

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

A New Missionary Hymn.

"WHOM SHALL I SEND?"
(Isa. vi, 8.)

O Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching
Scarred hands, and beseeching.
"Reed, Christians, reed
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

See China unsealing
Her gates, and revealing
Fields without aid!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her castle-chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding,
"Whom shall I send?"

Japan is awaking,
Old errors forsaking;
Haste, your aid lend!
"More light!" hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling
And penitent wailing
All things portend,
Why, why our delaying?
Since Jesus is saying,
"Whom shall I send?"

The Islands, once hating
His yoke, are now waiting
Humbly to bend,
Hear Jesus appealing,
To bear help and healing,
"Whom shall I send?"

—London Christian.

Reminiscences of Bishop George, 1816—1828.

MR. EDITOR:—In a former letter, I wrote of my father without mentioning his name, and you kindly suggested it should be given. It was Samuel Porter. His residence was some four miles from Snow Hill, Maryland. Bishop Asbury says in his Journal, Vol. 3, page 286, "Lodged at Samuel Porter's, the steward of the circuit; he is a solemn man in his appearance, as an official character ought to be." This was written in 1810. He lived until June 10th, 1834, still a steward. When he departed, his last audible words were, "it is all joy." He was a good man; a class leader, as well as a steward, and always kept an open house for ministers of the gospel.

Enoch George, who was elected and ordained a Bishop, at the General Conference of 1816, was like Asbury, diligent in his duty, travelling through the connection at large, visiting the churches and people in the rural districts, as well as in the cities and towns. He came to father's, when I was a small boy, and left on my mind and heart an indelible impression, that he was an eminent man of God. His deportment was solemn, though not so, as to hold the young members at a distance. He spent much of his time in reading Wesley's notes, and in his devotions in his room. He was fervent in prayer, and my parents, who went with him to church, and heard him preach the gospel with the Holy Ghost, sent down from heaven, always spoke of him and his preaching, as far above the average. The last time he visited that part of the Peninsula, was in 1824. He then came to our house on Saturday, and remained till Monday. On Sunday we went with him to Bowen's Chapel, where he preached to a large congregation, taking his text from 2 Timothy, 2: 12; "If we suffer we shall also reign with him, if

we deny him, he also will deny us." I was then a lad of 19 years, but remember nothing of the sermon, save an anecdote he told, for illustration, and the general effect produced. The incident was that of a man who was an infidel, and who had the hardihood, to deny the Lord that redeemed him with his blood. He had to die, as other men; and on his dying bed, was alarmed at the thought of meeting the Lord, he had denied. His sin now appeared exceedingly sinful. In his alarm, he wanted some one to pray for him. There were those present, who like the dying sinner, had neglected the great salvation, and could not pray for themselves or others, and when there was no one else that could pray, a child of ten years fell on his knees, and lifted up his little hands to the merciful God, and prayed as best he could, for the dying man. The effect was overwhelming, and in the midst of the weeping and wailing of the people, the Bishop lifted up his voice and cried, "Beware sinner, how you deny the Lord; damnation is at the door." The shock was awful, and the climax reached could not be excelled.

Bishop George was above the average height and size. His presence was commanding, and he went about among the churches, as a burning and shining light. His preaching generally caused the people to weep, and to resolve they would do better.

When we started to church, that Sunday morning, he, on his high, dark bay horse and I on a small one, he asked me to ride by his side; and I was much pleased to do so. His horse walked, and, as I think now, did not break his walk. But he was a fast walker, and kept my pony in a slow canter, the most of the time. On our way back from the church, while we were passing through a wood, some young people came up, driving furiously; and as the Bishop was trying to get out of the way, he came near losing his hat in the limb of a large oak. When free from the embarrassment, he said there are two things I fear, and always try to get out of the way of them; they are drunken men, and mad dogs.

In a brief memoir, published in the Minutes of 1829, it is said, "he died at Staunton, Va., August 23, 1828, in the peace and triumph of gospel faith, and with his latest breath giving 'glory to God.'"

Bishop George was a man of deep piety, of great simplicity of manners, a very pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death.

J. S. PORTER.

Burlington, N. J., Feb. 1887.

An Inspiring Woman.

BY MISS ANNA BREED.

If you had chanced to call at the cosy Methodist parsonage of the thriving village of A—on a certain winter morning, you might have seen Emma Davis, the bright, lovable wife of the pastor, sitting by the cradle, rocking her baby, and diligently reading a book. Her morning work was finished, baby was asleep, and she was reading the last chapter of a volume of lectures on woman's work. The subject of this concluding chapter was, "Woman, the Inspirer," and you could not fail to notice the uplifted,

thoughtful expression on the face of this dear little woman as she read.

Presently she closed the volume, and remained absorbed in reflection for some moments, and then murmured aloud to herself: "How stirring it is, to read of these rare women! What an inspiration the wife of Sir James MacIntosh was to him! How intelligently Mrs. Hawthorne ministered to her husband! And that noble man, Mr. Fawcett, the blind Postmaster General of England, could never have occupied the high position he did, had it not been for the unceasing devotion of his beautiful wife! Well, I must endeavor to learn all I can, from these ideal women!"

The bright face became more thoughtful, and after further reflection, Emma suddenly exclaimed: "Now I know what I am to do! Of course I am aware my husband can never be a great genius, and I can never be like Mrs. Hawthorne, or Mrs. Fawcett; but I can inspire him to perform his daily work in such a loyal, unselfish spirit, that his life may be a continual inspiration and comfort in his parish. Yes, I will begin immediately! He has his pastoral calls to make this afternoon. After dinner I will ask him to tell me where he intends visiting, and I will try to explain to him how he may bring sunshine and an exalting influence into every home he enters."

The dinner hour was unusually enjoyable to the tired man, who had been engaged in hard study all the morning. Emma was too wise, to discuss church work, when her husband was already wearied with planning next Sunday's sermon. She related in her own fascinating way school-day stories, and some ludicrous incidents that had come to her notice, in the parish; and soon the tired pastor had forgotten his cares, and was laughing with all the abandon of a school-boy.

After dinner, Howard Davis seated himself in his comfortable arm-chair, to rest, before making his pastoral calls. The baby climbed up in his lap, and soon both were engaged in a delightful frolic. Emma noiselessly entered the room, stepped behind the chair, laid her warm, soft hand on her husband's head, began smoothing his forehead, and asked in her cheerful way,—

"And now, what are your plans for this afternoon?"

"Oh, these everlasting calls! To tell the truth, Emma, I am becoming tired of them. If I could visit congenial people, I should not object; but there are so many I meet, who are not in the least interesting."

"And whom do you think of visiting this afternoon, dear?"

"Well, there is Mrs. Hood, the wife of that miserable, good-for-nothing drunkard!"

"Oh, Howard! wait, please, before you say more! Let me tell you, how you can help her. When this poor woman comes to the door to greet you, lift your hat as gracefully, as you would to a lady in the higher walks of life. Dear Mrs. Hood! She will appreciate such a mark of respect, from a true gentleman. Then sit down by her, and listen reverently while she tells her sad story. Give her strong, manly counsel, and don't leave without reading her some of the richest promises of Christ, and praying with her. Pray, as though you considered it a blessed privilege, to plead with God, to

strengthen a discouraged wife and mother, to patiently and even cheerfully fill her hard place in life; and when you bid her good-by, remember to assure her, that she shall not want for food and clothing this cold weather. Now where will you call next?"

"I thought I had better visit the Waltons."

"I should think you would enjoy calling at that elegant home."

"Well, I do. But the family are so worldly; they seem to have no interest in any one but themselves."

"Perhaps so; but I have been watching Helen Walton at church. She certainly has a lovely face, and charming manners. If you could induce her to become interested in some one beside herself, she might bring gladness to many a sad heart. There is Miss Richards, that intelligent school-teacher, who is now a helpless invalid. How charmed she would be with this attractive girl; and I think Helen would be greatly improved, by associating with a person of such a keen mind and disciplined character. Can't you influence her to visit this lady?"

"Why, yes, dear, I suppose I can. You are taking all the drudgery out of my work, and I am beginning to long to make my calls. But the next visit I have to make will be all pleasure. I am going into the high school, to see Roberts, the new teacher."

"Well, don't forget to mention the encouraging compliment the chairman of the school board gave you, on his efficient services; and ask him to tea Saturday evening. Tell him, we shall be very happy to enjoy his company. Have you another call to make?"

"Yes, one. I promised Mrs. Reynolds, I would come to see Willie this afternoon."

"And you don't think that will be a tiresome call, Howard—that dear, little, helpless cripple, with his bright mind and wonderfully patient spirit? Take him in your arms as you would baby Charlie, if he was helpless. Let him see you love him, and are as glad to sit with him, as though you were his papa. Tell him stories to amuse and instruct him, and when you leave, say to him that you always feel like being a more patient man, for coming to see him. Be sure you give him a good-by kiss."

"Well, you wise little counselor, I will try to be the unselfish, sympathetic man you wish me to be, this afternoon. But I must be off. It is now three o'clock;" and kissing his wife and baby, Howard Davis started forth on his pastoral work.

Emma gazed after him, as he walked down the street. She cherished a womanly pride in her husband's personal appearance—his manly, self-reliant bearing, his fine, intelligent face, and his kindly, courteous manner. During the afternoon she followed him in her thought, into every home he visited, and earnestly prayed, that he might bring gladness and comfort wherever he went.

About six o'clock she heard the welcome sound of his footsteps, and hastened to open the door to receive him. She knew by the happy expression of his countenance, that his work had afforded him joy, and was not surprised to hear him exclaim, as he lovingly greeted her, "Emma, I shall never complain again, of disliking to make pastoral calls. As soon as I get warmed, I will tell you

the success I met with."

Entering the sitting-room, Howard Davis drew up his arm-chair before the fire, and began: "First, I called at Mrs. Hood's. Found her sad and disheartened. Listened to her sorrowful story, and comforted and strengthened her. Then I visited Walton's, and met Helen. The dear girl was only too happy to visit Miss Richards. Said she had felt for some time, that she ought to be a blessing to those less fortunately situated than herself. I am mistaken, if Miss Richards' life is not greatly brightened, by the charming presence of this refined girl! And I had a royal time with Roberts! He was desperately homesick for his old home, but I cheered him up. We had a grand time talking over college days and recent literature, and I succeeded in securing his promise to stand by me in church work. I tell you, Emma, his help will be invaluable. You know the minister and school-master, in these country villages, ought to labor together to elevate the community. He was only too thankful to accept our invitation to tea, and I cordially invited him to feel free to call any time."

"And how about Willie Reynolds?"

"You should have seen him! He was sitting by the window, and when he saw me, his face became radiant with joy. I held him in my arms, told him stories, and while I was sitting in an old rocking-chair, with his sweet, patient face resting on my shoulder, there came to me a wonderful conception of the meaning of the word 'minister.' To spend one's days ministering to one's fellow-men, sharing their joys and sorrows bearing the burdens and working to enrich and elevate their lives, does appear to me to be the noblest occupation a man can be engaged in."

"And I must tell you, darling, my thoughts as I came near home. I saw in the distance this plain little parsonage, and said to myself, 'There is my home, and in that home is the dear girl who, on the lovely June day two years ago, consecrated her life to me. Now there never was a time, when the ministry demanded so much of a man as it does to-day. He must be devoutly spiritual, must possess a vigorous, cultivated intellect, and a warm, unselfish heart. He must also excel in all those finer graces of character that help to make the ideal man. By the grace of God, and your inspiring assistance, I am determined to be this style of a minister. No, dear," Howard added mischievously, looking at his wife, "I can never be an eminent historian, or a remarkable romance writer, but I can become a consecrated, intelligent, wide-awake preacher, spending my life to serve others."

While Emma had been listening to her husband, her face had shone with loving admiration, and when he ceased speaking, she exclaimed: "Howard I am so happy with my place in life! Oh, I mean to devote myself more completely to helping you! Why should I desire nobler work, than to be your inspiration in all those ways that will make you, in the finest and deepest meaning of the words, 'a minister in the church of Christ?'"—*Zion's Herald.*

Florida gets local option through a new constitution, which was adopted by a majority of 10,000.

Methodism in Wilmington.

The writer accepted the reminder of the pastor of Zion M. E. Church, but thinks our brother will find, by the letter contemporaneous with his published reference to the omission, that, that important establishment of our common Methodism was not forgotten. The date however, of its inauguration, was unknown to me. I am glad of the information that carries us back over four score years, and makes Zion the second church organization and edifice in our denominational history of this city. And brother Monroe its gifted pastor will be ready to admit that although its congregation is composed of the good people of African descent, it was through the Anglo Americans of old Asbury, the "Mother of Churches," that its first converts were trained in the school of Christ. And to the credit of Zion, I would add that the other two churches of the colored people, were erected under her auspices, and by funds appropriated through her liberality. Another omission I will here supply, and I do now with hearty satisfaction give it a place in these sketches. It is to the Swedish Mission I refer, and although there have been Christian people of the Swedish nationality from the earliest occupancy by Europeans of this territory; this church is only a few years old. It is in what may be called East Wilmington, over the Brandywine, by way of 11th Street Bridge. Its present pastor, the Rev. Konrad R. Hartwig, is a married man, and direct from Sweden. The importance of this mission is that Swedish emigrants who come to this country and settle in this city will have the privilege of hearing the gospel in their native tongue. The mission is prosperous.

The population of Wilmington is supposed to be over fifty thousand. The numbers of our church members, white and colored, including probationers is little less than five thousand, nearly one tenth of the whole population; and if we put the adherents of our denomination, who are not communicants at five thousand; this would give to our church a following of one fifth of the population. But it is the opinion of some that the attendants upon Methodist services, and those educated in the teachings of our church in this city, are double that number; it is even estimated by some to be three times greater. This is certainly giving to Methodism a fine numerical showing; but it is at the same time charging her with grave responsibility. While Methodism and Methodists cannot be blamed for, nor held responsible for evils that exist through the agency of others, the question must be asked, does our church as a denomination exert the influence she ought to prevent or correct those evils? and are her individual representatives free from the crimes and sins that demoralize the people? And while our influence as a denomination, and as individual members of it, may be as wholesome, as that which proceeds from other churches and their members, it is a deplorable fact that great demoralization prevails in our city. It is estimated that from ten to twenty thousand of the population are non-attendants upon church worship, and hence are to a greater or less extent, violators of the holy Sabbath. There is surely grave responsibility somewhere. Nor is any charity sufficient to exempt the followers of our church from a large share of this responsibility. And thus while we have ground for gratitude for our past history, and for what we now are, and hold a position with facilities, and forces to give the inspiration of hope; we should not be insensible to the stirring needs of the hour. And to be true to ourselves that we may be true to others, true to Methodism, and to our Master's cause; let us go into self examination, and make a fresh consecration of ourselves to God and to his work. And thereby give to the chalmers definition of Methodism; a modern endorsement, that is indeed "Christianity in earnest."

HELPER.

Letter from Deal's Island.

DEAR BROTHER:—A few more weeks and we must part with our pastor, Rev. J. D. C. Hanna, who has served us nearly three years, with perfect acceptability. Never was a pastor more dearly loved and appreciated by his people; and while we bow in submission to the law of our church, we would gladly accept him for a still longer term. All of us deeply regret that the strong ties, which have grown more and more dear, day by day, are so soon to be severed. Bro. Hanna is in every way fitted for the noble calling in which he is engaged; an attractive, soul stirring preacher, and a sympathetic, warm hearted pastor, always ready with words of comfort for the distressed, and standing by the bed side of the sufferer, to point him to the "Great Physician." We can heartily recommend him to all; and feel assured that any charge fortunate enough to secure him as their leader, will be greatly benefited.

Our most earnest prayer is, that his deep breathings of soul after God, may bring him into such close and sweet relationship with the Source of all power, as to enable him to be even more successful in the future in winning souls, than he has in the past.

FRIEND.

Feb. 7, 1887.

Temperance in Cambridge, Md.

Committee on Temperance, to the fourth Quarterly Conference of Zion M. E. Church, Cambridge, Md., Jan. 28, 1887:

DEAR BROTHERS:—The temperance question has been agitated by our pastor, Rev. Alfred Smith, and people, during this year to an extent, perhaps, never equaled among us before. In addition to their regular monthly meetings, the W. C. T. U., with the cooperation of our pastor, have made the service of one Sunday evening, in each month, a temperance service; the pastors of three of our sister churches always assisting, in the way of addresses, &c. The ladies, we understand, have about \$15 with which to begin the next year's work. Public sentiment is growing strong against the use of cider and domestic wines; and it is thought, these were not used during the recent holiday season, in a single family connected with our church. The committee has made up a club of ten subscribers to the *Voice* for the year 1887, besides one that was already a subscriber. One copy to the *Virginia Freeman*, and four to *Moral Reformer*, Vienna, Md., are taken here. Steady progress is being made.

Respectfully submitted,
L. P. MARSHALL, Chairman.

Like Begets Like.
E. B. S.

The Stevens Band of Easton, Md., assumed the support of an orphan at Chum King, China, naming her Eliza Stevens.

When the infuriated Chinese, partly in retaliation for what their countrymen had suffered in our western states, broke up our mission work, destroying property and driving the missionaries from the city, the first thought of our ladies, and the first provision made by them, was the safety of the orphans consigned to their care.

In answer to a letter of inquiry respecting the ward of the Band, Miss Wheeler, one of the fugitive missionaries, writes under date of Feb. 4, 87. "I received a letter yesterday, from Miss Howe, (one of her former associates). At date of writing, she was busily engaged in reorganizing the school at Hu Hiang. Our five girls were with her, and she was daily expecting the arrival of several others of the little orphans left at Chum King. The English Council at that place considered it unwise for more than two or three to leave at a time, as the country is yet in a somewhat unsettled state. Eliza Stevens wrote me a nice letter not long since. I would en-

close it for your perusal, but unfortunately it is not at hand.

She is a sincere Christian, and has always exerted a strong and good influence over her companions, as the following little incident will prove. One afternoon, early last spring, just as school was dismissed, it was whispered among the girls that a child had been found lying on the city wall, near our back gate. Consumed with curiosity, they all rushed out to have a look for themselves, and then nothing would satisfy them until we consented to go too. A few steps from the gate brought us in full view of such a sight as I can never forget while I live. There, against the cold, damp stones, crouched a little figure, clad in dirty rags, scarcely sufficient to cover her emaciated body. The hollow eyes, pinched features, and pitifully, weak voice, appealed so strongly to our sympathies, that it was with the greatest difficulty we turned away. A glance convinced us that she had been placed here to die, and that nothing could save her from death. We longed to take her in, and make her happy, but for certain reasons considered it unwise to do so. Very few of our people are aware of the deep suspicion with which our every act is regarded by the Chinese, (until they come to know us well,) and how they believe that every time a death occurs in our midst, that another heart and another pair of eyes are added to our collection for medicinal purposes. In view of this fact, and other superstitions, prejudicial to our work, we felt that we must avoid all such horrible stories. Our reasoning had no weight with the tender hearted Eliza, however, and she plead with tears for the little waif, perhaps remembering the fate from which she had been rescued thirteen years before. When finally the nurses, upon whom most of the work would devolve, added their plea, we resisted no longer, and it would have gladdened your heart, as it did ours, to see the look of satisfaction that settled upon the wan face of the little sufferer, as we fed, bathed and clothed. She only lived two days, but we will never regret incurring the risk to make those two days the happiest of her life.

Blessed with an extraordinarily retentive memory, and eager for knowledge, Eliza excels in all her studies, both English and Chinese, and we expect great things from her.

We believe she would be skillful as a medical practitioner, and hope we may some day send her to the United States, to fit herself for that service.

From Amanda Smith,

The following is from a letter addressed to Miss L. A. Stevens, Ocean Grove, It is dated, Lagos, W. C. Africa, Oct. 27, 1886:

"I trust you spent a happy summer at Ocean Grove, and that you were a witness, as well as the receiver of much spiritual blessing. How I would like to meet with the dear friends there, once more; but I feel so satisfied that I am in the land, where the Lord wants me; so it is all right. I have been abundant in labors since last February, at Cape Palmas, Liberia, working day and night, and like the Salvation Army, I held over, on several occasions, all night. The Lord was with us and worked mightily. Hallelujah! The work of holiness has wonderfully prospered in Cape Palmas, since February, and scores are praising him to-day for full salvation. I had become so completely run down, that I was obliged to do one of two things—to go off for a short sea trip, or go home and take a longer one, and this I did not want to do, if I could possible help it; at least not now. While I do want to see my child and many other dear friends, yet I feel I ought to stay in Africa, until dear Bishop Taylor gets his work started in Liberia, which he proposes to do next year, God willing; and I thought the Lord might

let me be of some little service to the work, as I have been here quite a while, and know many of the people; and while the grand old hero with his band of self-sacrificing missionaries are here in Africa for my people's sake, I feel I ought to stay as long as I possibly can, and so I will. God help me. I find the hard work and climate is telling on me greatly, and I hope this little change will do me good. It is not so hot here, and there is plenty of everything to eat; fresh beef and mutton in the markets every day, like at home. I had not not seen fresh beef or mutton but twice since February, until I came here. Times were very hard at Cape Palmas, so we went in for salvation. Amen!

I had never been here before. No one knew me, and I knew no one. I started for old Calabar, and had to come ashore at Lagos, for I got on the wrong steamer; but the hand of the Lord led me, and he has shown me that he hath need of me here. He at once raised me up friends. I was sent to an American Baptist Mission House. The pastor and his wife were very kind to me, and gave me lodging, as long as I wanted to stay. Rev. Mr. D—then asked me if I would take his service on Tuesday night—that was their regular prayer-meeting. I did so, and the Lord blessed us, and then he asked me to hold a service Wednesday, and I went on, speaking to crowds every night for three weeks. The Lord poured out his spirit, and many were blest. To him belongeth the glory. Then in the Wesleyan church; so you see how I rested. But the Lord saw and knew my need, so was pleased so lay me aside with rheumatism for three weeks. I have not been able to walk without help. I am glad to say I am better to-day, than I have been for three weeks. It was acute-rheumatism in the right hip and knee. I suffered much and had no doctor, but the Lord was with me and taught me some precious lessons. Thanks to his name. The people are very kind. I am now staying with Mrs. M., Bishop Crowther's daughter, the first black African Bishop ever in Africa.

Pray much for me. I feel in a hurry, time is short, and so much to be done for Africa, and the world. God help us all to work, while it is day. My soul is making her boast in the Lord. I am wonderfully saved by grace alone."

Stealing His Lesson.

Stanley James had a hard lesson in ciphering. It would require a good deal of trying to learn that lesson, and Stanley did not like to try. He asked a boy to lend him a "key." A "key," you know, is a small book with the answers in it, and in some cases showing the way the sum is worked out. So Stanley borrowed a "key," and with its help went to his class the next morning the only boy who had got the lesson perfect. The master of course praised Stanley. He was number one that day.

"This comes of trying," said the master to the class. "Perseverance and diligence conquer all things."

"I've tried, sir," said Tom Jones. "I studied all last night, and the first thing this morning."

"Yes, sir; and I gave up bat and ball on purpose to give more time to studying this lesson," said Jim.

"Father helped me, and we both together could not do it," said William Battersby.

"You must not have help, you know very well," the master said. "You must learn your lessons yourselves."

Yes, they had heard that a great many times before. But how do you think Stanley felt? Do you think he felt like a thief? for he was a thief. He stole his master's praise. He stole his standing in his class. A scholar who would get above another in his class by using "keys," or translations, or any other kind of help forbidden by the teacher, is guilty of stealing the place he gets.

Whatever is gained in the shape of good marks, or praise, or holidays, or the good opinion of other people, by dishonest means, is stolen. It is stealing, honest means, is stolen. It is stealing, also, to give a wrong excuse for not knowing your lessons when you ought to know them, and thus making your teachers think you are really less to blame than you really are.

It is stealing also, to get things away from others by a trick or deception, even though they should actually consent to give them up. A boy who sells a glass marble for a real agate, and thus receives the price of an agate, steals the difference between the two. A shopkeeper once between the two. A shopkeeper who would receive payment from you for a pound of candy, and give you only for a pound of candy, and give you only for three quarters of a pound. So if a boy gets from father or mother two shillings to pay for a school-book, when the price is only one shilling and sixpence, he steals the other sixpence as much as if he took it from the money-drawer. Some people think it is only clever to do such things. Ah, it has a worse name than cleverness.

Then you may steal things from people which you can not use. If you see a playmate happy with a new toy, and talk to him about it in a way to make him dissatisfied with it, you rob him of his enjoyment. You take from him that pleasure which belonged to him, without being any better yourself for it. So when a school-fellow has won a prize for scholarship or good conduct, and is very much pleased with his success, his pleasure can be stolen away by making fun of him, and telling him he has done nothing to be proud of. This kind of stealing is often practiced by some who perhaps have no idea of the sin they are committing. They take a wicked delight in destroying the enjoyment of others, though they gain nothing by it. Oh, sin is so mean!

Perhaps you did not know there were so many kinds of stealing. If not, you see that the command, "Thou shalt not steal," means a great deal more than picking people's pockets and taking things out of shops and houses. It covers a great deal of ground that you may be on without knowing it.

Think of this matter, and pray for help to be heart-honest as well as hand-honest.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
Asbury,	Feb	19	20
St. Paul's,	"	20	21
St. George's,	"	27	28
Delaware City,	Mar 1	28	29
Red Lion,	"	6	7
New Castle,	"	7	8

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.			
Trappe,	Feb	19	20
Oxford,	"	20	21
Talbot,	"	24	27
Bayside,	"	25	27
St. Michaels,	"	26	27
Royal Oak,	"	27	28
Middletown,	"	27	28
Odessa,	Mar	5	6
Townsend,	"	5	6

JOHN FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.			
Potter's Landing,	Feb	20	18
Burrsville,	"	20	19
Denton,	"	20	21
Farmington,	"	27	25
Greenwood,	"	27	26
Bridgeville,	"	27	28
Galestown,	"	27	28
Cannon s,	Mar	6	5
Seaford,	"	6	4
	"	6	7

The above plan is subject to change to suit the form and as directed by in Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

SALISBURY DISTRICT—FOURTH QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Shortley,	Feb	19 10	10 37
Fairmount,	"	26 27	10 37
Westover,	"	26 27	10 37
Laurel,	Mar	5 6	10 37
Bethel,	"	5 6	10 37

In the country churches, and where else desired the Quarterly Conferences will be the brethren will confer a favor on the undersigned, by arranging for meetings on all the east of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

T. O. AYRES, P. E.
G. V. WILSON, P. E.

The Sunday School.

Abraham Pleading for Sodom.

LESSON FOR SUNDAY, FEBRUARY 20th, 1887.
Gen. 18: 23-33.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT:—"In wrath remember mercy" (Hab. 3: 2).

23. *Abraham drew near*—exhibiting, probably, a demeanor of supplication. His whole being is quivering with emotion of awe and pity and earnest desire. From the height on which they stood the site of the doomed cities was visible. *Destroy the righteous with the wicked?*—See Num. 16: 19-22; Ps. 11: 4-7. The wicked are often spared on account of the righteous—the wheat and the tares being sutured to grow together, lest by the uprooting of the latter the former perish; but, on the other hand, in the visitations of judgment, in desolating calamities like those of war, famine, earthquake, etc., the destruction of the wicked often includes that of the righteous also. There will come a time, however, when all things shall be adjusted, the wicked be separated from the good and receive their punishment, while the righteous shall be vindicated.

"Then follows what wondrous pleading, in which he who was but 'dust and ashes,' taking on himself to speak with God, obtained the pardon of the guilty cities, if but fifty, then if forty-five, and so on, down to only ten, righteous men were found in them, and might have prevailed, if he had only continued to plead, for the sake of the one really there; for such seems the necessary complement of this great lesson that 'men ought always to pray and not to faint.'"

24. *Peradventure there be fifty righteous.*—Abraham pleads that the wicked city might be spared, not out of pity for the wicked, to save them from a terrible destruction, but for the sake of the pious remnant, which he first estimates to number fifty.

25. *That be far from Thee.*—Notice the holy boldness and fervency of the argument. "Abraham's spiritual character is unfolded and exalted more and more. He employs the language of a free-born son with his heavenly Father. . . . The patience of the Lord is no less remarkable than the patience of Abraham. In every case He granted his petition." *The Judge of all the earth*—a strong plea for justice to the omniscient and infallible judge. He asks nothing from God's mercy that might be incompatible with God's justice.

26. *If I find fifty. . . I will spare.*—In the unwritten history of the world how many judgments, impending unconsciously over guilty cities and nations, have been averted or postponed by the prayers of the devout few, whose names and existence even were scarcely known.

"How little do the men of this world know the extent of even their worldly obligations to the righteous! How often has not the Lord spared great cities from plagues, pestilence, famines—from earthquakes, fire and sword—for the sake of the little sanctuary he has therein, among those to whom His name is dear! They may be passed unregarded by in the market and in the street; but they are the salt, they are the leaven, that keeps the mass from corruption. It is for them that a blessing rests upon the place where iniquity abounds; and it is for their sake that the curse and the ruin are averted from it. In the belief that the duty and privilege of intercession is too much neglected among Christians, we do earnestly recommend this case of Abraham's intercession for Sodom to the consideration of the reader."

27. *Which are but dust and ashes.*—There is touching humility in this allusion to his own comparative worthlessness. "Abraham intimates by a homely figure the comparative insignificance of the petitioner. He is dust at first and ashes at last."

28 and 29. *Will thou destroy for lack of five?*—He presses the argument very ingeniously: If Sodom is to be spared for fifty righteous, will a merciful God destroy the city for lack of only five of that number?

30. *Thirty.*—His fervency grows with the success of his petitions. Now he subtracts ten, whereas before it was only five.

31. *Twenty.*—What glorious pleading, and what wonderful answers!

"Abraham goes on from step to step; Jehovah grants him step by step without once going before his requests. He thus draws out from Abraham the measure and intensity of his priestly spirit; while Abraham, on his side, ever wins a clearer insight as to the judgment of God upon Sodom, and as to the condition of Sodom itself."

32. *Let not the Lord be angry.*—He naturally deprecates God's anger for his seeming presumption, but he has one final petition. His mind has weighed the probabilities of the case. Surely Lot's family numbers ten persons who are "righteous," or his residence

in Sodom must have won over enough souls to the worship of Jehovah to make up that number with his own family. Perhaps, too, his sense of justice pleads against any further reduction on the score of pity. But the Lord grants the sixth petition as promptly as he granted the first.

"It is our duty and privilege thus to stand before the Lord, not only in behalf of our relatives, friends, brethren and country, but likewise of all on whom we apprehend the wrath of God is likely to fall; and to fill our mouth with arguments, and order our cause before Him in the best manner we can. And though our unworthiness and vileness, compared with His majesty and holiness, must frequently excite a consciousness of how unmeet we are thus 'to engage our hearts to approach unto God,' yet, coming through our great and merciful High Priest to a throne of grace, we, sinful dust and ashes, need not fear that the Lord will be angry at our humble, compassionate, and fervent petitions; for they are spiritual sacrifices, acceptable to God through Jesus Christ."

33. *The Lord went his way*—toward Sodom. "He left off granting only when Abraham left off asking."

INFERENTIAL.

1. Intercession for others is encouraged by many Scriptural examples (Moses, Ex. 32: 7-14; Samuel, 7: 3-10; Elijah, the Syro-Phoenician woman, and others).

2. It is especially taught by the behavior of Him who ever "lives above for us to intercede."

3. Many a community has escaped deserved punishment because of a righteous minority.

4. Afflictions sometimes visit a child of God, but they are rather chastisements than punishments, tokens of mercy rather than of justice, evidences of the filial relation, what *son* is he whom the Father chasteneth not?"

5. God's judgments are often mysterious, but always right.

6. The Lord "waiteth to be gracious." Abraham got done asking before the Lord got done granting.

ILLUSTRATIVE.

1. Intercession.

About the year 1350, Edward III of England, invaded France, and, at the battle of Crecy, defeated Philip, who was at the head of the French army. After the battle, Edward besieged the city of Calais, which, after an obstinate resistance, was taken by the English king. He offered to spare the lives of the inhabitants on condition that six of their principal citizens should be delivered up to him, with halts round their necks, to be immediately executed. The rulers came together, and the question was publicly proposed, "Who will offer himself as an atonement for the city?" There was silence in the assembly. Then Eustace St. Pierre, the commander of the town, stepped forward, and said, "I will lay down my life for your sakes—freely, cheerfully." "Who is the next?" "Your son," cried a young man, not yet arrived at manhood. "Who next?" Another and another quickly offered, until the whole number was made up. They started for the English camp. Their families and fellow-townsmen clung around them, groaning and weeping. They appeared before the king. "Are these the principal inhabitants of Calais?" he inquired sternly. "Of France, my lord." "Lead them to execution!" At this moment, a shout of triumph was heard in the camp. The queen had just arrived. She was immediately informed of the punishment about to be inflicted on the six victims. Hastening to the king, she interceded for their pardon. At first, he refused to grant it, but her earnestness conquered, and the king yielded. Calling the captives before her, she said: "Natives of France, though you were tenfold the enemies of our throne, yet we loose your chains. We snatch you from the scaffold; you are free!" What a forcible emblem is this of the intercession of our Lord Jesus Christ! When we submit our hearts as captives to the Father, and feel that we are condemned and lost, we have an actual Mediator who stays the hand of justice. The queen, by her relation to the victorious monarch, succeeded. Not another in his army could have done so. So Christ, by His relation to the Father—His Son, His only Son—can never plead in vain (Carter).

2. UNSEEN INTERCESSORS.

Could the history of England be written with the pen, and read in the light of the Eternal, it would be discovered that the heroes that have protected it in its most dreadful crises, were not its great soldiers, or its great senators, or its accomplished statesmen, but poor Christians, in lowly cellars, in unvisited huts and cottages, in its sequestered, unknown and despised nooks, who prayed with Moses on the mountain side, while the Joshuas warred with their weapons on the field below, and that the

victory was not by Joshua's courage, but by the piety and the prayers of those who held up their hands to intercede, and earnestly prayed for the welfare of their land. It will be found that the eloquence that most defended our country, was heard only by God; that the weapons that gained the battle were not carnal; that the real bulwarks of our country were not seen; so that when the judgment comes, it may be found that the praise awarded to many, was partially mis-given, and that the censure pronounced upon others was unmerited and unprovoked (Cuming).

Snow Hill District, 1861-1865.

No. 74.

BY REV. A. WALLACE, D. D.

After glancing over our field and its laborers during 1863, in my letter of last week, and calling up a few of the incidents which deserved a brief review, I was very forcibly reminded of one among the most promising of our young preachers, by an article casually falling under my eye, in one of the newspapers of the day.

It referred to an apparently highly accomplished lady and her daughter, who had taken apartments at a fashionable boarding house in Montreal, and at once commenced a career of imposition, false pretense, and robbery; borrowing sums of money from ministers and prominent people, and making extravagant purchases on credit, in the best known stores.

At length, a merchant, who had been familiar with the Boston and New York papers of a few years ago discovered that they were the identical mother and daughter who in the latter cities had earned unenviable notoriety by the boldness and extent of their schemes of fraud. Long accounts, under sensational headings had been published concerning the character of this attractive woman, and the adroit imitation shown by her daughter, in shop lifting, and fleeing people of money by levying "black mail." They had been in prison several times; and for a year or two, I had not heard a word about either, until I read of this recent Montreal sensation.

I knew that irrepressible criminal, when she was a popular young lady, and one of my junior preachers was unfortunately, over head and ears in love with her. He was a very solid, talented, and practical sort of a youngman, too, by the way, but this handsome, dashing feminine completely captivated him. I had been intimate with him from his boyhood, and thought I could take the liberty, to advise him strongly against marrying her. She had been a milliner, a school teacher, and I forget what else, and from all I heard about her fast sort of life, I feared for my friend. He was infatuated, however, and in view of my opposition, obtained some one else to perform the marriage ceremony.

To make the best of it, I spent a good deal of time, and several hundred dollars in getting them fixed as comfortably as possible; but then began on her part, the career of extravagance, which it seems has not yet culminated. She affected partiality for the Protestant Episcopal Church, and held her head above the people called Methodist. This, of course, cut off sympathy, and created prejudice, wherever they were sent. When I left the District, they were still on it; but in a few years, they found themselves without a home. They came to me in Philadelphia, and after a little while, we secured for them a nice place in which to live and labor within the northern bounds of the Conference. Children were born to them, like beautiful buds of promise; but they withered and died. With all his talent, he could not command success; chiefly, I think, on her account.

He then moved to Massachusetts, obtained an appointment, studied medicine, and finally located. He obtained a good practice, and after a few years died. While still in her weeds, with the one child that had been spared to her, she began a system of shrewd contrivances

to obtain money. It would take several hundred dollars, to balance her account with one befooled person I know. Her latest pretense, I notice, was the practice of medicine, with private lectures; in this way she gained access to unsuspecting families, making her daughter an accomplice and decoy, the better to impose on the public. And this has been her practice now for a number of years.

That fine young fellow of 1863, on the Old Snow Hill District, had he taken advice, not mine merely, but that of the late Dr. R. W. Williams, and others, and held to his work, was capable of reaching any position in the Christian ministry. What a sad sequel! I suppose he died heart broken, and his very name dishonored by those who now bear it, has become familiar in police reports, and on the criminal docket in many courts. Where the woman may bring up finally I cannot conjecture; for this recent exposure, like others of years past, will be forgotten, and with imperturbable "cheek," assumed innocence, and ingrained depravity, she will turn up again and again, like a bad penny, and deceive even the very elect.

I had several young preachers in the matrimonial stage, during my term; and some of them made a wise choice. I had the pleasure to join their hands with good girls in holy matrimony; and placing their career in contrast with the above, how glad I feel now that in the selection of a wife, they approached their life crisis, not "unadvisedly, but reverently, discreetly, and in the fear of God."

Some of the preachers in charge were necessarily young and inexperienced men. I had one, on a circuit where there arose a neighborhood feud over some trivial matter, growing intense in hard feelings and bitter words, and likely to disrupt the entire society. When I visited the locality to hold Quarterly meeting, I found the preacher had already taken sides, instead of seeking to reconcile the discordant elements, or bring the case to trial according to Discipline. I had a long conversation with him, seeking to prevail on him to use certain means, for a settlement of hostilities. He was not inclined to be advised, or dictated to. He thought he knew his place and duty, and as much as reminded me to attend to my own business.

This was provocative of some sharp reproof, and threatened accountability for neglect of duty. He said he didn't care. He was thinking of leaving us any how, and taking holy orders in another church; and as for his opinion of me personally, he thought I was a— While he hesitated in his wrath, for the right word, I looked up into his face, and suggested "humbug!" Say it right out, I suggested, if that will best express your mind. The suggestion was so sudden, he lost his anger, had to laugh, and made an ample apology; so we remained tolerably good friends, until he died some years afterwards.

The very trouble I have just alluded to, had a singular and most fortunate termination. The charge had been getting along poorly, and everything was behind at the last Quarterly Meeting. To make matters worse, the meeting was to be held in the very neighborhood where these bickerings had been nursed into such estrangement that members of the same class would not speak to each other.

In the Saturday morning preaching, I took up the subject of "heart and church divisions," said it was time now to get these local difficulties settled, and it must be attended to that day, and the next, which was Sabbath. "Come out here," said I, "tomorrow morning to love feast, every one of you, and tell all the neighbors to come; and you will see all this unfriendliness between relations and near neighbors blown away like the mist of the morning by the breath of God!"

After the conference and dinner, I spent the whole afternoon, visiting and praying from house to house. At some of those long neglected family altars,

tears fell freely, and hearts were made to yearn for lost love and confidence. Through the interminable mud, the people came out at night, and with both preachers well keyed up, and a few zealous brethren from others parts of the circuit in a condition of hunger and thirst for more salvation, we dashed into a revival service, had nine at the altar, and two or three converted. These young converts returned home shouting happy. The two principal families in the place, which had been estranged, were visited in the strange way of getting each a son, or daughter, converted that night.

Sunday was a gloomy day over head, but to see the whole community out early picking their steps toward the meeting house, and borrowing fence rails to make the walking better for the women, was quite cheering.

"Just look," said one of the preachers to me, after we had risen from a solid breakfast of hominy, ham and fried chicken, "everybody seems to be on the way to love feast." "Yes," I replied, "the revival has broken out. There you see it, and you can see that it is entirely possible, to have a revival in spite of mud, rain, or the worse obstruction of social discontent."

When we entered the old sanctuary, one of the officials who had been for some time "in the dumps," was busy fixing the altar table, and arranging the bread and water. Another of the malcontents was poking the wood stoves, and making them roar with cheerful blazing pine chunks. Expectation was rife, that something was about to happen, and it did. The sacred fire fell on us, as we joined in a fellowship hymn, and engaged in prayer, after singing only three stanzas. In opening the love feast, I referred to the bread and water, and the significance of partaking of them together. "If we all participate," I said, "it settles all past difficulties at once and forever, and if you are willing to that, say Amen."

The responses were not numerous. "Come" said I, "you people of — used to be famous for a hearty amen. Your fathers and mothers used to shout around this altar. Try it again." They did, and once more; until the spell of reserve was broken. Then they ate, and took a sip of water, dividing their morsel of bread with others, and receiving from them a part of theirs.

While this was going on, we had a lively hymn started; then a shout in the camp, as enemies approached each other to shake hands, and before half an hour confessions were freely made, tears were plenty and overwhelming power prevailed, so that some of our "mourners" of the previous evening got into liberty and were walking the aisles, and leaping for joy.

All remembrance of my sermon had fled, and when preaching time arrived, we cleared the altar, exhorted sinners; and remained there until the afternoon, getting people saved. I had to drive twelve miles to another place, to preach that evening and next morning; but I returned, and had the great pleasure to see the "quarterage" made up, and everybody rejoicing; as a brother expressed it in his prayer, in what "their ears heard, their eyes had seen, and best of all, what their hearts had felt of the love of God."

"Carlo," in *The Christian Instructor*, says: "When a man can buy whisky at two cents and sell it at ten cents per glass; and when he can make \$18 on a keg of beer, he can easily afford to pay the full license fee of \$1,000 and make money."

The rum-seller who seeks admission into a labor society does so with the object that he may entice its members into his saloon after the meetings close. No question of interest to labor has ever been satisfactorily settled over a bar in a rumhole.—*Powderly*.

Peninsula Methodist,

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Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

Our reporter, in his notices of visiting brethren, who have been so cordially welcomed, by the members and friends of the North East M. E. Church, omitted to state that Rev. N. M. Browne and Mrs. Browne were guests in the family of his brother-in-law, Capt. Thomas C. McCracken; and to the family of the editor of this paper was awarded the privilege of entertaining Rev. Dr. W. Maslin Frynsinger.

Snow Hill District in War Times.

After an interval of three weeks, Dr. Wallace resumes in our issue of the 12th inst., his interesting and most suggestive reminiscences, of what occurred in connection with his diocese, during the stirring times of the great struggle for the maintenance of our National Union. After the rapid flight of twenty-one years, it may be hoped, that all undue heat of passion, on either side, has been so cooled, that, as brothers, once antagonists, but now friends and vying with each other in patriotic devotion to our common country, we can review the fearful conflict, with honest purpose to learn wisdom from that bitter experience, and to cultivate the things that minister to perpetual peace.

With scarce an exception, the leaders and prominent actors in that bloody drama have been called away to enter an arena, where the multiplied differences, that separate men here, are all lost in the one great differentiation "between the righteous and the wicked, between him that serveth God, and him that serveth him not."

We think our readers will not dissent from our opinion, that the facile pen of Adam Wallace has done no better work, than it is now doing in these graphic pictures of men and things in church and state, more or less related to Snow Hill District in 1861-'65.

We shall be very glad to lay before the readers of the PENINSULA METHODIST, illustrative contributions, from brethren who still survive, and were participants in these scenes.

Death of an Eminent Christian Lawyer.

Some of our readers may be able to recall the stalwart form, the dignified presence, and sonorous voice of Rev. Dr. Richard M. Greenbank, of the old Philadelphia Conference, who, from 1831 to 1839, itinerated on the Peninsula, closing his term of service in this part of the field in the spring of 1839, at the expiration of a two years' pastorate of Port Deposit Circuit. He died in Philadel-

phia, Aug. 14, 1868, in the 75th year of his age.

His eldest son, Thomas, became an able lawyer, a member of the Philadelphia bar, and for a brief period, sat upon the bench as District Judge, making an honorable record for his integrity and wise decisions.

For thirty six years, he was a devout, earnest, active, and consistent Christian, having joined the Trinity M. E. Church in Philadelphia, in 1852, under the ministry of Rev. Dr. George R. Crooks. He subsequently, with forty eight others formed the original membership of Grace M. E. Church, in the same city. As trustee, steward, class leader, Sunday School teacher, and Sunday School Superintendent, he served the church of his fathers faithfully and with great efficiency. In addition to this work in the local church, Judge Greenbank was a most active and useful member of many of our connectional Boards.

In his usual health, Sabbath the 6th inst., he was in his place at church, morning, afternoon, and night; but contracting a severe cold, he was taken with pneumonia, which did its fatal work in four days. To the question by a loved one, "Is Jesus near?" he replied, "Yes," adding, "I am satisfied."

The large and beautiful Grace Church Chapel was filled last Monday, with his sorrowing brethren and friends, among whom were many ministers, and prominent members of the Philadelphia bar. In front of the pulpit, and between it and the funeral casket, was a most beautiful floral design, representing a Judge's chair.

Appropriate religious services were held, Revs. James Neill, Richard W. Humphris, Drs. Morrow and Kynett, participating. Judge Greenbank was a noble witness to the power of the Gospel.

We clip the following from the *Western Christian Advocate* of the 5th inst. Many of our readers will be glad to hear from Bro. Ridgway formerly a member this Conference.

The Methodist Episcopal Church at Milford, Ohio, Rev. D. C. Ridgway pastor, closed its semi-centennial celebration with watch-night service, December 31st. The following sketch of the Church is taken from the Cincinnati *Commercial Gazette*:

"In the Summer of 1797, the first society in the Little Miami Valley was organized at this place, by Rev. Francis McCormick, a local preacher, who had emigrated from Virginia. The society was composed of twenty persons, and in 1798 was increased to thirty-two members. This was one of the first societies, organized in the then North-west Territory. The Journal of Rev. Philip Gatch shows, that the first preacher who was appointed and traveled in the North-west Territory was John Kobler, in 1798, this place being the headquarters. In 1799 Henry Smith was appointed at the Western Conference, to the Miami Circuit, which embraced Ohio and Kentucky. The Ohio Conference was created at the session of the General Conference held at New York, May 1, 1812; and the first conference ever held in Ohio was held at Chillicothe, November 1, 1812, when Milford Circuit was established, and so remained until 1852, when the Cincinnati Conference was organized; and in 1860 it became a station. In the days of primitive Methodism the members worshiped in the woods, in Summer, and in the log cabins during the Winter season. In February 1818, steps were taken to build a church. A board of trustees was elected, and a subscription paper, (which is a curiosity) started. In November of the same year, the first church in Southern Ohio was completed, and the good people celebrated Thanksgiving, in its dedication. This pioneer church still stands to-day, on Main Street. In 1834, subscriptions for a new one were started, and the second church was completed, and dedicated Christmas day, 1836. In 1870 the

church was remodeled, and transformed into a beautiful sanctuary, and to-day is one of the handsomest churches in the State, with beautiful grounds and a handsome parsonage. This Church has had among its pastors and officiating divines, some of the most noted Methodists of America. Among these were Bishops Ashbury, and McKendree, Wm. Barle, J. B. Finley, John Collins, Bishop Thos. A. Morris, L. Swormstedt, J. M. Trimble, J. F. Wright, and Bishop John M. Walden.

At the celebration of the semi-centennial, there were present many of the old pastors, officers, and members of the church. A. H. Matson, a member of the official board that built the church in 1836, was present. The church was beautifully decorated for the services, Sunday, December 26th there was a reunion of the members of the Milford Circuit in 1836. The reunion sermon was preached by Rev. J. M. Trimble, D. D., who was presiding elder.

Special Notice.

Subscribers who have not paid their annual subscription, will please not fail to pay in time for their pastors to report in full at Conference. The representative of the PENINSULA METHODIST will be in attendance at Crisfield to settle with the pastors.

Wilmington's Evangelistic Movement.

A meeting of ministers and laymen was recently held in the Central Presbyterian Church, for the purpose of forming plans for general evangelistic work in that city. The Baptist, Methodist, Protestant Episcopal, Reformed Episcopal, Presbyterian, and Protestant Methodist churches were all represented. It was decided to district the city, giving a section to each church, and to send visitors to every house in the city, with a cordial message from the churches to the people, inviting them to attend regularly, the church of their choice. It was also decided, so far as possible, to have every Protestant church in the city, open every evening for at least one week, beginning Wednesday evening, February 23d. About twenty-five pastors have signified their purpose to open their churches, and co-operate in the movement. There was a meeting of visitors and others interested in the work, at Delaware Avenue Baptist Church last week, which was addressed by the Rev. Dr. Curry, rector of St. Luke's Protestant Episcopal Church, Philadelphia, and George H. Stuart, both of whom have been actively engaged in a similar work recently in Philadelphia, in which some 3,000 visitors participated, and great good was accomplished.

Our Holland's Island Letter.

DEAR EDITOR:—There being some complaint that the good people of this Island are not being heard from, and the Conference year drawing so near its close, we think it well, to let those know who may think that our pen is worn out, as well as other friends interested in our little Island home, that we are yet alive, and moving on in the regular course. Two of our families, Capt. Henry Jones, and Capt. Kendall Walter, have moved to Deal's Island; we are sorry to miss them from our list for the PENINSULA METHODIST. These with other removals, account for our list not being quite up to last year; but we can say we have an average of one for every home, excepting two; not counting colored families. We expect to do what we can to secure these two.

Our collections are all taken, and we anticipate being on the roll of honor. We expect to report at Conference, that this heroic, God loving people, have raised in cash, and provided for about \$1500, for building parsonage, furniture, benevolences, pastoral support, &c. When we look to see where it has come from, it seems a mystery; and yet we know none of us have ruined ourselves by what we have done. Of course there have been some sacrifices; but after all we breathe as sweetly as ever. In having to build a parsonage and furnish it, we have had an exceptional year.

The greater portion of our people have done very nicely this season, in their business; others have done exceedingly poorly, yet the latter have stood in the foremost rank we can say to their great credit. Among other things that have been done, our people have insured the church and parsonage. Our Sunday School is in a flourishing condition; well supplied with journals, Berean leaves, and papers. Having organized a class of baptized children, and given attention to instructing them in the catechism, we feel

that we have in a measure, discharged our duty in that direction.

In the death of H. C. McCoy, Esq., we have lost one of our most intelligent citizens, and one of the most prompt attendants upon our religious services. He was a probationer of our church. He was deputy Provost Marshal during the war, and had held various positions under the Government, at one time as Collector, stationed in Canada. He died as Collector, stationed in Canada. He died January 6th, leaving a widow and five children, all living on our Island, except one daughter who lives in Baltimore city.

Brother Risdon and sister Leah Parks have died during this Conference year; the latter died during this Conference year; the former was about 86, the former over 70 years; said to be about 86, the former over 70 years; both members of church. The many friends of Capt. Peter H. Parks will be glad to hear of that he is still with us. Though confined to his room, and very feeble, his soul is interested in the church, and he is an inspiration to those visiting him, in rallying them to the standard of the cross. The aged couple, referred to above, have been kindly cared for, for many years by Capt. Wm. A. Parks and wife. All honor to those who tenderly care for such as have passed the time of life, when they are able to take care of themselves.

A few more weeks, and we separate as pastor and people, not knowing who will be the favored one to serve this truly loyal band of Methodists, or whether the pastor shall be directed to turn his steps.

Yours Fraternally,
H. S. DELANY.

Feb. 10, 1887.

Letter From Newport, Del.

DEAR BRO. THOMAS:—According to the "time limit," the revolutions of the itinerant wheel will displace us, and allow others to occupy, what has been to us a very pleasant field of labor. Surely "the lines have fallen to us in pleasant places," and during the three short years, we have not been lacking in evidences of Divine favor, nor in frequent and general expressions of love and regard from our people. The annual donations have come, as well as the "piece between meals," and the members and friends of Newport and Stanton stand in the front rank, among those who remember their pastor and his family. The many things "too numerous to mention," were supplemented by a genuine surprise on the evening of Feb. 2d. The flourishing Aid Society, embracing in its membership those of other denominations, as well as friends of the church, met at the parsonage; and the occasion was accepted as a favorable opportunity to present Mrs. Nelson with a very handsome dress pattern of black rhadzamar silk, and all the trimmings complete. Mr. Watson, cashier of Newport National Bank, made the presentation speech, when Mrs. Nelson, whose surprise was only surpassed by her appreciation of so valuable a gift, replied in an appropriate manner. Among the many present, was Rev. Mr. Alrich, the genial rector of the Protestant Episcopal Church, with members of his flock. After refreshments the company separated, having spent a pleasant evening.

Our extra meeting closed on Sabbath evening, Feb. 6. There have been several conversions, among them, our faithful door keeper.

Last Sabbath, the 13th, was devoted to the cause of Missions, and Rev. Dr. J. H. Caldwell was with us at Newport.

Yours in Christ,
EDWIN H. NELSON.

Fourth Quarterly Conference.

BECKWITH'S M. E. CHURCH.

Rev. G. W. Rowman, pastor, Monday January 31st, Rev. T. O. Ayars, P. E., in the chair. After prayer, Rigby T. Wright was elected secretary. Nearly every item of business was on the secretary's table. Pastor's report said: "I cannot refrain from expressing to the 'Giver of all Good,' gratitude for the great degree of spiritual prosperity we have enjoyed during the first year of my pastorate with you, as also my appreciation of your cordial cooperation. May the future of this charge grow brighter under the blessing of the Sun of righteousness." The Sunday School has not been in operation this quarter. No losses this quarter by death, exclusion, withdrawal, or certificate given. Increase by certificate, 2, probation, 50, pastor made 50 visits, baptized 7 infants; 20 adults were baptized by immersion. Officiated at 21 funerals during the year. Increase of subscribers to church periodicals, Christian Advocate, 11; Peninsula Methodist, 25. Two members have died during the year—Capt. William Frazier, 91; Mrs. Keturah Travers, 86. Spedden's has been repaired and repainted. A festival during the Steps have been taken to insure church property. Beckwith's church and parsonage, insured. Parsonage has been repaired and refurnished to the amount of sixty-three dol-

lars. Ladies' Aid Society, formed during the year, has rendered efficient aid in this work. Class leaders report an increased attendance on this means of grace. Conference committees report the benevolent interests of the church are in a healthy condition. The following amounts have been raised for the support of the ministry this quarter: Beckwith's, \$96.75, Spedden's \$63.25; total, \$160.

The following from one of Rev. Dr. Newman's sermons, is of general interest:

Our population of foreign extraction is sadly conspicuous in our criminal records. This element constituted, in 1870, 20 per cent., of the population of New England, and furnished 75 per cent., of the crime. The Howard Society of London reports that 74 per cent., of the Irish discharged convicts, have come to the United States. I hold in my hand the annual rum bill of this country for the last year. It is nine hundred million of dollars! I ask myself, Who drinks this rum? Native Americans? Some! Some drink a good deal. But let us see the danger that comes to us, from inebriety among our foreign population.

The wholesale dealers in liquor are estimated at sixty-five per cent. of foreign born, and the brewers seventy-five per cent. of foreign born. Let us take Philadelphia, that old Quaker City, the City of Brotherly Love, that city that seems to be par excellence the city of the world, and here are the figures: There were 8,034 persons in the rum traffic; and who were they? Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; Welsh, 160; French, 285; Scotch, 497; English, 568; Germans, 2,179; Irish, 3,041; African, 265; American, 205. I suppose we will have to mix the Africans with the Americans, and the total would be 470 Americans, and then there were, persons of unknown nationality in the rum traffic, 672; the sum total being 8,034. Of this number 3,696 were females; but out of the 3,695 all were foreigners, but one! There was one American woman in the rum business, and I blush for my country. Yet there were 1,104 German women, and 2,548 Irish; and of the whole number of the 8,034 engaged in the liquor traffic of that city, 6,418, had been arrested for some crime. We are bound to look at these facts. Are we a nation of foreign drunkards?

Future Recognition: A Suggestion.

After a careful reading of the papers published on the above subject, by Bro. Willey and Bro. Price, I find myself strongly desiring to see the full negative argument of which Bro. Price speaks, and on which he is careful to tell us, he did not draw in his review of the paper by Bro. Willey.

It is easy for any to put up "I hold," or "it is my opinion," against the strongest argument; but that does not always, if ever, settle the question in dispute. As the case now stands, it seems that Bro. Willey has decidedly the best of the discussion, although he hardly fill the expectation raised, by his promise in setting out "to state and remove the objections as far as it is possible to the finite mind." But knowing the difficulty of making an argument upon so great a subject, in the space given to the review by Bro. Price, and desiring to hear his argument on the negative side in full, would it not be a satisfaction to both Bro. Price and his many friends, to have him publish in the PENINSULA METHODIST, his argument on the negative side?

NONDUM.

College Boys Notice.

A PRIZE ESSAY.

W. Jennings Demorest, of New York, authorizes the Secretary of the National Inter-Collegiate Association to announce, that he will give a \$25 Gold Medal for the best essay, and a \$15 Silver Medal for the second best, on the subject named under rules detailed below:

(a) Subject: "THE BALANCE OF POWER IN AMERICAN POLITICS."
(b) The essay must not exceed 2,500 words in length.

(c) It must be written by some member of a college club in membership with the National Inter-Collegiate Pro-graduate who is himself a member of this Association.

(d) It must be received at headquarters, Wooster, Ohio, by April 15th, and his club must be clear on the books of the National Association at that time.

(e) All essays will be the property of the National Association, and the Gold Medal Essay will be published in the second number of *The Inter-Collegiate Quarterly*, together with selections from others, of which honorable mention will be made.

(f) It must be plainly written (a typewriter is suggested), and the name of the author must not appear on his MSS. On a separate sheet he must give name, address, and the club to which he belongs.

Respectfully yours,
WALTER THOMAS MILLS.

Conference News.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced,	\$41.25
Mrs. Ann Perkins,	1.00
Annie L. Cameron,	1.00
Mrs. Catherine A. Mearns,	1.00
Total	\$47.25

HURLOCK, Md.—Quarterly conference over; every thing lively, and in good working order; reports—reports—and no blank reports. The best quarterly conference we ever saw; there's nothing like organized effort. We are always glad to see our Presiding Elder, Brother T. O. Ayres, come around with his cheering, organizing presence. May God richly bless his efforts to enlarge the borders of Zion! He preached at McKendree, the 6th inst., at 3 p. m., a sermon that came from the heart, and went to the heart: it was good seed, and we trust fell into good ground.

G. F. H.

Through the efforts of Aubrey Vandever, Assistant Superintendent of the M. E. Sunday-school, Smyrna, Del., who has charge of the morning session, funds were collected and a very creditable library established, which it proving immensely popular, as is shown by the increased attendance at the morning session, at which only the books can be obtained; the demand keeping the librarian, Bertha Hoffecker, and her assistant, Clarence Faries, quite busy. They have had neatly printed, and in use on Sunday, for the first time, a sixteen-page pamphlet.—Smyrna Times.

A revival now in its third week, at Bethel A. M. E. Church, Smyrna, Del., Rev. J. W. Norris pastor, has been attended with unusual results. The altar has been nightly crowded; the professions of conversion to date, numbering 68, and the accessions to the church, 63. The meeting started, the first night, in a way that surprised all concerned; as all attempts at revival have been limited in results, for a number of years. The oldest members say there has been nothing like it for forty years.

The members of Cherry Hill M. E. church regret exceedingly, that they must this spring part with their pastor, Rev. C. A. Hill, who has been here three years.

At the fourth quarterly conference, Chestertown station, M. E. Church, a motion was unanimously adopted requesting the return of Rev. John D. Kemp for the next conference year. Mr. Kemp has served this charge very acceptably for two years, and is highly esteemed by his congregation, and the community generally.

It was the present pastor, Rev. D. F. McFaul, and not the former pastor, as stated, that "was waited upon by his Leipzig friends with substantial regards."—Smyrna Times.

Elk Neck, Md., Asbury Burke, pastor. Friends from Wesley and Hart's paid their pastor and his family, a surprise visit Thursday evening, the 3d inst., Mr. James Rutter leading the company from Wesley, and Mr. Philip M. Groves, that from Hart's. The wonder of the visited ones was soon allayed, as brother Groves, in a neat and tender speech, alluded to the date, as the fifteenth anniversary of that auspicious hour, when Mr. and Mrs. Burke began their married life, and assured the bride and groom of the best wishes and earnest prayers of their many friends for their future happiness. The pastor replied as best he could, expressing the hearty thanks of all the parsonage inmates for the useful and beautiful articles of glassware, and other presents, that accompanied these words of love and good will. After a season of delightful social enjoyment, during which music was rendered and refreshments served, interesting religious services were held in the church.

NORTH EAST, MD.—The first beautifully bright Sunday, this year, Dr. Frysinger was on hand, and large congregations gathered to hear him; at night, the house was packed. For the third successive Sabbath, the soul-cheering scene was presented of a large company of happy converts standing around the altar, offering themselves as probationers. This time there were seventeen, making a total of fifty, for the three weeks; during which time scarce any ministerial help was given, except on the Sabbath, and what co-operation our pastor's health allowed him to give. Bro. A. Burke also rendered very acceptable aid two evenings; the rest of the work, on the human side, was done by the members, who in thus working for Christ, have been themselves greatly blessed.

Dr. Frysinger announced as his text, "Blessed are the pure in heart; for they shall

see God." Man's heart nature is his highest nature; Heart purity is the highest attainment of which man is capable; and his highest happiness is in that vision of God which is possible only to the pure in heart. Man's moral nature is his highest distinction above the lower animals, and is that by which he is allied to angels and to God himself. Without this heart nature, man would be but a thinking monster. Heart purity is exemplified in the one perfect exemplar, the immaculate Nazarene. This is the highest ambition, to be pure, even as He is pure. God's works may be seen by the eye of sense; their wisdom, by the eye of reason; but to see God himself, we must be pure in heart. "Not that any man hath seen the Father, save He which is of God, He hath seen the Father." God is love; and he, whose heart is purified by love, sees God; not only in a joyous experience here, but in the gracious vision of heavenly bliss.

In the afternoon, Dr. Frysinger accompanied the writer to Good Will chapel, two miles in the country, and delighted a good sized audience, with an interesting and instructive discourse on the words "And they took knowledge of them, that they had been with Jesus." 1. They associated with Jesus. 2. By this, they became like Him; 3. and by this likeness, the world knew they had been with Him.

At night, the text was the appropriate inquiry to the unconverted, "How long halt ye between two opinions?" Some ten persons deciding to halt no longer, presented themselves for prayer.

The annual collection for the Freedman's Aid Society was taken in the morning, amounting to more than the apportionment; the same is true of the Church Extension collection taken two weeks ago, when Rev. W. L. S. Murray was with us. The monthly missionary meeting in the Sunday-school, showed a larger financial report, it is thought, than any previous one. Rev. Henry Sanderson is to supply, next Sunday, the 20th inst.

The extra services in the public congregation at Cecilton, Md., closed on Sunday night, Feb. 6th, with two penitents at the altar. The work has now been referred back to the class, prayer and board meetings, of the week, and good results are expected. Forty-six souls were brought to Christ, in the public meetings.

The protracted meeting at the M. E. church, Chestertown, Md., closed Sunday night, the 6th inst., after a continuance of four weeks. About a dozen persons professed conversion, nearly all of whom united with the church.—Kent News.

A Sunday-school has been organized in the M. E. church, Parksley, Va., with Mr. Edward Wright, Jr., as superintendent.

The revival services, conducted at the Presbyterian church, Newark, Del., for the last two weeks and a half, were brought to a close on Wednesday evening, the 9th inst. Four young people were received into the church.—Delaware Ledger.

A friend writes us: Rev. Wm. B. Gregg, of Berlin, Md., is prominently spoken of as the next Presiding Elder for Salisbury District. "He is a splendid financier, a good executive officer, and would make a number one Presiding Elder. He was admitted into the Philadelphia Conference, in 1857, and has served the church faithfully and successfully for many years."

The M. E. Church at Red Lion, which was recently damaged by fire, has been thoroughly repaired, and will be reopened on the 27th inst. An "all-days" service will be held. Revs. Julius Dodd, C. W. Prettyman, and E. E. White, will be present, and preach during the day. The cost of repairs and the decided improvements made, will not exceed the amount of insurance received.

The Preston Quarterly Conference passed resolutions commending Rev. S. M. Morgan, and asking for his return to the pastorate of that charge, for another year. Rev. James Carroll expects to reach the million dollar line on missions. The protracted meeting at Harrington has closed with over a hundred and fifty conversions.

Laurel, Del., F. C. MacSorley, pastor, writes: My missionary collections will not be less than \$200, which will put us beyond the "million line from collections only." There will also be an advance on the other collections.

East New Market stewards have lady collectors, and as a result, the cash at last Quarterly Conference was almost four times as much as it was at the third quarter.

Port Deposit, Md., L. F. Barrett, pastor.—Very complimentary resolutions were unanimously adopted by the Quarterly Conference of this charge, highly appreciative of their pastor's ability in the pulpit, his influence and standing in the community, and his faithfulness and efficiency in pastoral work; and requesting his return for a third year. Similarly eulogistic resolutions were at the same time adopted by the Conference, respecting the valued services of Presiding Elder Rev. Charles Hill, and requesting him to communicate to the Presiding Bishop their desire that Rev. N. M. Brown be appointed, as his successor, on Wilmington District.

A pleasantly harmonious feeling prevails between the people and their pastor; religious interests are in good condition; collections will come up to the average, notwithstanding the recent disastrous floods.

Dover District has built three new churches this year.

The revival which is in progress in the Independent Methodist Church, in this city, still increases in interest and power. Last Sabbath evening many who came were not able to get in, so great was the throng that gathered to see the marvelous works of God being wrought at this place. In some instances, whole families have been converted, and have gone on their way rejoicing. Among the converted are young men and women who talk of forming themselves into a society, to be called the Young Men's Christian Society of the Independent Methodist Church. The pastor has promised to assist them. There will be meeting every night next week. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

A MEMBER.

The Missionary Anniversary of the Laurel M. E. Church will be held on Sunday evening, Feb. 27.

Word comes to us from Felton, Del., Vaughan S. Collins, pastor, that special services have closed, with thirty-one added to the list of probationers, making fifty-five for the year; also that "collections are in good shape."

A Look into the Minutes.

Probationers last year.	
Wilmington District,	1206
Easton District,	930
Dover District,	863
Salisbury District,	942
Total	3941

The following charges lead in the number of probationers on their respective Districts. Wilmington District, Christiana, Joseph Dare, pastor, 120.

Easton District, Church Hill, W. J. O'Neill, pastor, 66.

Dover District, Woodlandtown, W. W. Redman, pastor, 80.

Salisbury District, Frankford, A. D. Davis, pastor, 117.

The following reported no probationers: Chester, Appoquinimink, Frederica, Masses's, Beckwith's, Frederica, and Accomac.

The smallest numbers reported were as follows: Claymont, 2; Sudlersville, 5; Georgetown, 5; Quantico, 2.

The following reported 10: Grace, Scott, Ingleside, Townsend, Church Creek, and Parsonsburg.

Asbury in Wilmington, has the largest number of members, 720; and Accomac, the smallest number, 5.

B.

Another Triumph.

Rev. Alfred Smith and his Cambridge braves have taken a \$1400 scalp from the head of the church debt, and hung it to their belt. They now cry Veni, Vidi, Vici! Their new cry is, "We will fight it out on this line, if it takes two summers." They have reduced the principal to \$3750.

There are \$113,325 of fire insurance on churches on Dover District, and \$27,700 insurance on parsonages. All the parsonages are insured except four.

The Presiding Elder of Dover District has made a tour of inspection through the lower part of Dorchester, preparatory to arrangements for next Conference year.

The revival at Harrington still continues. A Sunday School has been organized at Woodside, and the place will be taken up, as a preaching place, in the Spring. Mr. Barger, a former resident of the place, is to give a lot of ground for a new church.

Letter from Mt. Vernon, Md.

DEAR BROTHER:—Not many evenings since, while pastor and family were looking over their mail matter, a loud knock was heard at the door. When

the door opened, a large number of friends from John Wesley church and vicinity, filed into the room, and surrounded the centre table, placing thereon bundles, baskets, and sacks, until that piece of furniture presented a scene of heaps and piles. A neat presentation speech was made by bro. S. D. Bounds, to which the pastor replied. The evening was spent in pleasant social chat, accompanied with music, both vocal and instrumental. About ten o'clock, the company, with many kind wishes for our future comfort and happiness, bade good night, leaving us to look over, and put away the many substantial tokens of this kind and warm hearted people. The gifts bestowed, consisted of a handsome buffalo robe for the carriage, hams for the meat house, much that was good for the pantry, and a sum of hard cash left on the table.

T. H. HARDING.

Good News from Virginia.

BROTHER THOMAS:—While writing you on business, I will add a few lines concerning my work. My little charge, of one church valued at \$150, with five members, has grown to six appointments, with four new churches, and the old one greatly improved, with over seventy members. At our fourth quarterly conference held last Saturday, the work was divided, so that next Conference year, there will be three charges instead of one to be named, Parksley, Hallwood and the new work in Accomac and Northampton. Our collections are all taken, and we stand on the roll of honor, being over one dollar per member, for our benevolences. Brother Wilson, our energetic Presiding Elder, has been faithful to this work, giving us several sermons at each quarterly visitation. On his last round, he preached in three of our churches, five sermons in all, the best we ever heard him preach. He is very popular with our people, and we hear many expressions of regret, that his term on the district is so soon to expire.

Brother Galloway and family had a grand reception on moving into the new parsonage. They were met by some seventy friends, who came with an abundant supply of such things as were necessary for their temporal comfort. Brother Galloway is well adapted to this work, is deservedly popular with the people, and will doubtless be the instrument in the hands of God, of winning many souls to Christ. I will add in closing, that we have raised \$20 for Church Extension, and \$10 for Freedman's Aid.

A. D. DAVIS

Parksley, Va., Feb. 15th, 1887.

Letter from Laurel, Del.

MR. EDITOR:—Philip Lewis, a brother of the wife of Rev. Adam Wallace, died Feb. 7th, in his forty-first year. He was educated in Dickinson College, and prosecuted his studies subsequently, at the University of Berlin, Germany. In the spring of 1870, he joined the Wilmington Conference, and was sent to Greensboro circuit; but before the end of the year, he became discouraged, and returned home. The Rev. William E. England, who commenced his itinerant ministry, on Laurel circuit in 1845, and spent his first night with Captain Lewis, Philip's father, was present at the funeral, and made an address. He was assisted by Rev. F. C. McSorley. The remains were interred in the beautiful Cemetery at Bethel, near to which his father once lived, and within whose enclosure the members of the family, who have departed this life, are now resting.

Philip was from childhood, a good boy, and was converted about the time he entered his teens. When I settled in Laurel, in the fall of 1860, I often met him in the Sunday morning class, in company with Henry Clay, his brother. Being both so young, they attracted my special attention.

William Henry Harrison, an older brother, a sister, Mrs. Wetherly, and a child of hers, Captain Lewis, the father, and some colored members of the family, seven in all, died in the summer of 1861, within the space of three months.

Samuel J. Wetherly, a son-in-law, died July 4th, 1862. He was a native of England, and being finely educated, taught in the academy here, which was built especially for him, by Rev. James Wallace, of precious memory. No names among those of the sainted dead, are more highly esteemed here, than the last two I have mentioned. Their examples are still winning souls to Christ. "Blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

While in this family, we learned that the trunk, in which Rev. George Wiltshire brought his clothing, and whatever else he owned, from England, is now preserved by the Lewis family, as a precious relic.

Would it not be well for the Historical Society of Wilmington Conference, to secure this trunk, and deposit it in its archives among the memorials of Methodism?

J. HUBBARD.

Laurel, Del., Feb. 15th, 1887.

Henry White, Presiding Elder, 1830-1833.

DEAR BROTHER THOMAS:—Your West Chester correspondent, speaking of a love-

feast long ago, reminded me of similar love feasts in Jersey more than fifty years past when Bro. White was Presiding Elder of West Jersey District. I remember particularly, a quarterly meeting at Pumpkinton, in 1832, at which he preached on Saturday, a dreadfully stormy day. The carriage stood thick in an acre of woods adjoining the church. Some had come from 5 to 10 miles through the storm. The Sunday morning love-feasts of those times, were seasons of power, when those who loved Jesus loved one another, came together from far and near, to worship God, and to tell their great things he had done for their souls. Their tears of joy would fall almost like rain drops. Sometimes two, three and four would be on their feet at once, speaking, while many were sitting shouting, like old Fat Bowls, glory, glory. Reading this West Chester contribution, made me feel like sitting again, those same old lines they used; and we sung,

"When I set out for glory,
I left the world behind,
Determined for a city,
That's out of sight to find!"

Then your author says, nearly all the sainted folks have joined the ransom throng. I well remember that Presiding Elder Henry White, (I think he was a Delaware by birth), at another quarterly meeting Paulsboro. As the custom was in those days, two brethren were stationed as sentinels, the doors, to admit only members and persons to the love-feast. Three or four ladies wearing green veils, as was the st at that time, entered the church about same time; when Elder White called out, loud tones, "brother, for God's sake, s that door; only look at our congregation!" luding to those that wore green veils on t heads. What would this old minister Christ now say, should he look in on quarterly love-feasts, or at the table of Lord. He might think he had been trferred into a flower garden, or into a habitation of feathered songsters. While speaking of the sacrament, I remember, at this quarterly meeting, Bro. White, in ur upon the members of the church, their d to commune, said, he would go to the t of the Lord, though a company of soldi with fixed bayonets, stood in the way. I am reminded that nearly all those saint ones have joined the ransomed throng. in West Chester, so in Jersey, we had same songs, joy and rejoicing, and the s experience in the departure of loved c For there is one Lord, one faith, one bapt and one Heaven for all that love the Lor sincerity and truth.

FIFTY YEARS AGO

Conference Notice.

All persons desiring to attend Conference at Crisfield, can secure order excursion tickets at reduced rates by plying to their respective Presiding ders, and enclosing a stamped envelope.

NOTICE TO LAYMEN.—Laymen Dover District who wish to attend Conference at Crisfield, will please port the fact to their pastors who apply for orders for reduced fares for t

T. O. AYRE

The class of the first year will p meet the committee of examination the M. E. Church in Crisfield, Tuesday, March 15, 1887, at 7:15 o'clock, sharp.

J. N. FOREMAN, Chairman

Will the laymen in official standing the Conference, and for whom entertain is expected, please notify me, if the coming, and what time they will be pr It is necessary to know by the last o week at the latest.

W. W. W. WIL

Crisfield, Md., Jan. 19th, 1887.

Marriages.

WILLIAMS-VICKERS.—On Jan 1887, by Rev. Wm. M. Green, Her Williams and Emma E. Vickers.

REED-MCCOLLEY.—On Feb. 2d by Rev. J. M. Collins, George E. Re Matilda McColley

HARPER-LECOMPTE.—On Dec 1886, by Rev. Wm. M. Green, Eli Harper and Annie E. LeCompte.

STANTON-RUSSELL.—On Jan 1887, by Rev. Wm. M. Green, John ton and Martha E. Russell.

TRUITT-KNOWLES.—On Jan. 1887, by Rev. Wm. M. Green, L. Truitt and Mary J. Knowles.

WHARTON-HELLENS.—At the parsonage at Lincoln, Del., by Rev. Collins, on Feb. 1st, 1887, Joshua V and Amanda Hellenes.

ABBOTT-JACKSON.—At the parsonage, in Lincoln, Del., by Rev. Collins, on Feb. 1st, 1887, George A. and Maria Jackson.

DAYETT-LAWS.—On Feb. 9, Rev. J. T. Van Burkalow, at bride's Wm. T. Dayett and Ella Laws, both Castle Co. Delaware.

FRESKOING CHURCHES

Send for designs and estimates, extra charge, to Nicholas F. Gould & Shipley Sts., Wilmington, Del.

FOR RENT.

A very desirable FARM, near th East Station, on the Philadelphia, ton & Baltimore Rail Road, about in cultivation; possession given N 1887. Address Box 122, North Ea

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

A John Baptist card is being circulated by some of our pastors. The form as follows: Bro.— I present to you the claims of our mission work. You know its merits, also its needs, which are beyond our resources. I simply present this worthy cause, and ask your sincerest consideration. I have named March—as missionary day, at which time you can enclose your offering, if but one cent, and put it in the collection basket. Give us your presence upon that occasion, as the subject of missions will be the theme. Your pastor,—

Rev. T. H. A. O'Brien of Chesapeake City, is looking out for the interest of the cause of missions, on his charge. He expects through the Sunday School and other appliances, to reach the standing of former years.

The revival interests at North East is helping in the Benevolent collections. The Missionary Society of the Sunday School has been organized about thirty-five years, and is still in active operation, and will this year do a commendable work in the missionary collection. Bro. Williams has general oversight of the work.

Mt. Salem is making an active canvass of the church and congregation, and will increase the collection this year.

Port Deposit may be unfavorably affected in her missionary contributions this year, by the disastrous effects of the late flood. Her pastor and people will make a brave effort to have their charge do the very best that can be done, and if they fail to reach the highest mark, it will not be because of any lack of interest in this good work.

Recently a missionary of a large mission in north India, was preaching at a large fair attended by 20,000 Hindus. He writes that at one time, the people were so moved, that they shouted as one man with all the enthusiasm of devotees, "Jai panth ki jai"—victory to the religion of Jesus.

There are in India, 250,000 pupils in the mission schools and colleges.

A railroad from Jerusalem along and across the Jordan Valley, is already "in the air," if not on the ground. The railroad already travels through Egypt, and touches the border land along which the Israelites journeyed in their wanderings: it may push its way directly along the route taken by the Master and His disciples, as they traveled with feet sometimes weary, from Capernaum to Jerusalem; and the voice of the brakenman or guard may yet be heard calling "Jacob's Well next station—passengers for Jerusalem and Bethlehem change cars." All strangely suggestive of anything but what is biblical and sacred.

The average cost of each convert in missions fields, all things brought into the estimate it may reach 90 cents; while the average of each convert in Christian lands exceeds \$630 seven hundred times as much. The Rev. K. G. Wilder, the most careful and accurate of our missionary statisticians says that the percentage of increase of communicants is thirty-five fold as great Henry M. Stanley left Cairo last Friday, on his difficult and doubtful enterprise for the relief of Ermin Pasha. He goes to Zanzibar, and hence heads a party, a thousand strong into the interior. Should he be successful, he will convey the rescued party to the Congo, and proceed down that river to the Atlantic, the king of Belgium having put at his disposal, the steamer belonging to the Congo state. The prayers of all good men will attend this brave explorer in this noble and humane attempt to penetrate the Dark Continent.

Bishop Niude at last accounts, was enjoying the hospitalities of the Christian resident in Barilly, India. He was present at the closing exercises of our Theological school, Dec. 4, and handed diplomas to the seven graduates. He

expressed his surprise at the extent and thoroughness of the course of study.

The recent edict in China henceforth tolerates missionaries of every faith to preach, travel, lease land, and build houses in all that land. Their converts are to be protected from annoyance, and are no longer to be excluded from the literary examinations. China is now open for Christ. Would that Christendom realized the grandeur of this opportunity.

Sam Jones says: "You talk about the Pharisees! I wish every Methodist church had a Pharisee at the head of its Board of Stewards, because a Pharisee gave one tenth of what he had. The churches would be a deal richer than they are today, if that was so. Many an old fellow is afraid he will be a Pharisee."

Atlantic City.

Opening of the Season under Favorable Auspices—Extensive Improvements.

There is an air of newness and freshness about Atlantic City now, which no one can fail to recognize. The carpenter and painter have held the town since its evacuation by the summer army, and have left their marks on cottage and hotel. Two large hotels have been lifted bodily from their foundations, and moved down toward the beach. In their new locations, they have also been improved, so as to become practically new houses. For several years past, the owners of these hotels have found themselves further away from the sea. Land was being made for them by the recession of the ocean, and as Neptune seemed inclined to retreat, the landmen determined to pursue, and the winter guests of these houses will find their quarters overlooking the waves this season.

Very many of the other hotels have been improved and refitted, and several new ones have been erected. The cottages look bright and cheerful in their new dresses of fresh paint, and the genial winter sunlight, bathing all in its brightness, makes the city by the sea more attractive than ever.

There has been no storm this winter to injure the piers or the board walk. The board walk is a distinctive feature of Atlantic City. It is the common property of all, and it is broad enough and long enough to accommodate everybody. A morning walk over the board from Excursion House to Inlet, with the great Atlantic breeze against their supports, and the genial breeze from the Gulf Stream fanning one's cheeks, will bring the ruddy glow of health to the faces of those who have vainly tried to gain it elsewhere.

The sanitary arrangements of the city are now excellent. The new system of drainage adopted last year, works very satisfactorily, and overcomes the only natural disadvantage the city ever had to contend with. With an excellent system of artificial drainage, and every essential element of health-making in location and surroundings, Atlantic City is certain to win and maintain high rank among the famous sanitariums of the world.

Not only is its winter temperature mild, genial and bright, but there is always a fresh, bracing air which makes out-door exercise a positive delight.

The ocean sun-parlors are also very attractive features of life on the beach. These are great glass-enclosed pavilions, built on the strand, where one may sit all day and read or watch the ever-changing waves. In fine weather at midday, the parlors are exchanged for the beach, and here, snugly wrapped, one sits in the sand and literally revels in the wealth of sun and air. There are very few days too inclement for going out, snow melts as soon as it falls, and rain makes no mud. One eats and sleeps in the hotel, and spends one's evening there, but the hours of the day, all too short, are passed in the open air. The natural result of this kind of living, is the acquisition of health and strength.

To the people of New York and the East, Atlantic City is peculiarly attractive. Even if they are southward bound, Atlantic City is on their way, and a stay of a few weeks will always result in pleasure and benefit.

From New York, the express train leaving foot of Courtlandt and Desbrosses streets at 1.00 P. M., makes direct connection for Atlantic City by way of Trenton and Camden. A through parlor car is attached to this train, which runs through to the sea in four and three-quarter hours.

About February 1st, the season will be fully open, and the engagements in advance indicate a very successful winter and spring. Representatives of the best society of all the cities of the Eastern and Middle States, gather here during February and March, and form a brilliant social circle, who take their recreation in a restful and their pleasure in an unconventional way.

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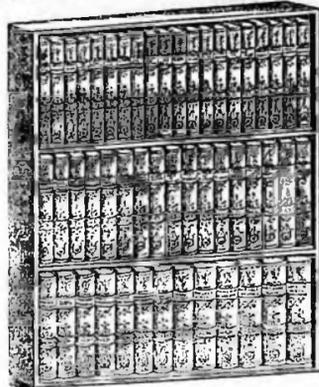
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7:49, 9:20 p. m.
For Newark Centre, Del. 7:42 a. m.; 12:53, 6:21 p. m.
Baltimore and intermediate stations, 10:06 a. m.; 5:57,
12:11 p. m.
Baltimore and Washington, 1:25, 4:45, 8:04, 10:05,
11:00 a. m.; 12:06, 1:17, 4:41, 5:10, 6:30, 7:43 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 8:20 a. m.; 12:55, 2:50, 3:50, 6:25,
p. m. 12:02 a. m.
Harrington, Delmar and intermediate stations, 8:30
a. m.; 12:55 p. m.
Harrington and way stations, 8:30 a. m.; 12:55, 6:25
p. m.
For Seaford 8:50 p. m.
For Norfolk 12:02, 10:48 a. m.

D. M. & V. Branch.
Leave Harrington for Georgetown and Lewes, 11:05,
a. m. 5:30, p. m.
Leave Harrington for Georgetown and Franklin
City, 11:05 a. m.
Leave Georgetown for Franklin City, 12:05, p. m.
Leave Lewes for Georgetown and Harrington, 8:25
a. m. 2:25 p. m.
Leave Franklin City for Georgetown and Harrington,
6:50, a. m.
Leave Georgetown for Harrington, 9:05 a. m. 2:55
p. m.
Connects at Franklin City with steamer for Chinc-
coague Island.
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 THOMSON
General Manager J. B. WOOD,
General Passenger Agent

Wilmington & Northern R. R.
Time Table, in effect Jan. 23, 1887

GOING NORTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington	7:00	2:45	4:15	5:30
French St.				5:33
Newbridge				5:38
Dupont	7:20	3:05	4:35	5:50
Chad's Ford Jc.	7:45	3:30	5:00	6:02
Lenahe	7:55	3:40	5:10	6:13
West Chester Stage	8:10	4:00	5:30	6:33
Coatesville	8:30	4:20	5:50	6:53
Waynesburg Jc.	7:10	3:16	4:47	5:50
Springfield	7:27	3:34	5:04	6:07
Birdsboro	8:01	4:06	5:36	6:39
Reading P. & R.	8:40	4:40	6:10	7:13

Saturday only, trains will leave Coatesville,
for Reading and way stations, 6:50 p. m.
Saturday only.
Daily except Saturdays and Sundays.
Additional Trains, on Saturday only, will leave
Wilmington at 11:15 p. m. for Newbridge, Dupont,
and all intermediate points.
French Creek Branch Trains.
Leave St. Peter's 7:09, 8:30 a. m. 12:30, 3:30, 5:40 p. m.
Arrive Springfield 7:27, 8:55 a. m. 1:05, 4:00, 6:05 p. m.

GOING SOUTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Reading P. & R.	8:09	12:00	3:00	5:00
R. Station				5:03
Birdsboro	8:32	12:40	3:32	5:32
Springfield	9:01	1:10	4:01	6:01
Waynesburg Jc.	9:16	1:25	4:16	6:16
Coatesville	9:54	2:03	4:54	6:54
West Chester Stage	6:50	1:00	3:50	5:50
Lenahe	7:10	1:20	4:10	6:10
Chad's Ford Jc.	7:35	1:45	4:35	6:35
Dupont	8:15	2:25	5:15	7:15
Newbridge	8:45	2:55	5:45	7:45
Wilmington	9:05	3:15	6:05	8:05

Monday only.
Additional Trains, on Saturday only, will leave
Dupont Station at 1:00 a. m. for Newbridge at 1:25 a. m.
6:50 p. m. for Wilmington and intermediate points.
French Creek Branch Trains.
Leave Springfield 7:27, 8:55 a. m. 1:05, 4:00, 6:05 p. m.
Arrive at St. Peter's 8:10, 10:05 a. m. 3:05, 5:00, 7:05 p. m.

For connections at Wilmington, Chad's
Ford Junction, Lenahe, Coatesville, Waynes-
burg Junction, Birdsboro, and Reading, see
time-tables at all stations.
L. A. BOWER, Gen'l Passenger Ag't.
A. G. McCASLAND, Superintendent.

**Western Maryland Railroad, connecting
with P. W. & B. R. at Union Station
Baltimore.**

Commencing June 18, 1886, leave Union Station as
follows:
DAILY.
4:45 A. M. - Fast Mail for Shenandoah Valley and
Southern and Northern points. Also, Glenwood,
Westmore, New Windsor, Union Bridge, Mechan-
icstown, Blue Ridge, Hagerstown, and except Sun-
day, Chambersburg, Waynesboro, and points on B & C
V. R. R.

DAILY EXCEPT SUNDAY.
8:45 A. M. - Accommodation for Hagerstown, Frederick,
Emmitsburg, Waynesboro, Chambersburg, Shilps-
burg, Hagerstown, Williamsport and intermediate
stations.

9:30 A. M. - Pen Mar Express.
10:00 A. M. - Accommodation for Union Bridge,
Hagerstown, Gettysburg, and points on H. J. & G.
R. R. through east.

11:30 P. M. - Accommodation for Glenwood, (Hagerstown).
1:30 P. M. - Southern Express for points on Shen-
andoah Valley, Norfolk and Western, East Tenness-
see, Virginia and Georgia Railroads and connections;
also through Westmore, New Windsor, Union
Bridge, Mechanicstown, Blue Ridge, Hagerstown,
and except Sunday, Frederick (through car) and
Middleburg.

4:00 P. M. - Express for Arlington, Mt. Hope, Pike-
ville, Owing, Mills, St. George, Glenwood, Glen-
Eagle, Finksburg, Detaps, Westminster, Medford,
New Windsor, Glenwood, Union Bridge and principal
stations west also Hagerstown, Gettysburg and stations
on H. J. & G. R. R. through east. Except Sunday,
Waynesboro, Chambersburg and Shilpsburg.

8:20 P. M. - Accommodation for Glenwood.
9:40 P. M. - Accommodation for Union Bridge.
11:40 P. M. - Accommodation for Hagerstown.

TRAINS ARRIVE AT UNION STATION.
Daily - Fast Mail 3:45 P. M.
Daily except Sunday - Glenwood Accom. 1:25 A. M.
Union Bridge Accom. 8:45 A. M. Blue Mt. Express
2:45 A. M. Express from B & C V. R. R. E. R. R. H. J.
& G. R. R. Frederick Div. P. R. R. and principal
main line points 11:00 A. M. Union Bridge Accom.
3:15 P. M. H. J. & G. R. R. Glenwood Accom. 5:55 P.
M. Mail 6:40 P. M.

8:00 P. M. - Pen Mar Express.
J. M. WOOD, General Manager.
R. H. GRISWOLD, Gen'l Pass. Ag't.

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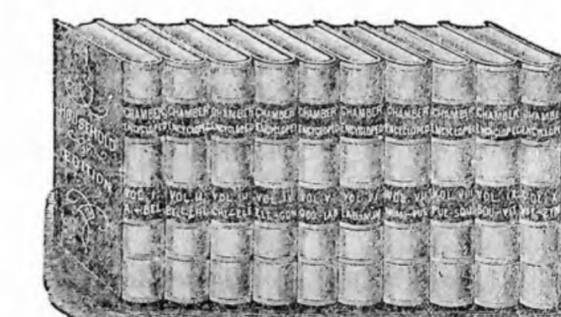
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