies are narrowed down
to themselves. Those, on the other
hand, who make new and vital friend-
ships out of those whom they fall in
with, and who know how to keep good
friends when they make them, find
that life unconsciously widens and
deepens and strengthens as the years
advance. There are thousands of men
and women who need just the strength
that comes from vital friendships, and
especially those friendships which are
formed in Christ, and to whom the
keeping of these friendships intact
would prove one of the secrets of an en-
joyable life.—*Churchman*.

The eighty-eight anniversary of the
birth of Emperor William was ob-
served in Berlin on Sunday, March
22, with much enthusiasm and re-
joicing.

Wilmington Conference NEWS.

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

At a church sociable in New Castle on Monday night before Conference, the members and friends of the church by the hands of J. M. Wise Jr. presented Mrs. Brown the pastor wife with a handsome gold watch. After responses acknowledging the same, Mr. Elwood Wilson in behalf of many friends surprised the pastor himself by the presentation to him of a valuable gold time keeper and gold mounted guard. Such testimonials of regard and friendship are highly appreciated and New Castle Methodists always know how and when to do the right thing for their preacher.

In an address to the Sunday school of Union M. E. Church on Sunday afternoon, March 22, the Rev. C. W. Prettyman spoke against skating rinks, declaring his conviction that they are injurious to morals and deleterious to health. He advised the members of his church not to visit them.

Rev. R. W. Todd occupied the pulpit of the M. E. Church at North East last Sunday morning and evening. He left for Snow Hill on Thursday and carries with him the best wishes of his many friends for success in his new field. His friends in North East will always be glad to see him whenever he may find it convenient to come.

Rev. J. T. Otis, the new Methodist preacher for the Elkton church, occupied the pulpit last Sunday, with great acceptability to his congregation.—*Appeal.*

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

Rev. J. B. Quigg pastor of Smyrna M. E. Church, had a grand reception tendered him last Friday at the parsonage, by his church members upon his return from Conference at Snow Hill, Md.

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

Hurlocks charge, G. F. Hopkins, pastor, writes: A substantial welcome was given us on our return from Conference. A brand new parsonage, completed and furnished, numerous brother and sisters in waiting with supper prepared and many provisions supplied.

"I would give to a poet a new inspiration, To be welcomed to such a habitation."

No Use Praying.

A young woman last year was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she didn't seem to see it. One morning she came to me after service. "Dear sir, will you pray for me?" She was thunderstruck when I said "No." But, sir, I am very anxious to be saved, won't you please pray for me?" "No." "Oh, sir, you don't mean it." "Yes, I do. I have set Jesus Christ before you; if you won't have him there's no use praying; you will be lost. There is no other way, and I don't want there should be any other way. Here I've been all my life learning that way, and if there be another it would be a queer job. Will you have Christ or will you not?" There was a pause; then she said, "Yes, I will, if I may." "May? He has put it, 'he that believeth shall be saved, and he that believeth not shall be damned.' Surely you may have him if there is such a dreadful threatening against unbe-

lief." "Well, I will." "Then let us get down directly, and pray now—if you are willing to obey God's commandment, then we may pray." We did pray, and I am sure that young woman has never doubted she was saved from that hour. If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek him in simple faith, soon shall you say with rejoicing, "I have found him whom my soul loveth," and I will never let him go.—*C. H. Spurgeon.*

Consecration.

The first condition, of a happy consecration of self to God is a correct apprehension of the divine character—such an apprehension as the Bible alone gives. Whoever gets his highest and best idea of God from nature and providence must, in the very nature of the case, serve a very hard master. But the estimate of God's character must be formed from the study of Jesus Christ's life and words, for in him dwelt all the fullness of the Godhead, and he is the express image of the Father. Out of Christ God is a consuming fire—in Christ he is a wise law-maker, a tender ruler, and an affectionate father. The more perfectly, therefore, Jesus is known, the more perfectly is the character of God known. The personal character of Jesus charms the mind, wins the heart, and delights the spirit. The more his character is studied, the more beautiful it becomes, until at length it is seen to be the sum and standard of all moral excellence; and as a flower in spring time opens itself to receive light and life and beauty from the sun revolving above it, so the loving soul fixes its admiring gaze upon its Saviour, and feels that he is the fountain and source of all that is good, and great, and joyous in human life. To this movement of the heart the will cheerfully consents, so that the whole moral nature is delighted to render whatever service God may demand. The condition of continued consecration is, consequently, seen to be a continued study of the life of Jesus—a study wherein new beauties are ever coming to the surface, new combinations of moral features are ever being presented, new aspects of relationship to God in heaven and man on earth are ever revealing themselves. Amid the sorrows of life this is a perpetual joy; amid its grief a perpetual solace; amid its gloom, a perpetual refreshment; and amid its perplexities, a perpetual inspiration. This wonderful character is the ideal of the soul, ever to be approached, yet never to be reached. The pursuit of it constantly brings into higher places with broader horizons, and yet the failure to fully embrace the Lord, to fully realize the ideal in ourselves, brings with it none of the usual sadness of ordinary disappointments, but only inspires to still further stretches of effort to "follow on to know the Lord."—*Nashville Christian Advocate.*

It is not the college that has the most famous lecturer on exegetics, but the one that has the most of true evangelical life, where there are fewest skeptics among the students.

The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—*T. L. Cuyler.*

In all things throughout the world, the men who look for the crooked will see the crooked and the men who look for the straight will see the straight.—*Rushin.*

Saved by a Newspaper Fragment.

An Evangelist in England says,—"I was asked to go to a public house in Nottingham, and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper. I looked at it and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. She found it wrapped around a parcel sent her from Australia."

The Hearer's Responsibility.

Writing of the attention paid to his preaching in Ireland, Wesley said: "What a nation is this! Every man, woman and child not only patiently, but gladly, suffer the word of exhortation. But still those who are ready to eat up every word do not appear to digest any part of it." The sermons by which Wesley had won thousands to Christ in England, were fruitless in the Irish congregations over which he utters the above lamentation. It is so to-day. Sermons in themselves sufficient to move men to repentance fail of effects because their hearers do not permit the truth to pass from the understanding to the heart. They listen, not as to a man commissioned by God to teach them the way of salvation, but as to a speaker whose mission it is to charm the ear, tickle the fancy, and delight the imagination. To the earnest preacher this is painful and discouraging, but to the hearers themselves it is a grievous hurt. It involves guilt because it is the abuse of a gracious opportunity, and therefore, as George Herbert says, "Churches either are our heaven or hell."—*Zion's Herald.*

Bible and Prayer Union.

Among the many recent organizations to promote the systematic study of the word of God, a foremost place must be given to the Bible and Prayer Union, which was begun in London in the year 1876, and now numbers 250,000 members, who may be found in all lands where English-speaking Christians reside, besides branches which have been organized in other countries of Europe, and in many parts of the great mission field.

The plan of the union is very simple. Its members engage to read in consecutive order one chapter of the Bible daily, asking God's blessing upon the word read; and each member to pray every Sunday for all the members. Its cards of membership contain a calendar indicating the daily chapters for each day of the year, with suggestions for profitable reading.

The American branch numbers 21,000 members, of whom more than 4,000 have been added during the last twelve months. For cards of membership, with circulation containing fuller information, address, Rev. T. S. Wynkoop, Washington, D. C., enclosing 4 cents in postage stamps, which is the only charge to cover all expenses of the Union.—*Free Methodist.*

Suppose, in some bright vision unfolding to our view, in tranquil evening or solemn midnight, the glorified form of some departed friend should appear to us with the announcement, "This year is to be to you one of special probation and discipline, with reference to perfecting you for a heavenly state. Weigh well and consider every incident of your daily life, for not one is to fall out by accident, but each one shall be a finished and indispensable link in a bright chain that is to draw you upward to the skies."

With what new eyes should we now look on our daily lot! and if we found in it not a single change—the same old cares, the same perplexities, the same uninteresting drudgeries still—with what new meaning would every incident be invested, and with what other and sublimer spirit could we meet them! Yet, if announced by one rising from the dead, with the visible glory of a spiritual world, this truth could be asserted no more clearly and distinctly than Jesus Christ has stated it already. Not a sparrow falleth to the ground without our Father, not one of them is forgotten by him; and we are of more value than many sparrows—yea, even the hairs of our head are all numbered. Not till belief in these declarations, in their most literal sense, becomes the calm and settled habit of the soul, is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning and divine significance. Not till then do its grovelling wants, its wearying cares, its stinging vexations, become to us ministering spirits—each one by a silent but certain agency fitting us for a higher and perfect sphere.—*H. B. Stowe in Earnest Christian.*

How many of the really excellent Church people who give themselves and their means to the work of Christ ever think of a smile at the Church door? Yet that smile given to a stranger, the token and warmth of a Christian greeting, as you enter the door or as you pass out of it to your home, whether in the city or in the country, is witness that you give of your sunshine and good nature to others, and that so far as in you lies you help to make the house of God attractive and inviting to others. It requires but a little tact in a good man or woman to see who are strangers at Church; and to contrive to extend to them just the word of greeting that draws heart to heart. And if the Christian brethren who are about returning to their parish homes would only remember this in all congregations, not for one Sunday, but until it becomes the instinctive habit of Christian courtesy, it is safe to say that nothing would do more to extend a rector's effort to increase his audiences, and nothing would do more to draw communicants, whether men or women, more truly into the atmosphere of divine opportunity. There should never be a chilliness or a cloud at the Church door. Who will not give the smile or the hand of true sympathy to the newcomers, and thus help to draw hearts nearer to one another in the places where they go to meet their God.—*Churchman.*

PERSONAL.

The Rev. L. C. Andrew pastor of Elk Neck Charge, is quite ill at his father's residence in East New Market.

Miss Cleveland is a prominent and active member of the Woman's Christian Temperance Union.

Senator J. Q. C. Lamar, the new Secretary of the Interior, is a prominent member of the Southern Methodist Church. He was a graduate of Emory College, Georgia, and afterwards was a member of the Faculty.

The managers of the National Temperance Society in New York have adopted a memorial asking President Cleveland to exclude intoxicating beverages from the White House.

An excellent likeness and an interesting personal sketch of United States Senator Gray appears in the Philadelphia Weekly Press for March 25th.

ITEMS.

The late Bishop Wiley bequeathed to the Ohio Wesleyan University his large and valuable library, in memory of his son, who suddenly died while a member of the Senior Class in that Institution. The library will be placed in the large Library Building of the University, and will bear the inscription, "The William E. Wiley Memorial Library."

The growth of potato-culture in Accomac and Northampton counties, Va., is one of the most remarkable features in the development of the Peninsula since the close of the war. The crop of Irish and sweet potatoes now averages about 1,000,000 barrels per annum.

The moist vapor from uncured hay makes a favorable conductor for the electric fluid; and this accounts, probably, for the frequency with which barns are struck by lightning about harvest time.

A young Christian Chinaman, who is earning \$25 a month in Tahiti, devotes \$20 of it to purchase tracts and leaflets to distribute among his countrymen.

Fifteen orange-trees near Plant City, Fla., yield this year 150,000 oranges—10,000 to the tree. These trees are about forty years old, and furnish another illustration of the vitality of the orange-tree in Florida.

Perfection of Railroad Management.

Nothing so thoroughly exemplifies the perfection of railroad management as the manner in which the immense amount of travel to the inauguration was handled by the roads composing the Great Pennsylvania System. Never before in the history of this country has there been such a demand made upon transportation facilities, as during the four days immediately preceding and succeeding the fourth of March. Yet, under its splendid organization, the vast travel was accommodated without the semblance of an accident, or more than trivial delay. Thousands came from the North, East, West, and South, aggregating a total of from 40,000 to 60,000 over the lines of this one company alone, yet they were all accommodated with out any apparent effort on the part of the Great Corporation, which justly is acknowledged the leading railroad of the world. This grand achievement is not due alone to the skill and experience of its officers and employes, but to its splendid switch and block signal system, which makes the handling of many additional trains as simple and easy as the movement of its regular service. Superiority of management and perfection of modern appliances were never before so aptly shown, and the result accomplished is but another illustration of the fact that speed, comfort, and perfect safety are always guaranteed when we journey over the lines of the Pennsylvania Railroad and its branches.

MARRIAGES.

NICHOLSON-GODFREY—At the home of the bride's parent, near Stokley Station, Del., March 18th, by Rev. A. P. Prettyman, Miss L. T. Nicholson and Belle E. Godfrey, both of Sussex Co.

Quarterly Conference Appointments.

SALISBURY DISTRICT. FIRST QUARTER.	
Bethel	March 28 29
Laurel	Laurel, 28 29
Delmar	St. George's, April, 4 5
Barren Creek	Spring Grove, 5 6
Sharptown	Sharptown, 5 6
Quantico	Messick's, 11 12
Fruitland	Siloam, 12 13
Salisbury	Salisbury, 12 13
Shortly	Bethesda, 18 19
Gumbo	Line, 18 19
Parsonsbury	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	S., 16 19
Stockton	S., 23 24
Pocomoke Ct.	Holland's, 24 25
Pocomoke City	P., 24 25
Onancock	O., 30 31
Accomac	Modest Town, 31 1
St. Peter's	St. P., June 6 7
Somerset	Dames' Quarter, 7 8
Deal's Island	D., 7 8
Holland's Island	H., 8 9
Smith's Island	S., 13 14
Tangier	T., 14 15
Fairmount	F., 20 21
Westover	Kingston, 21 22
Crisfield	C., 26 28
Annamessex	Quind., 27 28
Asbury	A., 27 28

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

The Love of the Beautiful.

Place a young girl under the care of a kind hearted, graceful woman, and she unconsciously to herself grows to a graceful lady.

Teach your children, then, to love the beautiful. Give them a corner in the garden for flowers, encourage them to put in shape the hanging baskets, allow them to have their favorite trees, lead them to wander in the prettiest wood lots, show them where they can best view the sunset, rouse them in the morning, but with the enthusiastic "See the beautiful sunrise," buy for them pretty pictures, and encourage them to decorate their rooms, each in his or her childish way.

Good Advice.

Mr. Spurgeon dismissed his young divinity students for the Summer with the following advice: "Don't get courting. That is not good for students. Come back, as some one puts it, with your hearts and manners uncracked. Walk in the fields like Isaac, by all means, and meditate, but don't lift up your eyes for Rebecca. She will come soon enough."

Take Time to Pray.

Joseph Cook, in talking of students who did not have time to go to prayer-meeting, said that when he was in college he always took time for such things. "When a student becomes unspiritual," said he, "his mind is beclouded; but when he is lifted into a high spiritual atmosphere by the influence of an hour or two of prayer he can swoop down upon his studies like an eagle on his prey."

No system can be so well devised as to enable a preacher to reach the masses unless love for them burns in his heart. What is needed now is not new methods, but a new baptism of the spirit of Christ.

It is the easiest thing in the world to train up a child in the way he should go: all you have to do is to go that way yourself.—Dr. Lyman Abbott.

Avoid direct collision with children. Have tact enough to divert the child's attention from its own obstinacy, and in a few moments you will lead it gently round to submission.—Buxton.

Our Book Table. Working People and their Employers.

The Author of this work is extensively known as one of the most sprightly and spirited writers and authors we have among us. He grapples here with one of the difficult and vital problems of the times. He is, however, at home with his theme. He says:—"The greater part of my life has been spent among working people, in working with them, or in working for them."

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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 4 columns: Direction (GOING NORTH/SOUTH), Station, Time, and Arr. Time. Includes stations like Rehoboth, Lewes, Nassau, etc.

Del. Franklin City & Georgetown.

Table with 4 columns: Direction (GOING NORTH/SOUTH), Station, Time, and Arr. Time. Includes stations like Franklin City, Wesley, Chesapeake, etc.

P. Trains Pass.

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. 27) North River, foot of Beach street, Mondays and Thursdays at 3 p. m. connects at Lewes Pier for the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m.

Wilmington & Northern R. R.

Time Table, in effect December 4, 1884

Table with 4 columns: Direction (GOING NORTH/SOUTH), Station, Time, and Arr. Time. Includes stations like Wilmington, Dupont, Chadd's Ford, etc.

Additional Trains.—On Saturday an additional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m.

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