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Editor.

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ONE DOLLAR A YEAR.
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THE BOOK OF THE NEW YEAR.

The book of the New Year is opened.
Its pages are spotless and new;
And so, as each leaflet is turning,
Dear children, beware what you do!

Let never a bad thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile.

And weave for your souls the fair garments
Of honor, and beauty, and truth,
Which will still with a glory unfold you,
When faded the spell of your youth.

And now with the new book endeavor
To write its white pages with care;
Each day is a leaflet, remember,
That is written, then turned—beware!

And if on a page you discover
At evening a blot or a scrawl,
Kneel quickly and ask the dear Saviour
In mercy to cover it all.

So when the strange book shall be finished
And clasped by the angel so tight,
You may feel, though the work be imperfect,
You have earnestly tried for the right.

And think, how the years are the stairway
On which you must climb to the skies;
And strive that you standing be higher,
As each one away from you flies.

—Emily J. Bugbee, in *Little Christian*

The Dying Bishop.

The following very affecting account of the last hours of Bishop Wiley, was written by Rev. F. Ohlinger, one of our missionaries.

Monday morning our beloved Bishop Wiley was reported "much worse," and the Conference occupied the greater part of the forenoon in getting ready for the ordinations which he hoped to perform at his bedside late in the afternoon. At noon the word was, "Bishop Wiley cannot attend to the ordinations." Sia Sek Ong said: "This is the remnant of work he must needs leave undone to keep up the connection between this Conference and the mother church."

On Tuesday morning the Conference assembled for prayer and rollcall, after which it adjourned to meet at the call of the President. Every one was anxious to hear a last word from the dying Bishop. He shook hands with a few of the native brethren, and mentioned them by name.

On Wednesday afternoon he spoke at length, and said: "My wish is to go home and do ten years' more service, but if it be simply a question of life and death, that does not weigh heavily on my mind. Thirty-three years ago I came here, and now I think I may as well remain here and finish my work. I think it might be a good thing to have the one who, for some reason has been called the Missionary Bishop of China, die here. I have had some pleasurable thoughts about dying here where my work began. If I die, I will die in the same faith in which I have lived. I have been a licensed preacher in the Methodist Church for forty years, and have always tried to do my duty. I have not been a joyous creature, or a joyous preacher, but I have been a peaceful, hopeful Christian. I am at peace with God and man. I have never been an enemy to any man, and I do not know that any one has ever been an enemy to me. I have never intended to harm any one, and have no knowledge of any one ever having done me any harm. With a little modification I can say what Paul

said at his end: I have fought a *hard* fight. I won't go so far as Paul. I have fought a *hard* fight. I have kept the faith, I have finished my work; henceforth—my faith is not so strong as Paul's; Paul saw more than I have seen. My faith is in the same Christ for whom I have lived and worked, and the same Christ through whom I hope to attain eternal life. I believe in the Lord Jesus Christ as the Saviour of the world; I believe in the Apostles' Creed; I believe there is no redemption for the world except in the Lord Jesus Christ. I have lived a Christian for forty years, and when I die, I will die a Christian."

The next day an old associate in the work said to him: "I hope the Saviour is precious to you?" He replied: "Yes, indeed, He is." Again: "The Saviour says, 'I will come and receive you unto Myself.'" He responded: "Yes; He will come in due time to all of us." Once he said: "I cannot talk much, I ought not to talk, I suppose; you have my record," referring to his remarks on Wednesday. "I want to go home to heaven; let me go."

The day before he died, he said; "If I die here, it will be true that Bishop Wiley is the first missionary bishop you've got here; that's beyond question." The last sentence he uttered was; "Let me go." He was ever the polished Christian gentleman. No degree of suffering could make him forget the nice points of etiquette. He was exceedingly tender with the feelings of others, and repeated assurances were required now and then before he could believe that so-and-so did not "feel hurt." One of his last expressions was: "Do the church *all right*, do the church *all right*. I am more concerned about the church than anything else."

The closing session of the Conference was called on Friday evening, Nov. 21, when appropriate resolutions were passed and a committee appointed to write a letter to Mrs. Wiley. During the night and on Saturday (the 22d of November) he did not speak much, and seemed to be suffering but little. He remained in one position and breathed like one in a sweet sleep, often for nearly an hour at a time. It was evident that he was gradually sinking, and at 4 p. m. he quietly passed away. "Death has bit a shining mark."

The whole Conference had remained to show him the last token of reverence and love; the leading men of the body, especially those who had been ordained by him seven years ago, begged to be allowed to act as pall-bearers, and all wished to do something to express their high esteem of the departed. They cheerfully availed themselves of the opportunity to buy a pillow and lining of beautiful white silk for the coffin, saying: "Yes, that's very appropriate; on the pillow his precious head will rest, and the lining will be very near him." The funeral services in English and Chinese were such as might be expected, and were participated in by all the members of the mission, by Elders Hu Yong Mi and Sia Sek Ong, by Revs. C. C. Baldwin, D. D., and C. Hartwell of the American Board, and by Bishop Burdon of

the Church Mission. The words of these silver-haired colleagues of Bishop Wiley will never be forgotten by the large audience that filled Tieng Ang Tong to overflowing that memorable Sunday afternoon.

Spurgeon and the Shoe Maker.

A man of uneasy conscience, sitting in church during a faithful sermon, is quite apt to hear something which exactly hits his case. Ministers have in many instances been accused of being in collusion with some one to learn a particular hearer's private affairs, so exactly have they described that hearer's circumstances and state of mind.

Perhaps the most remarkable example of this close tallying occurred in Mr. Spurgeon's experience, while preaching at Surrey Gardens. In the course of a sermon he said: "There's a man here, who is a shoemaker. He keeps his shop open on Sunday; and last Sunday he sold goods that came to the value of ninepence, and there was fourpence profit out of it."

Directly in front of the preacher there was a shoemaker who had done that very thing. The Sunday before he had sold a pair of child's shoes for ninepence, and fourpence was just the profit. The man had come out of curiosity to hear "that queer fellow Spurgeon," and he sat amazed to hear his case pictured so perfectly. But instead of getting angry, and declaring that somebody had been telling Mr. Spurgeon about him, he went home after service confounded and frightened. The impression wore away during the week—partly; but next Sunday he found he could not stay away from Surrey Gardens. He left his daughter to open the shop, went to the great hall, and hid himself in the corner of the upper gallery, where he sat unseen, but hearing every word. What was his astonishment when presently the preacher called out, "Ah, sinner, sinning by proxy is just as bad as sinning yourself. It's no use any of you coming here yourselves and at the same time leaving your daughter to keep shop." The terrified shoemaker was now certain that God's voice had spoken to him. The Almighty was following him, and would not let him escape. The second warning led him to confess and forsake his sins.

In both these instances where the preacher's words proved so aptly descriptive, the aptness was entirely accidental. Mr. Spurgeon knew nothing of the shoemaker, and had no idea he was making so personal an application; but his vivid and direct way of putting things made it seem so, and in preaching against a common sin, naturally enough out of a thousand facts and examples there happened to be one which his language literally fitted.

A city missionary in the west of London heard the above story from the shoemaker himself, and told it to Mr. Spurgeon. The occasion and circumstances of his conviction and conversion seemed miraculous to the humble workman; and as for Mr. Spurgeon, he makes no doubt that the singular accuracy of the hit he

made was by direction of the Holy Spirit pointing his words. In this view of the matter, there are no bows drawn "at a venture" from the pulpit.—*Episcopal Recorder*.

Praying for what we do not Expect.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christlike spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on, finding fault with everybody and every thing. And when I came into the house with him he began again. Nothing was right, and he was so impatient, and so quick tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways!"

I did not say anything for a minute or two. And then I said, "You must be very much disappointed, sir?"

"How so, Daniel—dissatisfied?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said coolly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

Perhaps not, sir; but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered?—if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient, and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit all in a faint, and reckon as you must be a going to die, because you felt heavenly-minded."

Well-Built Christians.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies, to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrears for the meetings which he neglects. He does not so consume his spiritual fuel during revival seasons that he is as cold as Nova Zembla during all the rest of the time; nor does his spiritual fervor ever outrun his well-ordered conversation.—*Theodore Cuyler*.

Gray's Elegy is one of the immortal

songs "that were not born to die," familiar as a household word wherever the English language is read. Like all the choicest and best things it came to perfection slowly. It was eight years from the time the Elegy was begun until the poet put the finishing touch upon it as now we have it. A literary critic of high rank has recently given his judgment concerning this beautiful poetic gem: "It may almost be looked upon as the typical piece of English verse, our poem of poems; not that it is the most brilliant or original or profound lyric in our language, but because it combines in more balanced perfection than any other, all the qualities that go to the production of a fine poetical effect." Let our young readers pack the Elegy away in their memories as a treasure to be preserved and cherished.—*Evangelical Messenger*.

We may well conform to the "God of our fathers," for he is no "Ogre," nor yet a "Nero," nor a treacherous "Jupiter," nor an inane creature of any sickled human philosophy; but a God of truth and holiness and love. And the nearer we draw Him to our political life, the better for our politics and for us and our children after us. The system of morals which we formally adopt for our public life when we acknowledge God, all the happiness we now have, and which, better understood and practiced will bring us "days of Heaven upon the earth." It is God-fearing, reverence-teaching, parent-honoring, life consecrating, purity-preserving, property-securing, truth-telling. It has in it no "respect of persons nor taking of bribes." It is meant for all men and is the same to rich and poor. Let us conform to it for the gratitude we owe the God of our past; and for the safety it will bring from the God of our future. Thus we shall be the Christian nation we ought to be.—*Christian Nation*.

The veteran ex-editor, Rev. D. D. Whedon, LL. D., is slowly but surely improving in health.

To the Lay Members of the Methodist Episcopal Churches in the Wilmington Conference.

The undersigned, your representatives in the late General Conference, considering it eminently proper and due to a just estimate of the trust reposed in them by their brethren of the Lay Electoral Conference, that some account of the manner in which that trust was discharged, should be laid before you; respectfully and fraternally report, that they attended the General Conference convened in the Hall of the Young Men's Christian Association in the city of Philadelphia, on the first day of May last, and continued in attendance during the entire session, with the exception of two days each, when important business required their personal attendance at their respective homes.

In consequence of a miserable blunder of the officers having in charge the calling of the Conferences for the selection of seats, the Wilmington Conference was omitted altogether. The consequence was that your representatives, both ministerial and lay, were compelled to take the vacant places in the outer row of seats under the gallery, so far from the sight and hearing of the Presiding Bishop, as to be in great degree debarred from any intelligent participation in the deliberations of the body; there was, however, some compensation in the fact that thereby, intercourse with visiting brethren of our own Conference was made easy and agreeable.

The Conference was composed of four hundred and sixteen delegates, from ninety-eight Conferences; about one hundred and seventy of whom were laymen. There were between thirty and forty colored delegates from conferences in the southern states, some of whom exhibited marked ability, in the discussions of questions they felt called upon to participate in, and all of whom appeared to be men of intelligence and of culture. The different mission fields were represented by some fifteen delegates of whom were two from far off India.

The lay element in the conference is manifestly increasing in influence and power, as part of the delegated wisdom of the church, contributing largely to the legislative ability of the body. It is gratifying to observe that this part of the great legislative council of the church, may be relied upon to maintain the conservatism of the connection and to guard against hasty and inconsiderate legislation, or the introduction of enterprises of doubtful propriety.

This was shown in the late session by the manner in which a proposition to establish an Episcopal residence in India, or in one of the mission fields on the continent of Europe, was defeated. This proposition was advocated with great ability and seemed to have many friends, perhaps a majority of the body in its favor; but it was defeated by the laymen upon a separate vote by orders. Whatever the future history of the church and its world-wide mission may call for, the laymen deemed it wise to await the further openings of Providence, and a clearer manifestation of the Master's will, and the true interest of the church in that direction.

The election and consecration of four additional bishops for the general superintendance of the work, was a matter of absorbing interest as was shown by the numerous ballotings before the required number were elected. The names of the distinguished brethren elected, have long since been given to the church, and they are all at work in the fields

allotted to them among their fellows. Your representatives feel warranted in assuring the laymen of the Wilmington Conference, that the men selected for that high position are all men of matured judgment, and administrative ability; brethren, who will maintain the purity of the mantle thus thrown upon those which, we with you, rejoice to remember has never been stained by any of the godly men who have worn it, during the hundred years of our organized Methodism.

Perhaps one of the most important results of the late session, one that will have very extensive influence upon the future history of the church and the development of its great missionary spirit, was the election of the Rev. William Taylor as Missionary Bishop for Africa. It is somewhat remarkable that the result of the proposition to elect a missionary bishop for Africa, was entirely different from the anticipations of the members who suggested and urged it upon the conference. The committee on episcopacy and the committee on missions united in recommending it, believing as they no doubt conscientiously did, that the success of the mission depended upon the election of a colored minister to that office. But when the measure was adopted, and the members of the conference began to make nominations, and a number of colored ministers were put in nomination, the name of Brother Taylor was thrown upon the conference, the special advocates of the measure, doubting the wisdom and expediency of such an election, called a halt, and desired a postponement, or at least a delay in proceeding with the election; but the conference, having ascertained Brother Taylor's willingness to accept the responsibility of the mission, and knowing his great success in other uninviting fields, proceeded to elect him by a very large majority. The mission at Liberia has become so feeble and ineffective by reason of the unhealthiness of the coast and other causes, it was thought that if Africa was to be redeemed, it would be necessary to penetrate into the heart of the continent and thereby reach a population whose character and semi-civilization as portrayed by recent explorations, are such, as to encourage the hope and expectation, that the gospel will be received and appreciated by them, when presented to them by the baptized energy of converted and self-sacrificing men and women, themselves exponents in their individual lives of its purifying and elevating influence and power. Brother Taylor recognizing the call of the Master in the action of the church, has entered upon the new and extensive field thus opened to his cultivation with the zeal and energy that have ever characterized his self-sacrificing labors in his Master's cause, and we believe the church may prayerfully anticipate glad tidings from that far off land, familiarly called the dark continent, before many years pass. The hand of Providence is we believe, in this movement; and it is particularly gratifying to witness the interest manifested in Brother Taylor and his mission by another portion of the church of Christ,—the Friends who have ever shown a deep interest in the welfare and salvation of the African race. Let us hope and pray that God will own and crown this enterprise with abundant success.

The business of the Conference was in a great degree transacted in subordinate bodies called standing committees, of which there were twelve; organized under the following subjects—Episcopacy, Itinerancy, Boundaries, Revisals, Missions, Education, Church Extension, Temporal

Economy, Book Concern, Sunday-schools, Tracts, Freedmen's Aid, and the work in the South. These committees, were composed of one member from each Annual Conference, nominated by his own delegation and consequently consisted of one hundred each. They were organized as deliberative bodies with officers of their own selection, and governed by the same rules of order that obtained in the sessions of the General Conference. To these standing committees were referred for original consideration, all memorials, resolutions, reports of organized bodies in the connection, proceedings of Annual Conferences and their journals, and other papers and documents, submitted to the General Conference for its action.

After the organization of the conference, was completed on the second day of the session, the meetings of the body for business were confined to the morning hours, commencing at 9 o'clock and preceded by a general prayer meeting at 8 o'clock. Special meetings of the conference for the reception of fraternal delegates, were held in one of the churches of the city in the evenings; while the afternoon hours were given to the committees for their work. So thoroughly and exhaustively were the different subjects of reference considered and discussed in the respective committees, that with few exceptions, the conclusions of the committee, upon report, were accepted, and approved by the conference.

There were a number of special committees on various subjects, viz: Centennial and Ecumenical Conferences; co-operation in church work; temperance and constitutional prohibition; on the American Bible Society; on lay representation, and on various other subjects. One of the most important of these special committees was the committee on lay representation. One report from that committee recommended an entire change in the constitution of the General Conference, reducing the number of ministerial delegates, and increasing the laymen so as to equalize the two elements, and abolishing the separate vote by orders. This report gave rise to a long and intensely interesting debate, in which it was pleasant to observe the recognition of the value of the lay-element in the Conference by the ministerial delegates, and the fraternal spirit of the whole debate. A desire to meet the claims of the laymen as far as practicable was manifested by many of the leading ministerial representatives; and a very general feeling in favor of retaining the provision for a vote by orders, as a safeguard against partial and class legislation, was very clearly shown.

The introduction of lay representatives into the Annual Conference, though strongly urged by the committee and other members, did not meet with very decided favor in the Conference. Upon the final vote upon the whole subject, the report of the committee was rejected, and upon the motion of Dr. Buckley of the "Christian Advocate," from the New York East Conference, a commission was appointed composed of one member from each General Conference District, and one from the church at large, to whom the whole subject of representation, both ministerial and lay was referred, with authority to report to the next General Conference. The subject seem to be surrounded with many difficulties calling for much careful thought, and judicious deliberation. The laymen themselves, when a call was made for a vote by orders declined to sustain the call, evidently desiring that the subject should be so carefully considered and adjusted, as to be, when finally de-

determined, acceptable to the general church, harmonious and fraternal in all its provision.

The report of the special committee on temperance and constitutional prohibition, as adopted by the Conference, embodies a mass of conclusive arguments against the iniquitous traffic, which demoralizes society, antagonizes the gospel, corrupts legislation, and destroys individual character; and concludes with the following declaration, as the motto of the church; "voluntary total abstinence from all intoxicants as the true ground of personal temperance and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil government."

A large number of other matters the subject of special reports, were considered and acted upon by the Conference of which even a synopsis could scarcely be expected in such a report as this.

One subject in which one of your representatives felt a special interest, was presented in a memorial from the California Annual Conference. Paragraph 290 of the Discipline authorizes the Board of Church Extension by procuring a special corporation or otherwise, to take such measures as they may deem necessary and wise, to procure the insurance of churches, or other church property against loss by fire, and the profits arising therefrom, if any, after the accumulation of a sufficient reserve fund, to be appropriated to the purposes of the Board. The memorial of the California Conference set forth the claim, that large sums of money are annually paid out by the church for insurance against fire, which go to swell the funds of rich corporations, a great proportion of which might be saved to the church for Church Extension purposes; and praying the General Conference to take such measures as may secure to the church the money thus claimed to be misappropriated. The memorial was referred to the committee on Church Extension; and in that committee it was referred to a sub-committee of which your representative from the Wilmington District was made chairman. The personal and official experience of your representative, and his familiarity with the statistics connected with the insurance of a large majority of the churches of all denominations on the Peninsula, for the last thirty years, enabled him to lay before the sub-committee facts and arguments favoring the claim of the memorial that by judicious legislation and a proper organization, large sums might be annually saved to the church for Church Extension purposes. But the sub-committee in view of the importance of the subject, and the delicacy of some of the considerations involved, hesitated to recommend the prayer of the memorialists; but united in the following report prepared by your representative, which was accepted by the general committee, and adopted by the Conference.

"Your committee to whom the memorial of California Conference was referred, respectfully report, that they have carefully read and considered the memorial and resolutions referred to them and unite in the opinion, that the subject matter of the reference is of sufficient importance to merit a careful examination.

That from the information brought to their attention, they are inclined to acquiesce in the statement of the memorial that large sums of money are annually paid out by church authorities for security against loss by fire over and above the amount actually required for losses on church property, which, if it were possible by judicious legislation to save and retain to the church might add many

thousands to the Church Extension funds. But in view of the magnitude of the subject and the many collateral questions that will necessarily arise in the investigation of the proposition, and the prudential considerations which the past history of financial enterprises by the church will not allow us to ignore, we deem it unwise at this time to attempt to determine the feasibility of the proposition embodied in the memorial and resolutions under consideration.

We therefore submit for the consideration of the General Conference the following resolution.

That the Board of Church Extension be, and are hereby authorized and requested to appoint a committee of their own body with authority to take the whole subject into consideration; and to call to their aid the counsel of insurance experts, and other parties familiar with the business of insurance and if from their examination they shall deem it advisable and expedient to recommend the exercise of the powers conferred by the paragraph 290 of the discipline, then to formulate and digest such provisions, by-laws and stipulations, as they may determine to be necessary to the object in view; to be submitted to the Board of church extension, and by that Board, if by them approved, to the General Conference at its next session, for consideration and action thereon."

The firm and unyielding manner in which the conference maintains its rights and prerogatives as the law-making power the church was manifested on a peculiar manner at the late session. The rules of order allow the chairman of a committee to occupy the floor for ten minutes to close the debate on the report of that committee. The conference had ordered a special committee on "co-operation in church work" to be composed of one member from each General Conference district requesting the board of bishops to appoint one of their own number on the committee. The lamented Bishop Wiley was appointed and became chairman of the committee. In the discussion upon the report of that committee, the right of their chairman to close the debate was claimed by the other members of the committee; but this right was denied upon the ground that the Bishop was not a member of the General Conference and had no rights on that floor; and, although the presiding Bishop Hurst decided that, in view of his having been made a member of the committee by the action of the conference, his right to speak as chairman existed; yet upon appeal from the decision of the chair, the appeal was sustained. Whatever powers the bishops may have and exercise in the annual conference, in the General Conference they are clothed with no legislative authority; they occupy the platform and preside alternately over the deliberations of the body, decide questions of order, subject to appeal, appoint and direct the religious exercises, and perform other ministerial duties. Their godly counsels are sought and appreciated; their sacred office held in highest esteem by all the members of the conference, while they guard their own legislative prerogatives with a jealous care.

Various propositions having in view the removal of the time limit to ministerial appointments, or some modification of the powers of the bishops in that regard, were presented, and several amendments to the unfavorable report of the committee of itinerancy were submitted, but the report of the committee declining to recommend any change in the existing law was adopted by a majority of

both ministers and laymen. The debate on the report was spirited and eloquent, but the conservative sense of the conference was opposed to any change.

The evening sessions for the reception of fraternal delegates were seasons of great spiritual and intellectual enjoyment, and the spirit of Methodist unity, Christian fellowship and Catholic Christianity earnestly inculcated. The fraternal addresses were the productions of consecrated intellect, cultivated taste, and a vigorous conception of the glory of the past and the corresponding responsibility of the future of our beloved Methodism.

Our observation convinced us that in the General Conference as in all legislative bodies, familiarity with rules of order and forms of proceeding, derived from frequent service therein, is essential to usefulness; as the legislation of the body is usually shaped and controlled by members who are at home on the floor, and accustomed to the discussion and disposition of questions that usually present themselves in the debates.

The length of time which a session of the Central Conference consumes, imposes upon the local churches of the city, in which the session is held, is regarded as a burden that should properly be borne by the entire connection. This has been the subject of much serious consideration, and at the last session, although an invitation was received from "The Peoples Church" in Boston, to hold the next session in that city, it was determined that the character of the church and the independence of the delegates, required that some plan should be adopted which would provide for the whole expense of the session, including the board as well as the traveling expenses of the members. Accordingly upon the report of a special committee to whom the whole subject was referred, a commission was created composed of seven members, of whom one of the Book Agents at New York was made treasurer, with authority to estimate the amount required for the expenses of the next General Conference, and to apportion the amount among the several Annual Conferences, at an early date. The amount apportioned to each Annual Conference to be provided for by a sub-committee in each presiding elder's district, composed of the elder and one minister and one laymen, and to be collected during the first three years of the quadrennium, leaving the fourth year for the collection of arrears. The commission thus created was authorized to locate the next General Conference at "The Peoples Church" at Boston, or at such other place as may be approved by a majority of its members.

It would be impracticable in such a report as this, to detail even the few changes in the law of the church made at the late session; inquires upon this subject, we must refer to the new Discipline now published.

The memorial services in honor of the sacred dead in which that of our beloved Bishop Scott whose memoir was prepared by our brother, Rev. J. B. Quigg, took precedence, were as might be expected, seasons of solemn and impressive interest, suggestive of the value of a life given to God and his service as compared with all earthly honors, or the coveted monuments of worldly wealth.

Any report of the proceedings of the last General Conference would be imperfect and defective without special reference to our venerable and beloved senior Bishop Simpson, and the enthusiastic demonstrations of attachment which his presence on the platform always called forth, from the entire body of representatives

both clerical and lay. Feeble and worn from long and wasting disease, but inspired by that love for the church of his fellowship, and the cause of his divine Master, which a consecrated life for long and laborious years had demonstrated, he came to the front at the opening of the session, and in an address of welcome so peculiarly his own in its simplicity and modest appreciation of the apostolic authority vested in himself and his revered associates, touched the hearts of the brethren; and the cords of sympathy vibrating in every breast, responded in fervent manifestations of reverence and fraternal love. But the closing scene when he stood before his brethren, the ministers and laymen, surrounded by his honored associates in the Episcopal Board to deliver his closing address, and declare the nineteenth delegated General Conference of the Methodist Episcopal Church at an end, will never be forgotten by any who were favored to witness and participate in that last farewell; for we felt it must be the last time we should hear the tones of that voice that had thrilled the hearts of thousands, and lifted his audiences into hallowed regions of thought and adoring love for the Saviour of sinners, whose gospel of full salvation, it had been his glory and delight to preach. And so alas, it proved to be; for in a few weeks many who participated in the ceremonies of that closing hour were called to witness the last sad rights of the church over the mortal remains of Matthew Simpson, the foremost preacher of the age.

The General Conferences of 1884 and the Centennial Conference of American Methodism, which followed it in December, will doubtless be points of importance in the religious history of the nineteenth century. To the laymen of the Peninsula, covered by the Wilmington Conference, the classic ground of early American Methodism, may they prove to be an inspiration, that shall incite us to a more perfect consecration of heart and life to the cause of our Master and Lord.

We close this report with the remark, that a feeling of sadness would sometimes come over our spirits as from day to day we looked into the faces of some four hundred brethren of the same faith and church, and received from so few of them the kindly glance of personal recognition: a feeling which forcibly reminded us of the question in one of our familiar hymns,

"Shall we know each other there?"

It was this that made the faces of the visiting brethren of our own conference at all times a joy and delight. Fraternal and ever faithfully yours

FRANCIS A. ELLIS.
ALFRED G. COX.

The Sunday School.

Paul at Jerusalem.

LESSON FOR FEB. 1, 1885.—Acts 21: 15-26.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "And when they heard it they glorified the Lord." Acts 21: 20.

1. The Arrival at Jerusalem (15-17). 15-17. After these days—at Casarea. Took up our carriages—R. V., "took up our baggage," or, more simply, made our preparations. A part of this baggage consisted of the Gentile contributions to the mother church. Went up to Jerusalem—probably on foot, arriving there, presumably, on

the evening of the feast of Pentecost (May 17, A. D. 58). His arrival completed his third missionary journey. This was his fifth, and doubtless his last, visit to the Holy City. He went up to it "bound in spirit;" he left it a prisoner bound in chains. Went with us . . . disciples from Casarea—These, with Paul's original companions, would make a small caravan. Mnason of Cyprus, an old (R. V., "early") disciple. Nothing further is known of him. He was probably a resident in Jerusalem, and one of the original converts to Christianity either at Pentecost or earlier—one of those who "from the beginning" had been 'eye-witnesses of the word.' His home and heart were open to Paul and his companions during their stay. Brethren received us gladly—a genuine Christian welcome, very grateful, doubtless to Paul, burdened with the certainty of what awaited him. Says Whedon: "These were the friends of his Casarean friends, the progressive party of the church, sympathizers with Christian Gentilism and its apostle."

2. THE CONFERENCE WITH THE ELDERS (18,19).

18. Paul went in with us unto James—evidently an appointed conference of Paul with his Gentile attendants and the dignitaries of the church at Jerusalem. The "elders" were present, but none of the apostles. James, surnamed "the just," the brother of our Lord—not to be confounded with either James, the brother of John (who had been beheaded by Herod), nor James "the Less," the son of Alphaeus, and one of the Twelve—was now the official head of the mother church. He was the author of the Epistle bearing his name, and suffered martyrdom eleven years later (A. D. 69), by being hurled from a pinnacle of the temple and then despatched by stoning.

"No contemporaneous proof whatever exists that James was ever ordained to an official order above the eldership. If, however, there was any man living at this primitive day who could claim to be a pope, a universal pontiff and bishop of the Christian Church, it was this brother of Christ, this spiritual potentate to whom the embassy and the tribute are paid, this prince of the house of David in David's ancient capital (Whedon)."

19. Declared particularly what things—R. V., "rehearsed one by one the things." God had wrought among the Gentiles.—Paul claimed nothing for himself but "his ministry;" the work was of God, who had thereby given evidence that salvation was not to be restricted to the Jews—a truth, however, which the Jerusalem church had already recognized. Whether Paul described at this time his third missionary journey, or all three, cannot be determined. When he concluded—though singularly enough no mention is made of it—the contributions of the Gentile churches were probably formally transferred to James and the elders.

"It was seven years before this that young Paul, as second to Barnabas, yet fresh in his unproved apostolate, had appeared at the Jerusalem council to discuss the same question. He had now grown in years, in labors, in achievements, and in widespread and singular renown. Where were the Twelve? Save Peter, little is heard of their labors or names. But this Christian hero, now grown a veteran, comes, relating his own wonderful history, pointing to the monuments of his success, meekly bearing a peace-offering in his hand (Whedon)."

3. THE CONCILIATING CONCESSION (20-26).

20. Glorified the Lord—R. V., "glorified God." No narrow prejudices seem to have hindered this glad praise to God for the wonderful spread

of the Gospel among the Gentiles. Said unto him—probably through James. Seest . . . how many thousands of Jews . . . believe—R. V., "seest how many thousands there are among the Jews of them which have believed." "Thousands," in the Greek, is "myriads"—a term used here indefinitely for a large number. Twenty-four years before, the number of converts was more than five thousand. It must have increased very largely since that time. All zealous of (R. V., "for") the law—though believers in Christ, yet passionately devoted to the law and the Mosaic ritual.

"The Jews of the first century in great numbers were willing to acknowledge Jesus as the Messiah, but they were reluctant to give up their privileges as the chosen race; and so they clung to their Law with an attachment more devoted than ever. The hostility of the Jewish Christians to Paul sprang from their consciousness that he looked upon the Law as abolished. A large body of them subsequently withdrew from the church, and are known in ecclesiastical history as Nazarenes and Ebionites. The latter sect was very widely spread. They held, also, erroneous views respecting the person of Christ (Howson and Spence)."

21. They are informed of thee—R. V., "They have been informed concerning thee," by the Judaizing opponents of Paul. Teachest . . . Jews . . . among the Gentiles . . . to forsake Moses—Jews were scattered all over the Gentile world, and many, doubtless, were among the converts of his ministry. The charge brought against Paul was that he required from these apostasy from Moses, particularly in such vital requirements (to a Jew) as circumcision, sacrifices, festivals, etc. There is clearest evidence, from the apostle's writings, that his charge was false. Paul himself, on certain notable occasions, conformed to the rites of Judaism. He only contended that these rites were not essential to salvation, contrary to the Judaists, who were resolved to impose these rites upon the Gentile believers.

22, 23. What is it, therefore—What course shall be taken, then, to set you right? The multitude must needs come together—omitted in R. V. For they will hear—R. V., "they will certainly hear." That thou art come.—Paul's movements were well known to his Judaistic enemies. Many of them were doubtless present at the feasts, which was a Christian as well as a Jewish one. Every act of Paul would therefore be jealously, hostilely scrutinized. We have four men which have a vow—four Christian Jews probably, who had taken upon themselves a Nazarite vow, involving the non-cutting of the hair, and sundry ascetic restrictions for a certain period, usually thirty days.

24. Them take—R. V., these take." The expedient proposed is that Paul join these four men, become a Nazarite with them, and pay "the charges" involved in the sacrifices by which the vow was ended. By this conspicuous act of conformity Paul could show, better than by any arguments, the falsity of the reports concerning him—that he had taught the Jews not to keep the Law. Purify thyself with them—be consecrated with them" (Meyer); be separated; conform to the Nazarite usages (Num. 6: 3-7). Be at charges with (R. V. "for") them—pay the costs of the sacrifices and offerings at the completion of the vow. Shave their heads. During the period of separation no "razor" could touch the head; the hair was suffered to grow. The "shaving" of the head and burning of the hair were the prescribed sign of the fulfillment of the vow. All may know that those things . . . are nothing—R. V., "all shall know that there is no truth in the things where-

of they have been informed concerning thee."

"Paul had lately finished a vow at Cenchrea by the cutting of his hair, but probably without any Jewish ablutions or expressive sacrifices. He consented to this proposal, with the hope that it would give him the very object of his visit—access to the ears of these Judaic Christians fully to explain his course, and bring them also to the true position (Whedon)."

25. Gentiles which believe—R. V., "which have believed." We have written and concluded—R. V., "we wrote giving judgment." That they observe no such thing, save only—omitted in R. V. Offered to idols—R. V., "sacrificed to idols." From strangled—R. V., "from what is strangled." This decision concerning the Gentile Christians had been sent at an earlier period (See Acts 15: 28, 29). Paul is here assured that while the mother church is anxious that he as a born Jew and Christian teacher, should set himself right before his accusers, they have no desire to impose this yoke of bondage upon the Gentile believers. The latter were to be free from restraint except in the matters specified.

The sum of the whole matter is this; that when the observance of the Jewish ceremonial law was urged as necessary to the justification and acceptance with God, Paul resisted it; when it was demanded that its observance should be enjoined on the Gentiles, he opposed it; in all other cases he made no opposition to it, and was ready himself to comply with it, and willing that others should also. (Barnes).

26. Paul took the men—complied with the expedient proposed. Entered into the temple—R. V., "went into the temple." To signify the accomplishment—R. V., "declaring the fulfillment." Until that offering should be offered—R. V., "until the offering was offered." The meaning seems to be that Paul became a Nazarite with these four men whose term had nearly expired; that he went to the temple to notify the priests that the days were nearly ended, and that he would be ready to make the necessary sacrifices for them and himself.

The February Century.

The February ("Midwinter") number of THE CENTURY, the first edition of which is 180,000 copies (the largest number of CENTURIES ever published), contains—besides such notable contributions as General Grant's article on Shiloh—the beginning of a novel by Henry James, entitled "The Bostonians," which introduces the reader to a characteristic group of the "strong-minded," of both sexes. Mr. Howell's descriptive papers, entitled "A Florentine Mosaic," also begin in this number, with their accompaniment of etchings and sketches by Penel, reproduced by wood-engravings and the "actinic" process. Perhaps the most timely illustrated feature of this number is Dr. Beers's paper on "Canada as a Winter Resort," with Sandham's graphic and spirited pictures. Mr. Howell's novel, "The Rise of Tilas Lapham," is continued, and Miss Litchfield's "The Knight of the Black Forest" is concluded. The "short story" of the number is a long story by Mark Twain, entitled "Royalty on the Mississippi," which, with Kemble's humorous illustrations, covers twenty-four pages of the magazine. The "Open Letter" department is omitted on account of the pressure of war material. The humorous "Cartoon" this month is by Kemble, the illustrator of Mark Twain.

The articles in the War Series are yet to be enumerated. First in importance is General Grant's long-expected paper on "The Battle of Shiloh," which is accompanied by a large number of portraits and illustrations drawn from photographs or minute descriptions. A supplementary paper from a Confederate point of view is contributed Colonel William Preston Johnston, on his father, General Albert Sidney Johnston, and the Shiloh campaign, including a running description of the battle, of which the writer has made special study. Two excellent portraits of General Johnston accompany this paper. General Thomas Jordan, the Confederate assistant adjutant-general at Shiloh, makes record of his experiences in the battle. Four maps appear with these papers. Three brief articles are grouped under the convenient title "Memoranda on the Civil War," the first being an account by General Fitz John Porter of the circumstances attending the offer to Sidney Johnston in 1861 of the command of the Union armies in the field.

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

Notice.

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

CHAS. HILL,
Wilmington, Del.

THE PENINSULA METHODIST will be furnished to new subscribers only from now until April 1st for Fifteen Cents.

Prayer and Healing.

BY PROF. L. T. TOWNSEND.
(Condensed from Zion's Herald.)

We are now prepared to take up and defend that class of invisible agencies included under faith and prayer.

The first case we bring under review is the restoration of Melancthon the friend of Martin Luther. Melancthon fell sick while on a journey, and was supposed to be in a dying state, when the Elector sent for Luther to come for the purpose of giving comfort. Luther came, finding Philip seemingly about to expire. His eyes were set, his consciousness was almost gone, his speech had failed, also his hearing, his countenance had fallen, and he had ceased to take either solids or liquids. At this sight Luther was greatly alarmed, and turning to his fellow travelers, said: "Good Lord how has the devil ruined this instrument for me!" Then looking away toward the window he called upon God most earnestly and devoutly.

"At this point," Luther says, "God had to stop; for I threw him the sack before the door,* and I rubbed his ears with all the promises of hearing prayer, which I knew how to repeat out of the Holy Scriptures; and I told him that he must hear me, or how should I ever trust his promises again." After this, taking the hand of Philip, Luther said: "Be of good courage, Philip, thou shalt not die. Although God does not lack reason for slaying thee, yet He willeth not the death of a sinner, but that he turn and live. He taketh pleasure in life, not in death. Inasmuch as God has taken back to his favor the greatest of sinners, namely, Adam and Eve, how much less, Philip, will He cast thee off, or suffer thee to perish in thy sin or sorrow. Wherefore, give no place to the spirit of grief, nor become the slayer of thyself; but trust in the Lord who is able to kill and to make alive." The dying man, arousing at Luther's exclamations of agony, said, "O, Luther, is this you? Why don't you let me depart in peace?" "We cannot spare you yet, Philip," was the reformer's answer. Then, falling upon his knees, Luther spent more than an hour pleading for the recovery of the sick man, unthere came to his heart the assurance that his prayers were heard. During this season of agony and prayer Melancthon began to arrive, to breathe easier, and gradually to recover strength. Luther then ordered soup. But Melancthon refused to take it, saying, "Dear Luther, why wilt you not let me go home?" The great reformer replied, "We cannot spare you yet, Philip; and then, as the sick man refused the nourishment, Luther said, in his cheery way, "Philip, take this soup or I will excommunicate you." The nourishment was taken; Melancthon continued to improve, and at length was fully restored.

Afterwards writing to Burchard Mithobius, Melancthon says, "I should have been a dead man, had I not been recalled from death itself by the coming of Luther." And Luther wrote to John Lange: "Philip is very well after such an illness, for it was greater than I had supposed. I found him dead; but by a manifest miracle of God, he lives." And writing to a friend resident in his family, and referring to his attendance at the Diet, he said, "Toil and labor have been lost, and money spent to no purpose; nevertheless, though I have succeeded in nothing else, yet have I fetched back Philip; and I intend to bring him, now rescued from the

grave, home again with joy, if God will and with His grace. Amen!"

Now, should some one say that the prayers of Luther and the recovery of Melancthon were merely coincidences; that the sick man would have recovered at the time he did, whether or not Luther had prayed; that the recovery was due to the fact that the disease had passed through the different stages of its natural history, and that the curative tendencies of nature made him well; or, that a favorable change of mental states, through the presence, words and prayers of Luther independent of anything supernatural, was the efficient agency; we cannot, with absolute assurance, reply that either of these statements is false. But, on the other hand, we can and do insist that no one, however skilled and learned he may be, can with perfect assurance say that Luther's theory of the recovery of his friend is false.

What we claim as scientific and reasonable, is this: If the skillful physician who deals with visible agencies has a right to say, "My patient was very sick; as a last resort I ordered a certain drug and it cured him," then Luther, in view of the modern theory of disease and recovery, in view, too, of the facts in this case, and especially in view of the fact already noticed that the success of medical skill is far from uniform, has precisely the same right to say: "Philip Melancthon was well-nigh dead, and my praying brought him back to life again." From the nature of the case, a disproof of Luther's opinion is impossible.

It should also be borne in mind that because we cannot see the connection between one man's praying and another man's recovery, is no objection against prayer for the sick. Do we allow our ignorance of the reason why aconite produces certain results to debar us from using it?

The Prof. then refers to Richard Baxter who says, "How many times have I known the prayer of faith to save the sick, when all physicians have given them up as dead. It has been my own case, more than once, or twice, or ten times. When all means have failed, and the highest art of reason has sentenced me hopeless, yet have I been relieved by the prevalence of fervent prayer."

*To throw the sack before one's door, is an old German phrase, meaning that one sums up all he has to say, as in a sack, and lays it before a second party, or throws it at his door, as much as to say, "There is your promise, and there is the whole story, and now I leave the responsibility with you."

Paying the Preachers.

BLACK KITE OR WHITE?

BY OLD INTERESTED.

Is it not too bad that the work and cause at large should be damaged by the bad conduct of a few mean, stingy people in some of our churches? Yes, it is bad, too bad; and it is high time to cry out against the evil and stop it; or else make an annual expose of all churches in which there is such an abuse. We should fly a "black kite" over every church that sends its pastor to Conference unpaid.

The Minutes of last year show deficiencies to the amount of \$961.18. This amount is just \$961.18 too large. It is a gratifying fact that this deficiency is \$1524.12 less than that of the year before. Can't we wash the slate this year, and show no deficiency? We can if we will. Let us will, and do it. We have time enough before Conference for this work, so that every obligation may be met reported in the minutes in arrears in their pastors' salaries, last year, we give the following list. If the Minutes are incorrect, we shall be glad to learn the fact.

Wilmington District.	
Charlestown,	\$39.00
Christiana,	120.00
Total	159.00
Easton District.	
Hillsboro,	\$26.23
Marydel,	31.00
Total	57.23
Dover District.	
Ellendale,	\$25.00
Farmington,	48.00
Harrington,	77.25
Leipsic,	8.70
Millsborough,	50.00
Total	208.95
Salisbury District.	
Barren Creek,	\$75.00
Delmar,	50.00
Parsonsburg,	132.00
Quantico,	34.00
Sharptown,	50.00
Westover,	100.00
Worcester,	95.00
Total	536.00
Recapitulation by Districts.	
Wilmington,	\$159.00
Easton,	57.23
Dover,	208.95
Salisbury,	536.00
Total	961.18

Several of these charges, we understand, paid up their deficiencies after Conference; Millsborough, did so; Marydel, we think, paid all, or at least a part of its arrears; and perhaps one or two more. We rejoice that these redeemed their pledges, even though it was late. This reduces the deficiency of last year to about \$700 against the \$2486.00 of the previous year. This is surely a noble advance. Come brethren, let us stir ourselves up and have no deficiency column in our Minutes this year. To do so, we must get about the work at once. It has been too long neglected in many charges already, and nothing but hard work will save the day. Think of the fact that the honor of the church is at stake. Think too, of that other fact, that the reputation of your pastor is at stake. How is he to pay his debts unless you pay what you owe him. How will he feel going out of your town, should he be removed, with unpaid bills due, business men who gave him credit trusting to the honor of the church. Don't allow this, brethren; up and at the work, and keep at it till you win the day; and may the Lord's blessing rest upon you in your efforts to do this noble thing!

There is another matter to which we call the churches' attention—it is this:

A few of our churches don't pay their pastors till the last of the year, when gathering together all their pastor's store bills they take them to him and hand over the receipts as so much cash. Such conduct is an outrage—an insult to the pastor, as if he could not be trusted to settle his own bills. There is a church in lower Delaware that has made for itself, a Conference reputation in this line. It is reported as having paid its pastor; a foot note ought to be printed in the minutes, that this church paid its pastor in store bills a few days before Conference.

(We are glad to know that one of the charges reported delinquent by our correspondent, has made an advance this year in its estimate for pastoral support, and at the Fourth Quarterly Conference a few days ago, paid its pastor this increased salary in full within some sixty dollars, which will no doubt be raised before the year ends. Charlestown advances \$100, and will pay up, not in "store bills," but in cash. Very probably other "delinquents" will be able to make a better showing this year. For the honor of the church, for the comfort of the pastor and his family,

and for the self-respect and good conscience of the brethren, male and female, we earnestly desire not only that there be no deficiencies, but that every member and friend of the church will see to it, that the pastor is liberally provided for. In few cases is there a real inability, and in fewer, we trust, is there an unwillingness; the main difficulty is in the absence of a wise plan worked out in a business-like way. Spiritual prosperity seldom, if ever prevails, where the members are delinquent in making generous provision for the ministers of Christ. Read and pray over the word of God in Malachi 3: 8-10, and put the promise to the test. ED.)

Conference Anniversaries.

Wednesday night March 11th, Temperance Sermon—W. H. Hutchin.

Thursday night, Freedman's Aid Society—Speakers, W. S. Robinson, and W. M. Frysinger, D. D.

Friday afternoon, W. F. M. Society—Speakers, W. E. Avery, B. D., L. W. Layfield, Mrs. E. B. Stevens.

Friday night, Missionary—Speakers, T. E. Terry, E. L. Hubbard, C. C. McCabe, D. D.

Saturday afternoon, 1. Education—Speakers, A. Smith, B. D., W. E. England. 2. S. S. Union, Speakers—R. C. Jones, B. C. Warren.

Saturday night, Temperance—Speakers, J. E. Smith, J. E. Mowbray, E. P. Roberts, J. D. C. Hanna.

Monday afternoon Conference Stewards—Speakers, Walter Thompson, Esq., J. F. Williamson, Esq.

Monday night, Church Extension—Speakers, J. P. Otis, A. J. Kynett, D. D.

Tuesday night—Missionary Sermon—J. B. Merritt, Missionary Report—A. G. Cox, Secretary.

Mr. Editor: Will you please state that the committee set out with the avowed purpose of dividing the above Anniversaries equally among the Districts. After an armful of postal cards had been spoiled, and replies—varying from the curt refusal to the most apologetic, ceremonial and argumentative demurrer had been received, we concluded to apply wherever there was a good man with the accompanying result. Until the committee on Anniversaries is possessed of arbitrary power in its appointments, its bed will not be strewn with roses; and as a recent sufferer I am ready with a resolution that a man who declines without good and sufficient reasons shall be put on the statistical committee, and set to counting figures, dreaming figures and living, moving and having a figurative being, during the term of his natural life.

Yours truly,
J. H. WILLEY.
Snow Hill, Md., Jan. 26th 1885.

Miss Dukehart, a "lady evangelist" of rare elocutional and musical power, is holding a series of successful revival meetings in the Bel Air M. E. Church.—Appeal.

A successful revival is in progress at the M. P. Church, Georgetown, under charge of Rev. Jas. E. Maloy. The church is nightly crowded and much interest manifested.—Democrat.

Rev. R. J. Mooreman, the new pastor at Grace church south, is drawing large and attentive congregations. As a pastor and preacher he appears to be very popular.—Eva.

Mrs. Jane Campbell Foss, mother of Bishop Cyrus D. Foss, of the M. E. Church, died in New York on Sunday, Dec. 28th, in the ninetieth year of her age. The Bishop, we believe, is the only member of the family now living. Her husband and two sons were able ministers of the gospel.

Wilmington Conference NEWS.

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

Port Deposit charge, R. C. Jones, pastor, writes: Our meeting is still in progress, and moderately successful. Those who have professed conversion are of the very best class of material, and will do us good. On last Monday night we had a house full of people and three conversions. We seem to be on the eve of a great revival. The church is aroused and many souls are interested. Oh, may the power come! The friends have made up the purse presented a few weeks since, of \$92.50 to just \$100. The balance was handed me on Saturday evening last. May they live long and prosper.

Chesapeake City charge, T. A. H. O'Brien, pastor. A correspondent writes: The extra meetings have been in progress three weeks, and twenty-five precious souls have professed to find peace. The entire membership have been greatly revived, and great interest is manifested by the entire community.

Epworth charge, Wilmington, W. B. Gregg, pastor. A very interesting revival in progress at this church. The church is crowded nightly. There have been over twenty conversions to date. Last Sunday a number joined the church on probation.

Scott charge, Wilmington, T. R. Creamer, pastor. Revival services are now being held at this church, and the altar is filled with anxious inquirers every night, and considerable interest is being manifested.

Charlestown charge, E. E. White, pastor. The extra meetings at Principio is increasing in interest daily. There have been 21 accessions to the church, 23 conversions, and there are 12 penitents at the altar. The meeting will commence in Charlestown Sunday evening, Feb. 1st.

Ralph Bingham, the "Boy Orator," will give an entertainment in Charlestown M. E. Church, this evening.

Elkton charge, C. F. Shepperd, pastor. The Sunday-school room is being enlarged by the removal of a petition wall.

The great religious awakening in our church at New Castle is still unabated. On Sunday eighteen were received on probation making sixty four to the present time. Among these was the eldest son of Rev. James M. Wise, who because of feeble health, could not be present, sent his name by his father. When his name was announced the entire church breathed a united prayer for his restoration to health. On Sunday night one of those converted was the daughter of our sainted Bro. Colclazer, who presented herself as a humble penitent at the altar, and was most happily saved. Methodism has made a brave fight in this community as a moral leaven, and the present ferment would indicate the workings of an invisible power which will penetrate, subdue, transform and assimilate certain elements that will place our church on the high vantage ground she deserves to occupy.

Special meetings are in progress at Hopewell, on Rising Sun circuit, J. Robinson, pastor. Many have been converted and thirty-two have joined the church on probation. Some are still to be taken on trial and others have joined other churches. The meetings still continue, and seekers are coming to the altar. The pastor held a meeting previous at Rising Sun, and twenty-seven joined the church there. The prospects are that a hundred souls will be added to the church on the entire circuit.

Christiana charge, W. M. Green, pastor. According to announcement, last Sabbath was devoted to the missionary cause. Rev. T. Snowden Thomas preached in the morning from Matt. 28: 18-20, and Mark 16: 15-16, at Christiana, and at Salem in the afternoon, from Prov. 3: 9-10. Though the weather was unpropitious, fair congregations gathered to hear the word, and an advance was made on last year's collections. The Sabbath-schools are organized as Juvenile Missionary Societies, as every such school ought to be, and the pastor hopes by the hearty co operation of his people to be able to report double the total collection of last year.

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

Kent Island charge, J. A. Arters, pastor, received a very liberal donation last week from the members and friends of his church. The people of Kent Island take good care of their preacher.

Middletown charge, A. Stengle, pastor. The revival meetings are still continued with unabated interest. About forty persons have professed conversion.

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

It now is stated that some of the Methodist people are talking of, and seem determined, to build a new church in the northwestern part of Dover within three years, and it is said that some of the wealthier ones are pledged for several thousand dollars. Well, the population of the town is largely on the increase, and one may be needed in about five years.—*Delawarean*.

Revival services commenced at the M. E. Church in this place on Wednesday evening of last week, the pastor, Rev. A. D. Davis in charge. On Saturday he was reinforced by the help of Major Geo. A. Hilton, of Washington city. Preaching services were held on Sunday morning and evening, Mr. Hilton occupying the pulpit on both occasions. On Monday and Tuesday afternoons prayer services were held at the church, and special efforts made for revival work. The meetings have been well attended and considerable religious interest manifested. Mr. Hilton is a Bible Christian, an earnest worker, and a man of great spiritual force and power. In his style and manner in the pulpit, in his illustrations and vivid descriptions of Bible characters, he reminds his hearers of Mr. Moody. His earnestness and zeal in church work is most fervid, and his reasoning and arguments clear and convincing. He is calculated to do efficient work in his Master's service, and will receive a hearty welcome in every Christian community he may enter. The revival services will be continued this week and perhaps all of next week.—*Denton Union*.

Georgetown, P. H. Rawlins, pastor. The extra meetings are well attended and great interest is manifested.

Rev. A. D. Davis of Denton, writes: Last Sabbath, like the two previous ones, fixed for the dedication of the new church near Hickmantown was stormy. Rev. T. O. Ayres preached ably and eloquently in the forenoon. Rev. A. Manship rendered efficient aid, in soliciting contributions, and in preaching and conducted revival service at night. The amount subscribed, \$528, was liberal for the congregations present, there being but a few outside the immediate neighborhood present to aid with their contributions. There yet remains \$200 to be raised, and the dedication was

postponed as the pastor is not willing to dedicate to the Lord a house with a debt hanging over it.

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

Snow Hill charge, J. A. Willey, pastor. Revival services are being held on this charge.

Berlin charge, C. A. Grice, pastor, writes: Our work prospers nicely. We are now holding a protracted meeting in town with quite a considerable promise. Last Monday night there were five at the altar. We are hoping for a good revival, the signs of which we think are evident. On Saturday last, the good people of our town charge, filled the parsonage with their presence, and when they left we were in possession of a nice donation. Donations are not dead here. The kind-hearted people of Berlin and vicinity do all in their power to make their pastor and family happy. For three years they have been almost constantly paying, praying and giving, to make us happy, and it is with much heartache that we begin to lay this pastoral robe aside. Our successor, whoever he may be, will be able to congratulate himself when he finds his lot cast with the generous, warm hearted people of Berlin charge.

Laurel charge, F. C. McSorley, pastor. A correspondent writes: The pastor meets a class of children for religious instruction every Friday afternoon, immediately after the schools close. J. J. Boyce and Samuel T. Smith were appointed stewards at the last Quarterly Conference. A praying band has been organized to hold prayer meetings in private houses and also by distribution of tracts, aid the pastor in his work. The pastor preached another strong sermon last Sunday morning in favor of missions, after which he announced the names of 5 young ladies who are authorized to collect the missionary money. In the evening he read Bishop Clark's tract on dancing, and closed the service by some plain words on its evils. The Rev. J. B. Quigg was in town last Saturday on his way to dedicate Bethel church.

Delmar, charge A. Chandler, pastor. The dedication services of the new church on this circuit was held last Sunday. Rev. E. L. Hubbard of Brandywine charge, Wilmington, and I. G. Fosnocht of Onancock, Va., preaching. The entire cost of the church was twelve hundred dollars. Four hundred of which remained to be raised on the day of dedication, and four hundred and twenty-five dollars in cash and reliable subscriptions was obtained.

Frederica charge, J. E. Mowbray, pastor, writes: We are in the midst of a splendid revival. About fifty have professed conversion so far, and the altar is crowded every night. Although this is the fourth week the interest grows more intense. Sixteen penitents were forward last Tuesday night, of whom ten were converted. We hold a service every day between one and two o'clock p. m. Pray for us.

MR. EDITOR: Upon looking over the table of church benevolences in the Wilmington Conference, prepared by Rev. John A. B. Wilson, which appeared in your columns of last week, I have concluded that he considered Rock Hall no where at all, or that it had only a name to live, but was dead. The Minutes showed that all the collections authorized by the General Conference were taken and with a slight increase. They also show that \$716.00 were raised for repairing and improving Rock Hall

church. Also \$224.00 for liquidating parsonage debt, seventy of which was raised during last year, the remaining \$154.00 being in the hands of the trustees when I came in the beginning of that year, making the whole amount raised last year for church improvements and parsonage debt, \$786.00 which with the \$154.00 in hand, makes \$940.00 for said improvements, nearly double the salary. These facts place Rock Hall, according to Bro. Wilson's own plan among the star appointments; and considering that only five years ago this charge was put off to itself, as the little end of Kent circuit, I think it deserves a place in the first constellation. Further, Rock Hall has not stopped to take a good rest this year from the efforts of the last, but it is earnestly striving in the direction of an additional hundred dollars for pastor's salary.

G. S. CONAWAY.

To the Wilmington Conference.

DEAR BRETHREN: Some two weeks ago a package, containing the necessary blanks and envelopes for Conference monies and reports, was mailed to each of you. Six forms and six envelopes should be found in each package. I trust they have been received in good condition.

The three statistical blanks were prepared and printed at our publishing house in New York. You will notice that on blank No. 1, there is a space for Educational Collection. You will also observe that the Finance blank shows the Education Collection to contain four different items in our Conference this year, viz.: 1. For Children's Day. 2. Conference Academy Day. 3. Conference Education Society. 4. Education Society of the M. E. Church.

In order that our Conference may stand credited with all funds raised during the year for the cause of Education, in one grand total, may I suggest, that all the pastors adopt the form of report as furnished. The space for "other collections" is designed for the total of collections that we may have to take for objects not directly authorized by the church. As for instance, district parsonage furniture, church relief, &c. I make these suggestions for the reason that the statistical slips 1, 2 and 3 are exact copies of the forms upon which the statistical secretary is required to make the official returns of the Conference. This being the case you will see how necessary it is to have uniformity in pastors' reports. In order that the second footnote on the Finance blank may not be misunderstood, I would say that "the subscriptions to the Conference Academy," there referred to, has reference only to those sums subscribed at Conference, and to the respective agents of the Academy at various times. But any money collected on "Academy Day," should be reported as a part of the Educational Collection for the year.

J. D. RIGG.

General Church News.

St. Peter's Methodist Episcopal church in Reading, Pa., was rededicated Sunday, the 11th inst. In the afternoon, Governor Pattison, whose father the late Rev. R. H. Pattison, D. D. was pastor of the church seventeen years ago, delivered an address on Methodism.

Our friends of the M. E. Church, South, who lost their house of worship by fire last month, are beginning to take active steps with a view to building another house in the spring. The last Quarterly Confer-

ence appointed a Building Committee of the Church. The committee desire to build a handsome and comfortable house, that will answer all the purposes intended, and at the same time be a credit to the town. They have including insurance, nearly six thousand dollars, subscribed almost wholly by the members of the Church. They will, by their agents, call on our citizens generally to help, so that the amount may be increased as much as possible. Let a generous response be given. Remember the golden rule. It is expected that work will be begun in the early spring, and that the building will be finished during the year.—*Salisbury Advocate*.

MARRIAGES.

MARINE—GRIFFIN.—At the bride's fathers, near Galestown, Md., on Thursday evening Jan. 15th, by Rev. J. H. Bell, Mr. Edward J. Marine, to Miss Nancy J. Griffin both of Dorchester Co.

ATTIX—ROSS.—At the residence of Mr. Chas. G. Ross near Clayton, on the evening of Jan 14th, by the Rev. T. L. Tomkinson, Mr. John W. Attix and Miss Mary E. Ross, both of Kent Co. Del.

REESE—TAYLOR.—At the residence of Mrs. Martha Taylor near Millington on the evening of Jan 20th, by the Rev. T. L. Tomkinson, Mr. Wm. Reese and Miss Alice Taylor, both of Queen Anne's Co. Md.

PRICE—WHITTINGTON.—At the Methodist Episcopal Church Millington on the evening of Jan. 22d, by Rev. T. L. Tomkinson, Mr. Wm. H. Price and Miss Kate V. Whittington, both of Kent Co. Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.		
Union,	" 29 Feb.	1
Newport,	" 31 "	1
Christiana,	Feb.	1 2
Asbury,	" "	7 8
St. Paul's,	" "	8 9
Scott,	" "	12 12
Port Deposit,	" "	13 15
Rising Sun,	" "	14 15
Red Lion,	" "	21 22
New Castle,	" "	22 23
St. Georges,	" 18 Mar.	1
Del. City,	" "	1 2
CHAS. HILL, P. E.		

EASTON DISTRICT—FOURTH QUARTER.		
Pomona,	31 Feb	1
Rock Hall,	Feb.	1 2
Oxford,	" "	6 7
Trappe,	" "	7 8
St. Michaels,	" "	13 15
Talbot,	" "	14 15
Royal Oak,	" "	15 16
Easton,	" "	20 22
Kings Creek,	" "	21 22
Middletown,	" 28 Mar.	1
Odessa,	March	1 2
J. H. CALDWELL, P. E.		

DOVER DISTRICT—FOURTH QUARTER.		
Seaford,	" 30 Feb.	1
Galestown,	" 31 "	1
Millsboro,	Feb.	7 8
Georgetown,	" "	9 8
Ellendale,	" "	14 15
Lincoln,	" "	15 15
Milton,	" "	19 22
Lewes,	" "	20 22
Nassau,	" "	21 22
Houston,	" and Mar.	25 1
Milford,	Mar.	2 1
Federica,	" "	6 8
Harrington,	" "	7 8
A. W. MILBY, P. E.		

SALISBURY DISTRICT—FOURTH QUARTER.		
Onancock,	" 31 Feb.	1
Holland's Island,	" "	3
Asbury,	" "	7 8
Annamessex,	" "	7 8
Crisfield,	" "	6 8
Smith's Island,	" "	14 15
Tangier Island,	" "	15 16
Fairmount,	" "	21 22
Westover,	" "	22 23
Deal's Island,	Mar.	1 2
Princess Anne,	" "	2 9
JOHN A. B. WILSON, P. E.		

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25-31

Delaware, Maryland & Virginia Railroad.

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

On and after Wednesday, June 23rd, 1884, trains will move as follows, Sundays excepted:

Table with columns for 'GOING NORTH', 'GOING SOUTH', 'Mixed', 'Mail', 'A.M.', 'P.M.', 'Arr.', 'Dep.' listing stations like Harrington, Lewes, and Georgetown.

Bet. Franklin City & Georgetown.

Table with columns for 'GOING NORTH', 'GOING SOUTH', 'Mixed', 'Mail', 'A.M.', 'P.M.', 'Arr.', 'Dep.' listing stations like Franklin City, Stockton, and Georgetown.

P. Trains Pass. * Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 1:00 p. m.

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

Train leaving Franklin City at 6 a. m., Harrington 12:00 a. m., connect on Tuesdays and Fridays with Steamer at Lewes, Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning.

Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wisconsin and Pocumote Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horatow, Drumontown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chicotsague, connecting at Franklin City for Chicotsague and Fridays with 6 p. m. Steamer leaving Franklin City at 6 a. m. connects with train leaving Franklin City at 7 a. m. Mondays and Thursdays goes to Atlantic.

H. A. BOURNE, Supt. O. D. S. S. Co., 235 West Street, N. Y. A. BROWN, Superintendent. Traffic Manager.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6:40 W. & B. Station a. m.; 2:30, 4, 7, 9, 5:55 p. m.

Philadelphia, (express), 2, 2:45, 6:38, 7:50, 8:15, 9:00, 9:10 and 10:05 11 55 a. m. 12:41, 12:45, 1:54, 5:21, 5:35, 6:38, 6:46 and 7:40 p. m.

New York, 2:00, 2:45, 6:30, 6:40, 7, 9:55, 10:05, 11:55 a. m. *12:41, 1:54, 2:39, 4:00, 5:55, 6:38, 6:46, 7:40 p. m.

For West Chester, via Lamokin, 6:40 and 8:15 a. m. and 2:30 and 4 p. m. Baltimore and intermediate stations, 10:05 a. m. 6:00, 11:50 p. m.

Baltimore and Bay Line, 7:00 p. m. Baltimore and Washington, 12:41 A. M., 4:43, 8:05, 10:05, 10:36 a. m. 1:00, *1:11, 4:58, 7:00, p. m.

Trains for Delaware Division leave for: New Castle, 6:15, 8:36 a. m.; 12:35, 3:00, 5:50, 6:25 p. m. Harrington, Delmar and intermediate stations, 8:35 a. m. 12:35 p. m. Harrington and way stations, 6:25 p. m.

Express for Seaford 5:50 p. m. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. J. R. WOOD, General Manager. FRANK THOMSON, General Passenger Agent.

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

Table with columns for 'GOING NORTH', 'Daily except Sunday', 'Stations', 'a.m.', 'p.m.', 'p.m.', 'p.m.', 'p.m.', 'p.m.' listing stations like Wilmington, Dupont, and Reading.

GOING SOUTH. Daily except Sunday. Stations. Reading P. & R. Station. 5:20 8:05 9:30 3:10 5:05

Birdsboro. 5:51 8:38 10:15 3:46 5:51 Springfield. 6:21 9:12 11:00 4:20 6:30 Warwick. 11:15 6:42

St. Peter's. 6:11 9:30 1:37 Coatesville. 7:12 9:55 5:12 Lenape. 7:48 10:27 5:50

Chadd's Ford Jc. 7:58 10:39 6:02 Dupont. 6:14 8:21 10:57 6:23

Wilmington. 6:43 8:51 11:20 6:13 P. W. & B. Sta. Additional Trains.—On Saturday an additional train will leave Dupont station at 1:00 p. m., Greenville 1:03, Newbridge 1:11, Silverbrook 1:19, and arrive in Wilmington 1:35 p. m.

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

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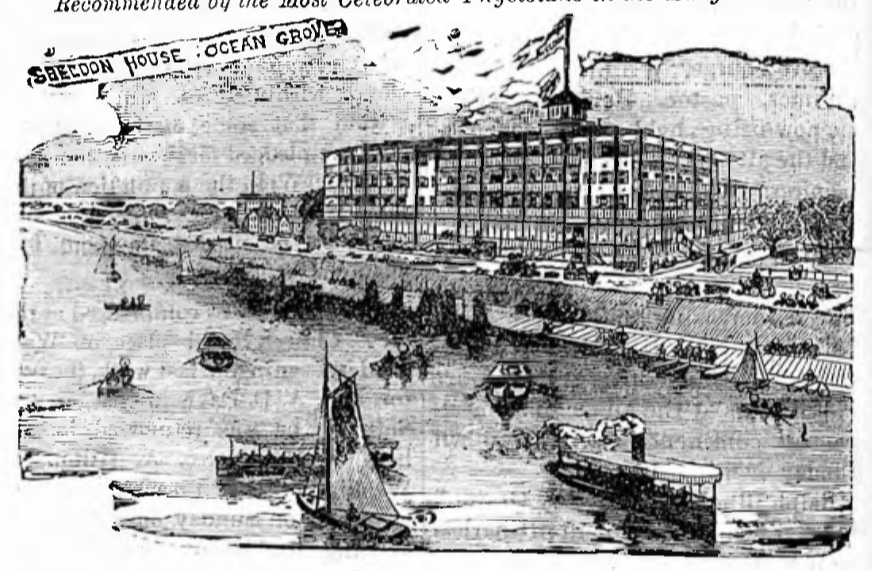
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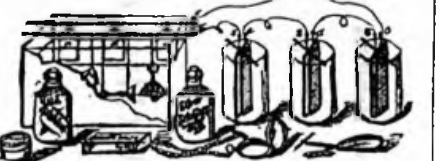
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