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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

The Methodist Centennial Conference.

BY SAMUEL RODGERS, D. D.

The Centennial Conference which closed its sessions in Baltimore, Wednesday, December 17th, occupied in large measure the public attention. It is seldom that a Church assembly awakens such wide-spread interest, or fills so much space in the press of the country. But, like everything else, thoughts of it will soon be crowded aside by oncoming events. Before this shall occur, a moment's pause is demanded, that the question may be asked: What was the character of the Conference, and what its promise? It was a grave assembly of God-fearing men. Besides the bishops of the several Churches, there were learned professors, editors of religious journals, and widely known and able preachers. Such names as Pierce, Buttz, Crooks, Buckley, Goodsell, Hunt, Vincent, of the Methodist Episcopal Church; as McFerrin, Fitzgerald, Hendrix, Shipp of the Methodist Episcopal Church, South; and from the laity of the two Churches, Fisk, Hoyt, De Pauw, Studebaker, Stanard, Pattison, Vance, Buchanan, Shands, Stokes—such names would trace any convocation and bespeak attention at any time. Seven of the thirteen bishops of the Methodist Episcopal Church, were in attendance. Bishops Wilson and Granberry only, of the Methodist Episcopal Church, South. The recent death of two of their colleagues and the protracted illness of a third so increased the labors of the remaining four as to forbid service outside of the regular duties of the episcopate. The African M. E. Church, the African M. E. Zion, the Colored M. E. Church of America, and other smaller Methodist bodies of the United States, as well as the Methodist Church (Canada) were duly represented by men held in veneration for ability, learning and piety.

But what of the Conference? It must be borne in mind that the body had no legislative functions. Methodists were assembled, chiefly for review of the first century of the organic life of Methodism; in part, that they might consider the signs of the times and the promise of the future. Above all, it was hoped that the bonds of brotherly love would be made stronger. Was this result attained? The answer is that not an angry or unkind word was spoken. The further answer is that there was a steady growth of Christian regard. There was no talk of organic union. The most thoughtful men have reached the conclusion, that the thing to be desired first of all is love in the family; then, if after awhile it should seem best that all the members should be covered by the same roof-tree, they can then dwell together in peace. Men from geographical extremes, and whose opinions were as widely separated as their homes, met to find that they held vital truths in common. The truth broke upon them that men could honestly hold divergent views upon other questions, and yet be entitled to respect, confidence, and love. Evidently there was grateful surprise when the discovery was made by

men from New England, the West and the South, that the men they met from the extremes were so very much like their neighbors and friends. Nothing more clearly evinced the strength of the fraternal sentiment than the fact that, when certain delicate questions were approached, which could have been easily carried by heavy majorities, those dominant in numbers preferred to forego the exercise of power rather than grieve those whose love was more highly prized than victory at the cost of grace and peace. On several occasions representative men from all points of the compass met for social interchanges. It is probably safe to say that no meetings have been held since the days of strife, in which brotherly love had a fuller and more generous expression.

It was expected by some and feared by others that the occasion would be one of denominational pride and self-glorifying. From all this the Conference was notably free. Not to have stated the facts of Methodist history would have been to deal falsely, and would certainly have been mock humility. True, it may have been that a review sounded to alien ears like vain boasting. This does not prove it such. There was a temperate statement of facts; there was a frank confession of errors; there was searching examination in order to the discovery of faults; there were notes of admonition, caution, and alarm. The opening address, by Bishop Foster, may not have been sounded as a keynote, and could not have controlled the thoughts which had been formulated and committed to paper before its utterance. But what came after was generally in singular harmony with that deliverance.

There was also generous allusion to Christians bearing other denominational names. It was to have been expected that a claim would be set up for Methodism as a modifier of religious thought. A Church which has grown to such proportions in a hundred years as to number its members by the millions; a Church which touches society at all points must have influenced favorably or otherwise the thought of the country. This fact was repeatedly declared. It was asserted, for example, that supralapsarian views had become almost voiceless. Possibly more was asserted, respecting the influence of Methodism than some, even among Methodists, would claim; beyond doubt, more than those affected thereby would admit. But there was no utterance designed to dispart Christian bodies which are now so closely united that they can easily co operate in the furtherance of Christ's Kingdom.

Among the essays were several which so illuminated the subjects presented that they might be named without incurring the charge of invidious distinction. And yet, of these, all cannot even be named. Drs. Dorchester and Carlisle proved that statistics may not only be relieved of dullness, but even made to flash and glow and sparkle.

It is unnecessary to characterize the address by Dr. Vincent. To say that all listened, when he spoke, is only to repeat what all know. Prof.

Charles J. Little discoursed of "Methodist Pioneers and Their Work." The subject was one to beget high expectation. Nor were any disappointed. The admirable grouping, the felicitious phrases, the warm and eloquent delivery, will not be soon forgotten by the hearers. His limit, according to the program, was forty-five minutes. But when his time had expired, and the address was yet unfinished, there was clamor in the house "Go on! Go on!" cried many voices. It was the only instance in which there was general demand for the completion of an essay. Strong men were in tears, and an occasional shout hinted that the assembly was ripe for what Methodists call "a good old-fashioned time." Dr. Fitzgerald was second only to Mr. Little in the popular and emotional character of his address. And yet there seems little room for these in the topic, "Value of the Periodical Press to Methodism." But in the wilderness waters broke out, and streams in the desert. Dr. Fitzgerald's pathos lies near a fine sense of humor, and rarely did he touch one without arousing the other. When speaking of the enterprise of Methodist preachers, he suggested that the best method for discovering the North Pole would be to include it in a circuit, in which case some preacher would be bound to get there.

Mention should be made of the stirring address of Dr. Buckley, on "What Methodism Owes to Woman;" but the little space which remains must be given to a notice of a few of the men who were conspicuous in the body.

Dr. Trimble, of Columbus, O., took part in the debates, presided at the last session, and made the closing prayer. Though now far advanced in age, he shows few of the marks. Genial, active, ready, he commanded equally the respect and love of the Conference.

The venerable Dr. Merrick, of Delaware, O., was also in constant attendance. Constant communion with God has left a strange glory upon his countenance. His words remind the hearer of the beloved disciple; and probably nothing that occurred created a deeper impression than a brief speech made in current debate, and a parting address given, by appointment of the business committee, before the final adjournment of the Conference.

Dr. McFerrin, of Nashville, Tenn., was more in demand than any other member of the body. He is unlike every man, and altogether inimitable. With the high cheek bones of an Indian, rugged features, a large frame, and ungainly movements, he no sooner rises than every eye is upon him and every ear open. Nor, in his case, is expectation disappointed. Unexpected turns of thought, ready wit, *repartee* which amuses but does not wound, and a vein of pathos, make him a man of mark. At times his voice has the nasal twang, and his nose an upward twitch. The *trombone* and the *twitch* are, in his case, what the glow and movement are in other speakers—the intimation of good things to come. He, with the venerable men already named, has passed his threescore and ten, and

looks with joyful anticipation to the life and heights beyond.

The presidency was distributed among members of the several bodies represented, lay and cleric in turn occupying the "speaker's" chair. Among the former, Lieutenant-Governor Shands, of Mississippi, was much admired for his alertness, courtesy, grace, readiness, and for his evident familiarity with parliamentary rules.

The Conference was good, and will do good. The Second Century of American Methodism opens with the inspiration of success and hope. Four millions of men, women and children stand pledged to achieve, by the blessing of God, larger results in the century to come. *I—dedeulent.*

God's Care.

There was a beautiful engraving on the wall of the Matterhorn mountain. We were remarking that the wondrous works of God were not only shown in those lofty, snow-clad mountains, but also in the tiny mosses found in their crevices. A friend present said: "Yes, I was with a party at the Matterhorn, and while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which were thickly covered with hair," thus showing that the same God who made the lofty mountain rise, attended to the comfort of the tiniest of creatures, providing socks and mittens for those whose homes these mountains were.—*T. Newberry.*

An Illuminated Text.

Soon after making a profession of love to Jesus, I was deeply afflicted by doubts as to the truth and reality of the Christian religion. Suggestions of the most dreadful kind took possession of my soul. I had read some infidel books, and at this time all they taught came with fresh force into my mind, so that I was almost overwhelmed, and self destruction was suggested as the only relief. I dared not tell to any one my distress, and the thought of prayer seemed a mockery. In a state of mind, which words cannot describe, I sat down to read the sixth chapter of John's Gospel. I was comforted, and read on till I came to the 17th verse of the seventh chapter, when it was as if a light from heaven shone into my soul as I read, "If any man will do His will he shall know of the doctrine." Again and again the passage was read. I heard no voice; I saw no vision; but every fear and doubt was gone. My glad spirit was released; and, with joyful heart, I knew my Deliverer, Jesus, was mighty to save. From that blessed hour, more than forty years ago, no doubt has been permitted to enter my mind. Seasons of affliction I have passed through, and I have been brought to the verge of the grave, but I have ever experienced the loving kindness and unfailing faithfulness of Him who cannot lie; whose Word shall abide, though heaven and earth shall pass away.—*M. E. in Sword and Trowel.*

Is It True? Is the Preaching of the Day Sycophantic?

The past twenty-five years are distinguished by certain religious and moral tendencies. The fear of God has declined. Our fathers were a God-fearing people; we are not to the degree they were. The holiness of God is not declared in the churches or understood and believed by the people as it was. The impartial, absolute and inflexible righteousness of the Government of God is not preached or held by the people as it was. The exceeding sinfulness of its pollution, deformity and power, is not exhibited and believed as it was. The prominence once given to these truths has not been given to them during some years past. Men have become among us more and more unwilling to hear of the dishonor and the punishment of a life of ungodliness and sinfulness, and for various reasons their wishes have been regarded and humored. One reason why truths unpalatable to careless, proud and self-righteous men have been glossed and withheld by religious and moral instructors has been that the pecuniary help and social influence of such men has been considered necessary in paying for expensive Church buildings, in maintaining expensive Church establishments, in sustaining new Church organizations, in attracting an audience. Is the seed sown bearing fruit after its kind?—*Christian Intelligencer.*

Dr. J. M. PENDLETON, writing to the *Baptist Reflector*, makes this good point. "The important thing, of course, is for a preacher to be a Christian, but it is no little matter for him to be a gentleman. Many a man's influence is impaired because he does not know how to act the part of a refined Christian gentleman. It might be well for our theological professors to enlarge on this point." Dr. P., is right in emphasizing the importance in a preacher, of good manners. Who does not know good and true men, even able ministers of the New Testament, who failed in the pastorate, simply because they do not know how to conform to the customs of good society—customs, too, which are not contrary to the Gospel? But the Dr. seems to give the hint to the wrong people. As a rule, the seminary students are men, fixed in their habits. The work of correcting, should begin earlier; in the colleges and academics every boy and girl should be taught the importance of good manners. We want gentleman and ladies in the pew as well as in the pulpit.—*Baltimore Baptist.*

The spirit of the fathers survives in their descendants—so it is exemplified in what Dr. Haygood testified as the meaning of his sister's enrollment in the China mission. "If you ask," said he, "why my sister goes as a missionary to China, I answer, because she had a Methodist father and mother and grandparents." In another report of his speech, it appears that he described them as Methodists after the pattern of "General Rules."—*Southwestern Methodist.*

Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture. Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

An Address to the People of the United States.

Impressed with a deep conviction that an urgent exigency has arisen in the history of the Temperance Cause, a large number of persons in all parts of the land have expressed the opinion that a new organization of the temperance forces should be effected on a broad basis, to conserve and give direction to this important reform. For this purpose, after extensive consultation, a meeting was held, in Boston, Jan. 1, 1885, at which "A NATIONAL LEAGUE, (non-partisan and non-sectarian,) FOR THE SUPPRESSION OF THE LIQUOR TRAFFIC," was organized, under whose direction we now address the public.

A great contest is upon us. A dire and barbarous foe seeks to throttle the Republic, and no weak, doubtful or one-sided measures will suffice. The times call for combination, on a broad basis of unity.

History abounds in instances of the usurpation and tyranny of oligarchies which were overthrown only by the uprising of the people. A formidable institution, familiarly called the Liquor Traffic, exerts a dominant, deadly influence in American Society. Its tyrannizing power is felt in politics and legislation, in courts and juries, in trade and finance, in literature and science, in schools and colleges, in social and religious life. An oligarchy of nearly two hundred thousand men, engaged in the sale of intoxicants, presume to claim the responsibilities and privileges of government over fifty millions of people. How far it has succeeded in exercising its fatal sway is only too palpable in the evidences of wretchedness, crime and ruin all around us.

Only a united movement of the people can overthrow this malignant despotism. To combine, so far as possible, all present efforts, and to create new agencies for delivering society from the evils which have proved inseparable from the trade in intoxicants, this National League has been formed. Its members do not think it wise to commit the organization to any political party, nor to form a new one. As a matter of history, they remember that oligarchies are usually overthrown by the people, and not by divided partisan action. The members of this League therefore do not favor entangling this reform with partisan affiliations. They believe their purpose will be soonest and best secured by keeping it clear of all such embarrassments.

The work of the League must be largely to create and intensify public sentiment, seeking to build it up from the bottom line of true reform. Intelligent convictions in the hearts of the people, with God's blessing, afford the only sure basis on which deliverance from the alcohol curse can be reasonably expected. To produce, strengthen and enliven such convictions will be a large part of our work. The needed legislation and enforcement of law will surely follow. Public sentiment soon shows itself in legislation and administration. We propose to build the pyramid not from the apex, but from the base.

This League also invokes and expects to maintain the sanction of law, in what they are willing to call a crusade against this great organizing evil so much to be dreaded in the land. The dealers in liquor ask that they may be left to the same laws

which govern other trades. But when a man sells an article the use of which takes away the judgment of him who buys, he must not expect to be left to the laws which govern other tradesmen, for the State must interpose and insist upon protecting those who are thus made unable to protect themselves.

Is it said that a common business and a common peril unite the dealers in liquors with a bond which makes it sure that they will act as one? We propose to unite against them a hundred times as many men and women, who believe that the liquor traffic brings grievous calamities to the land. We shall use every prudent and right method to carry out our purpose, and ask all good people, men and women, of all parties and creeds, to join us in such endeavors.

- DANIEL DORCHESTER, Boston, President. ALBERT H. PLUMB, Boston, Recording Secretary. MRS. J. ELLEN FOSTER, CLINTON, Ia. General Secretary. JOSEPH D. WEEKS, PITTSBURG, PA., Treasurer.

36 Bronsfield St., Jan. 12 1885.

Children's Department.

Minnie's Calculations.

Said Minnie, with pride, As she counted her chicks, "When they're grown a bit bigger I'll sell all the six; And as each ought to fetch At the least half a crown, I can quite well afford me A new Sunday gown." Alas for our castles! How soon they all slip! The cat ate one chicken, And one got the pip, And while mourning their brother And sister, the four Were crushed by the cater-bug Slamming the door. "Don't reckon your chickens Before they are hatched," Is a proverb some fancy Can never be matched. But I think that this other Deserves to be told— Don't count on their value Until they are sold. —Srl.

The Dollars go, but the Lie Stays.

"Would you tell a lie for five cents?" asked a Sabbath-school teacher of one of her boys. "No, ma'am," answered Henry, decidedly. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a hundred dollars?" "No, ma'am; not even for a hundred dollars." "For a thousand dollars?" Henry hesitated. He could buy so many things with a thousand dollars! Oh, it would buy lots of things. While he was thinking and hesitating, another boy answered, "No, ma'am," very positively. "Why not?" asked the teacher. "Because," answered Charlie, "when the thousand dollars are gone, the lie is just the same." Which of these boys was the stoutest, morally? Charles, of course. Ten cents would have measured the moral strength of some boys.—Srl.

"Slaves Yet? What? Slaves Now."

"Yes, Harry, there are slaves now. I saw one yesterday who was completely under the control of his master." "Not in the United States?" "Yes, in the cars. His master kept him away from the rest of the company, in a car provided for such slaves. Although quite a young

man, his face had a sallow, dried-up look, with sleepy, watery eyes.

"He wasn't black then?" "No; he would have been as white as you are, if he hadn't had such a smoked look."

"Oh, I guess I know what you mean, mother. Was he a slave to smoking?"

"Yes, Harry, that is what I mean. His master is a little, black, dirty cigar. And he is as much under its control as the veriest slave down south was ever under the control of his master. He is lively, social, and likes society; but as he is not admitted into the company of refined ladies and gentlemen, if his master is with him, he prefers lower associates, with whom he can enjoy his master's presence."

"Isn't it a kind of slavery that is enjoyable, then, mother?"

"It is only that kind of enjoyment when the lowest or animal part of his nature says to the higher, or heavenly part, 'Get down here and let me trample on you and crush you under my feet.'"

"No boy is born a slave to smoking or drinking, or any of those bad masters. Every man who is steeping his brain in tobacco smoke or liquor, walks right into slavery himself."—An Old Tract.

Peter Put-Off.

I know a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lesson well, but he is almost always at the bottom of his class, because he has put off learning his task, from one hour to another until he is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand, the errand never gets done in season, because he puts off starting from one moment to another, and for the same reason he is always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given him to post they never get in time for the mail; and if he is to go away on the boat or train the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour is past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back; he waits to join the game until it is too late; and generally comes up a little behind hand or everything from Monday morning until Saturday night, and then begins the new week by being too late for church and Sunday-school. Peter is quite conscious of his own fault, and means to reform some time, but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.—Little Sower.

Golden Wedding.

The golden wedding of Bro. Thos. Mallalieu and wife, which occurred on Jan. 19th, was one of the most pleasing events that has ever transpired in the vicinity of Millington, Md. Early in the evening the friends began to arrive until the spacious home of our Bro. was well filled with the members of the M. E. Church and other citizens of the community. Unfortunately, Sister Mallalieu received a severe injury by a fall in the morning, and was confined to her room. The company crowded the parlor and hall adjacent, and sung the wedding hymn of our Hymnal, No. 1107, when in a few fitting words the pastor, Rev. T. I. Tomkinson,

presented the groom with a very handsome pair of gold eye glasses, the gift of the children of the Millington Sabbath school, of which he has been superintendent for more than thirty years. Mrs. Tomkinson then read a poem, composed by her for this interesting occasion, to the great gratification of all present, after which Rev. R. H. Adams presented a very beautiful gold beaded cane, the gift of Mr. and Mrs. Maxwell of Middletown, Del. The sons and daughters of our venerable friends, having requested that no presents be brought, there were no others made. Bro. Mallalieu responded to the addresses, thanking his friends for their kindness and giving a very interesting history of his life for more than fifty years. After a touching prayer by Bro. James A. Edwards, his friend of many years, all joined in singing, "We shall meet beyond the river."

Congratulations, pleasant conversations and a bountiful repast filled out the evening, when all returned to their homes, wishing our Bro. and Sister many more years of happiness and usefulness together. L.

For Young Preachers to Read.

BY REV. MR. EXPERIENCE.

I would give my name, but for the fact that many of the parties are now living and are, I believe, my friends, and while I don't want to hurt their feelings by calling public attention to them, I do write it down boldly that I would not allow them to use me again as they used me on the occasions referred to. The cases were as follows:

Case No. 1. An old preacher's wife had died, and the family requested me to preach at her funeral and read the burial service. I accepted; and was handed a text chosen by the deceased. Now, this was the first year of my ministry, and I had to get down to my work in earnest, as I had to be at the place in about four hours. Upon my arrival at the place I was met at the door by the old preacher in question, who belonged to another branch of the Methodist family. As he stationed me at a table, he handed me the Discipline of his own church, telling me I must use that book, and not the Discipline of the Methodist Episcopal Church. I bowed in meekness and obeyed his every command. If this was to come across my path now, I would take my hat and leave the house. And this is my advice to any young preacher of any church who may be treated as I was. (Much depends upon the manner; a polite request under the circumstances might be acceded to without any sacrifice of church loyalty, or of self-respect on the part of the young man. He was invited to officiate at the funeral of a member of that particular church. Ed.)

Case No. 2. A young man died whose mother leaned strongly toward the Roman Catholic Church; the rest of the family were of the P. E. church persuasion. I was called up at night to go and pray with the young man. I responded willingly; partly from a source of duty, and partly because of my very high regard for the family. I prayed with him and with his friends, and watched him breathe his last. About the time he ceased to breathe, his mother requested me to pray that the Lord would receive his departing soul. I felt for that mother, and bowed again and did what she asked me to do; but I fear that was one prayer I made, with little faith. If placed in such a dilemma now, I am inclined to think I would pity the mother and do as she requested. The young preacher under similar circumstances, must

do as he thinks best. The pastor of the family could not be had and I was asked, not to preach a funeral sermon but, to read the burial service, which I agreed to do. It was determined to take the body into the M. E. Church, as the P. E. Church M. E. Church, as the P. E. Church was then undergoing repairs. When we were about to start, the Prayer Book of the P. E. Church was put into my hands with a polite request that I should use it instead of the ritual of the M. E. Church. To this I assented. In my inexperience, I was not aware that the burial services of the two churches were about the same; nor did I know of the responsive reading, so I took the book in hand and turned to the place and tried to run over it as I walked along the street, and while the body was being placed at the altar, finally thinking, I had it all in hand, I commenced reading, when, to my surprise, several of the members opened their books and broke in with their responses. I was confused, dashed, scared. Thought I had got wrong, and almost blind I kept on; in my confusion I began to blunder and to mispronounce words. I seemed to be firing at them and they at me. We were all reading at once, till the whole thing became a farce. After awhile they gave it up, and allowed me to have it all my own way. I then took the field alone and blundered on in confusion to the end.

Do you ask what I would do if called upon again as I was called upon then? I would decline with all the politeness at my command, and tell the friends that I would be glad to serve them as a minister of the gospel of the Methodist Episcopal Church and using our own ritual. I say to ministers of all denominations, don't allow any one to belittle you or your church. The candid and honorable will see the propriety at once; and they who don't respect your position nor your church, but only use you in their extremity need a suitable rebuke.

Resolutions.

The following resolutions were unanimously adopted by the Fourth Quarterly Conference of Ingleside circuit, Rev. T. E. Bell, pastor, held at Ingleside church, Jan. 16th 1885.

Whereas, In the Providence of God, we have been called to part with our much esteemed sister, Matilda Casho, the Sabbath-school superintendent of Pippins church, who has attended faithfully to the many duties of the office, being energetic and efficient, and beloved by all who knew her; and whose home has been for a number of years a blessing in the community, and a shelter to the way worn itinerant, Therefore

Resolved, That in the death of Sister Casho, we, as a circuit and church sustain a great loss, recognizing in her a Christian character worthy of imitation.

Resolved, That we extend to the sorrowing husband, our Bro. Wm. H. Casho, and the bereaved family, our deepest sympathy; and earnestly pray that the God of all consolation may comfort them in this great affliction.

Resolved, That a copy of these resolutions be sent to the family, and be published in the PENINSULA METHODIST.

SAM'L. C. JOHNSON, sec'y.

Ida Lewis, known as the "Grace Darling of America," who has saved a number of lives in storms along the coast, and whose bravery and service to humanity have had several public recognitions, has been received into full membership in Thame Street Methodist Episcopal Church Newport, R. I.

The Sunday School.

Paul Assailed.

LESSON FOR FEB. 8, 1885.—Acts 21: 27-40.

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

Adapted from Zion's Herald.

GOLDEN TEXT: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 13.

1. ASSAILED BY THE JEWS (27-30)

27-29. When the seven days—the period before the conclusion of the Nazirite vow alluded to in the last lesson. Almost ended—R. V., almost completed. This period could not have been spent by Paul exclusively in the Temple, for he had been seen in the city in company with Trophimus. *The Jews which were of Asia*—R. V., "the Jews from Asia"—his old opponents at Ephesus or elsewhere, to whom the apostle was well known. When they saw him... temple—recognized in their very sanctuary the man whom they believed to be its fiercest foe. Stirred up all the people (R. V., "the multitude")—who at this time were peculiarly susceptible to excitement. Laid hands on him—to prevent his escape. Men of Israel—"a popular war cry" (Whedon). Teacheth... against the people... law... this place—not merely an enemy of the Law and the Temple, which was the charge brought against Stephen, but the enemy, also, of his own people, preferring the alien Gentiles to his own privileged race. "Paul taught everywhere that the Gentiles were fellow-heirs with Israel of the kingdom. This leveling-up of the long-despised alien the exclusive Jew bitterly resented" (Howson and Spence). Brought Gentiles also into the temple—"an erroneous suspicion expressed as a certainty to which zealotry so easily leads" (Meyer). As the next verse shows, these furious Jews pretended that Paul had actually defiled the temple by taking Trophimus, whom they had seen in his company on the streets, into the inner (second) court. Prof. Plumpre thus translates one of the inscriptions, recently discovered, forbidding Gentiles to pass the precincts of their own court: "No man of alien race is to enter within the balustrade and fence that goes round the temple; if any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." As Paul was charged with having brought the Gentile in, he of course was the guilty man.

30. All the city was moved—At that time the merest spark would set the city aflame. *Peoples ran together*—a tumultuous rush to seize the profane intruders and execute summary vengeance upon them. Took Paul—R. V., "laid hold on Paul," who was at this time probably in the inner court—the Court of the Women. Drew him out of the temple—R. V., dragged him out of the temple," into the Court of the Gentiles. To have killed him where they found him as they longed to do, would have been an added sacrilege. The doors were shut—by the Levites in charge.

They began dragging him, vainly trying to resist, vainly trying to speak a word, through the great "Beautiful" gate of Corinthian brass, and down the fifteen steps, while the Levites and the captain of the Temple, anxious to save the sacred enclosure from one more stain of blood, exerted all their strength to shut the ponderous gate behind the throng which surged after their victim (Farrar). The feverish anxiety of the Jews to maintain all their ancient customs, and their hostility to all foreign interference was growing every year.

The doomed city was filled with societies of zealots and fanatic Jews. Ten years after this event (A. D. 70) not one stone of all this superb pile of buildings remained on another (Howson and Spence).

2. RESCUED BY THE ROMANS (31-36)

31. As they went about to kill him—R. V., "as they were seeking to kill him." They had begun to beat him (verse 32). Tidings came unto (R. V., "up to").—Reports of the commotion were instantly made by the watchful sentries on the cloisters of the Tower of Antonia, which overlooked the Temple courts, and was garrisoned by the Roman cohort. The chief captain of the band—the "chilarch" of the cohort, or "tribune;" he was commander of a thousand men. His name was Claudius Lysias (chap. 23: 26). All Jerusalem was in an uproar—R. V., "all Jerusalem was in confusion." "This castle, or tower, of Antonia was built by the Maccabean princes as a residence, under the name of Baris. Herod the Great rebuilt it with considerable splendor, and named it Antonia, after Mark Antony. It stood at the northwest corner of the temple area, and communicated with the Temple cloisters by means of two flights of steps (Howson and Spence).—It was a four-square tower, with a smaller tower fifty cubits high at each corner except the southern where the tower was seventy cubits high, with the express object of overlooking everything that went on in the Temple courts. Stairs from these towers communicated with the roofs of two porticos, on which at intervals stood armed Roman soldiers at the times of the great festivals, to prevent all seditious movements (Farrar)."

32, 33. Who immediately took—R. V., "and forthwith he took." Soldiers and centurions—implying a considerable force, as the centurions were captains of a hundred men. Ran down upon them—R. V., "ran down upon them." Left off beating Paul—mob violence checked by discipline and authority. Laid hold on him—R. V., took him." Commanded him to be bound with two chains—Roman fashion, the prisoner chained by each arm to a soldier. Demanded who he was—R. V., "inquired who he was." Lysias thought he had captured a notorious Egyptian insurgent.

"A single word was enough to surround Lysias with a well-disciplined contingent of centurions and soldiers, and he instantly dashed along the cloister roof and down the stairs into the Court of the Gentiles. The well-known clang of Roman arms arrested the attention of the mob. They had had some terrible warnings very lately. The memory of that awful day when they trampled each other to death by thousands to escape the cohort of Camanus, was still fresh in their memory. They did not dare to resist the mailed soldiery of their conquerors (Farrar)."

34. Some cried one thing—R. V., "some shouted one thing." Among the multitude—R. V., "among the crowd." Could not know the certainty for the tumult (R. V., "for the uproar").—Nothing but a confused babel of furious shouting came from the excited mob. To allow time for passion to cool, and to accord to the prisoner a fair hearing, the tribune gave orders to the soldiers to remove Paul "to the castle" of Antonia.

"It was difficult for the mob to make out a charge against the prisoner which would be intelligible to the Roman. If a Greek had entered the holy place, he was liable to death, but Paul was notoriously a Jew. The incoherent maledictions flung out upon Paul would therefore simply perplex the chilarch (Whedon)."

35, 36. When he came upon the stairs—leading up to the castle. Borne of

the soldiers.—The pressure and violence of the mob reached such a pitch that the soldiers lifted Paul off his feet in their hurry to convey him to a safe place. Away with him—With the same fierce yell had Paul's Master been hounded at Pilate's judgment seat twenty-five years before (Luke 23: 18).

"Paul is seen by Luke (probably gazing on the scene) as lifted from his feet and carried upward in the hands of the soldiers! So did unconscious Gentilism on that day, in the hands of Providence, rapidly rescue her great apostle from Judaism and death (Whedon)"

3. PERMITTED TO SPEAK (37-40)

37, 38. As Paul was to be led—R. V., "as Paul was about to be brought," was on the point of entering the castle. May I speak unto thee?—R. V., "May I say something unto thee?" Paul probably perceived at a glance the Greek nativity of the chief captain and addressed him in that tongue. Canst thou speak Greek—R. V., "Dost thou know Greek?"—a question of surprise. Lysias had quite made up his mind that his prisoner was the Egyptian insurgent. Art not thou that Egyptian?—R. V., "Art thou not then the Egyptian?" Which... maddest an uproar—R. V., "which... stirred up to sedition." Four thousand men that were murderers—R. V., "four thousand men of the assassins." The "Egyptian" was a false prophet whose history is related by Josephus. He collected a body of Sicarii (assassins), which reached the number of 30,000 at one time, according to the historian. He promised his followers that the walls of Jerusalem should fall down at his word, and led them to the Mount of Olives for that purpose. He was attacked and routed by Felix the Procurator. Four hundred of his followers were killed and two hundred were taken prisoners, but the insurgent chief escaped.

"Paul, amid the storm, is the self-possessed master of his position. He avails himself, with undisturbed skill, of every advantage within reach, first to assuage the chilarch, and then the people, in order to attain both safety for himself and triumph for the truth. The very dialect of the first words he utters wins the chilarch (Whedon)."

39, 40. I am a man which am a Jew—R. V., "I am a Jew." He does not yet communicate the fact that he is also a Roman citizen. Tartus in Cilicia... no mean city—the Cilician metropolis, celebrated for its learning and its commerce, the rival at one time of Alexandria and Athens, bearing on its coins "the proud title of 'Metropolis Autonomos,' 'the independent capital city.'" Suffer me to speak—R. V., "give me leave to speak." Given him license—R. V., "given him leave." Beckoned... unto the people—a gesture which showed that he was about to speak and desired silence. Spake in the Hebrew tongue (R. V., "language")—in the Syro-Chaldaic, or Aramean, the dialect then in use.

"The permission to speak given by the tribune is explainable from the unexpected disillusion which he had just experienced; just as the silence set in is explainable as the effect of surprise in the case of the fickle mob (Meyer)."

Dedication of the M. E. Church at Bethel, Del.

The blessing of the Lord has rested upon the building of this church from its inception last July to its completion and dedication, the 25th ult. There has been no serious embarrassment, no injury to any workman, and entire harmony in the building committee. The structure is of wood, 34 by 55 ft., with lecture

room, 15 by 25 ft., and pulpit recess, and tower,—after a plan of our Church Extension Society. It is beautifully frescoed and tastefully furnished, and has most complete arrangements for heating and ventilation. Mr. J. Beauchamp, a member of the M. E. Church in Hillsboro, Md., a superior artist, did the frescoing. The entire cost was \$4138.22, including carpets, furnished by the Ladies' Mite Society, at a cost of \$65, and an I. P. Frink reflector furnished by the Sabbath-school, at a cost of \$48. The large sum of \$4,025.22, remaining to be raised on the day of dedication, was regarded with much anxiety, and made the subject of earnest prayer. One brother, absent by reason of sickness, but with us in spirit, and by a proxy to make his contribution, lay upon his bed at home praying with tears for our success.

The liberality of the people was extraordinary, considering the unusual depression in business. It was a large faith that enabled them to assume so large burdens. The young men did grandly, to the honor to their parents and giving good promise for the future of Christ's cause in this community. The little children came up with gifts from one cent to one dollar. Every one seemed eager to do something. Interesting episodes of the day were presentations of two silver collection plates by Mr. Thos. J. Sauerhoff of Cambridge, Md., and a very handsome Bible and Hymnal by the Improved Order of Red Men of this place. Subscriptions were received for the whole amount, except \$200, which the brethren promised to see paid. This was effected without any of the reprehensible methods sometimes resorted to. The Rev. J. B. Quigg preached in the morning and managed the finances with skill and tact; Rev. F. C. McSorley preached in the afternoon.

ALFRED T. MELVIN, pastor.
Jan 25th 1885.

A Good Rule.

A man who is very rich now was very poor when a boy. When asked how he got his riches he replied: "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day I must do that the first thing, and after that I was allowed to play, and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this that I owe my prosperity.—*Et.*"

Five out of the twenty-one Presidents were of Scotch-Irish lineage—Jackson, Polk, Buchanan, Johnson, and Arthur; two of the Scotch, Grant and Hayes; one of Welsh, Jefferson; and one of Dutch, Van Buren; the remaining twelve being of English descent.

Queen Victoria attended the funeral of Willie Blair, her old fiddler, who died at the age of ninety, and to whom she will erect a monument.

Francis Murphy has received from Noah Davis, of the New York Supreme Court, an eloquent letter of appreciation of his work for the temperance cause.

MEMORIAL TRIBUTES. A Compend of Funeral Addresses. An aid for Pastors, and a Book of Comfort for the Bereaved. Compiled from the addresses of the most eminent divines. Edited by J. Sander-son, D. D. Introduction by John Hall, D. D. 500 pages, crown, 8vo. Price, \$1.75.

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Any of the above books will be sent postage free on receipt of price. Address J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

GODEY'S LADY'S BOOK for February is one of the prettiest Valentines which the month has brought us. The opening illustration, a handsome steel plate, has for its subject a very cute little couple, consisting of a chubby boy in a characteristic pose, and a little-colored girl, who is looking over his cold shoulder, "making eyes at him," and asking, "Will you be my Valentine?" A fine picture of Mr. W. W. Gorcoran, of Washington, D. C., the philanthropist, accompanies a biographical sketch of that gentleman, and a description, with illustration, of the famous institution known as "The Louise Home." Besides the usual presidential portrait, there is a large number of handsome cute illustrating fashions and fancy work.

There are some especially good short stories this month, besides the interesting serials "Under Gray Skies," and "Dreijing of the Weir," the last of which is drawing to a close. "Marjorie's Knight," and "The Professor," are both good stories.

The February number of the **COTTAGE HEARTH** is one of the best we have seen. The frontispiece, entitled "The Best Valentine," shows a pretty girl, warmly clad in cloak and furs, making her way through a fierce snow-storm with a basket on her arm, evidently intended for some poor family. A fine poem, on the "The Loss of Faith," is contributed by Hezekiah Butterworth, familiar to the young folks as the author of the "Zig-Zag" journeys. The leading article of the number is an editorial sketch of the life and work of Millet, the French painter, accompanied by seven beautiful black and white drawings from his paintings, including an excellent portrait of the artist himself. "A Drive through Saco," "A Yankee Newsboy of the War," and "Some California Birds" are among the shorter stories and articles. The domestic departments of the magazine seem to be well sustained, containing a large amount of original matter of value and interest.

St. Nicholas for February

Opens with the first chapters of a new serial by E. P. Roe, author of "The Opening of a Chestnut-burr" and "Barriers Burned Away." It tells how a family in moderate circumstances was driven from the confinement of a city "flat" to the freedom of a country farm. The question "City or Country," is one that is constantly presenting itself to thousands of anxious minds, and parents as well as children will gain many valuable suggestions from Mr. Roe's presentation of the problem.

Another prominent and valuable feature of the midwinter St. Nicholas is Gail Hamilton's "English Kings in a Nutshell." The talented author has here given in easy flowing verse a comprehensive view of all the English sovereigns, with the principal events and distinguished personages of their reigns. Portraits of nearly every person mentioned with many other illustrations, accompany the descriptive text.

Palmer Cox tells in his inimitable pictures and verses the story of the "Brownies Return" to their native land, and the ingenious manner in which they accomplished it; "Ralph's Winter Carnival" tells of a boy's visit to the winter Carnival at Montreal; and W. T. Peters and Margaret Johnson are contributors of bright valentine verses.

In the serials—"Davy and the Goblin" visit Robinson Crusoe—"His One Fault" causes Mr. Trowbridge's hero to fall into more trouble,—Mr. Stockton takes his "Personally Conducted" party to the queer burial ground of Genoa,—Edmund Alton imparts some more of what he absorbed "Among the Law-makers,"—and we learn about Murillo in Mrs. Clement's "Stories of Art and Artists."

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

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

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This paper and a Waterbury Watch for \$3.75.

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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.

The National League for the Suppression of the Liquor Traffic.

—We hail with large hope this new departure in Temperance work; not as one more organization in addition to those already existing, but as a wisely planned scheme to unite all these, with all other friends of Prohibition, in hearty co-operation, and thus secure the essential condition of success: As the National Liquor League has one definite purpose—the maintenance of that traffic, so the National Prohibition League has one definite purpose—the entire prohibition of this nefarious business—the drink traffic. The liquor men have thrown down the wager of battle; they have publicly declared they will vote for no man, of any party, who is in favor of Prohibition. The Temperance men can't, in honor, do less than accept the wager, and show themselves true to their principles. In other matters let every man vote his politics, be they Democratic, Republican, Butlerite, St. Johnite, Lockwoodite, or any other *etc.*, but on this question of questions—this one point on which turns so largely the personal, social and public welfare of the entire people, let every friend of humanity take his stand for home, for morality, for religion and for his country. Let us close up the ranks and move forward in solid phalanx against this gigantic foe until nowhere in all our broad land shall this accursed traffic be able to claim the sacred sanction of law.

The *Evangelical Messenger* thus commends this new departure:

"The movement is headed by the representative temperance men and women of twenty five States and the District of Columbia. The editors of all of the M. E. Church *Advocates*, and many others are in the list. The *Independent*, of N. Y., is also among the number. A number of the Southern States are also represented. The movement starts out well officered and manned, and promises to become a great power in our country. It has many advantages as compared with some other organizations;

1. It is non-sectarian. Men of all persuasions, including Catholics, may be identified with it, as also all others who are true to the cause of prohibition.

2. It is non-partisan. Men identified with any political party may cooperate with it without prejudice to their political relations or interests.

The recent election has demonstrated how few men are ready to break with party affiliations. The vote in the State of Ohio on the constitutional amendment a year ago revealed the fact, that there were more than 330,000 prohibitionists in that State. Of these there were but 11,000 willing to break with their party connection at the November election—just one man in thirty. It will require more than 400,000 votes, four years hence, to carry that State on any issue. It is not at all improbable that a non-partisan temperance movement will be able to control that number of votes in that State whenever a fair opportunity is presented. The same will hold good in many other States.

[In Delaware there were only 55 votes for St. John; in Maryland, where prohibition prevails to so large an extent, there were only 2794 votes for St. John, and in Cecil County, where, in a non-partisan election, prohibition was carried by a majority of nearly 1700, there were only 32 votes cast for St. John. Even Maine gave him only 2160 and Kansas 4495. These facts ought to convince the

most sceptical that whomsoever else the St. John ticket represented, it did not represent the Prohibitionists of the country.—Ed.]

3. The movement being non-sectarian and non-partisan, will meet with opposition only from the enemies of prohibition, and the division line will be clearly on the merits of the question at issue. The cause will escape all responsibility respecting political campaign frauds, villainies and crookedness of every kind. While its friends may cooperate with any party in electing temperance men to office, they are under obligations to none, and are responsible for none of their doings.

Judging from the names connected with the organization, it is evident that many of the most substantial, able and reliable advocates of prohibition consider it essential to the speedy triumph of the cause to work along a non-partisan and non-sectarian line. All who are true to the cause will be glad to co-operate by any honorable method which carries the elements of success with it; for the interest centers in the suppression of the evil and not in the method or means employed."

Prayer and Healing.

PROF. L. T. TOWNSEND.

[Condensed from *Zion's Herald*.]

A few years ago (1872), the Prince of Wales, as you remember, was seriously sick; indeed, the case seemed hopeless. Sir Wm. Thompson, the attending physician, reported to the Queen that the Prince must die. The English nation was called upon to set apart, for the recovery of the Prince, a day of fasting, humiliation and prayer. It turned out that upon that very day the prince began to amend, and shortly after was fully restored. Now in this confessedly remarkable case invisible agencies seemingly were the efficient agencies. But is it replied, that this recovery, like Melancthon's, was merely a coincidence, and that it would have taken place had there been no national prayer? We cannot, of course, deny such a possibility. But, on the other hand, the objector cannot deny this statement, that what seems to have been the efficient cause, really was the efficient cause, and that the Prince would have died but for the prayers of the nation. This case led to Prof. Tyndal's famous prayer-test.

"The definite proposition, was to build two hospitals; fill them with sick people; have medical skill in attendance at one, the saints of God at the other, and await results. Modestly and reverently was this proposition announced."

"Personally we entertain the opinion that had the experiment been tried, the results would have been far more satisfactory to those believing in prayer than is generally supposed. The results derived from purely mental therapeutics, that is, from the atmosphere of prayer and worship enveloping the hospital, would perhaps be as helpful as the use of drugs. Of the possibility of supernatural benefits, those coming from the direct interposition of the Infinite Being, we will speak further on. We also believe, had the experiment been tried in the spirit of humble inquiry, even though faith were not supreme, the Infinite Being would not have been in the least displeased (Matt. 8: 10; James 5: 14)."

Bishop Simpson Healed by Prayer.

We ask your attention to but one other instance of healing by prayer. It is taken in substance from a published sermon of Bishop Bowman, and is an account of Bishop Simpson's sickness and recovery. "In the

fall of 1858, I was at an Annual Conference in Indiana," says Bishop Bowman, "where Bishop James presided. We received a telegram that Bishop Simpson was dying. Said Bishop James, 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We kneeled.' William Taylor, the California street preacher and missionary [now Bishop Taylor], was called to pray, and such a prayer I have never heard. The impression seized upon me irresistibly was this, Bishop Simpson will not die. I rose from my knees perfectly quiet. I said to Bishop James, 'Bishop Simpson will not die.' Why do you think so?' 'Because I have had an irresistible impression made upon my mind during that prayer.' Another said, 'I have the same impression.' We passed word along from bench to bench, until we found that a very large proportion of the Conference had the same impression. I made a minute of the time of day. When I next saw Bishop Simpson, he was attending to his daily labor. I inquired, 'How did you recover from your sickness?' He replied, 'I cannot tell.' 'What did your physician say?' 'He said it was a miracle.' I then said to the Bishop, 'Give me the time and circumstances under which the change occurred.' He fixed upon the day; and, making allowance for the distance—a thousand miles away—it was found that just before the very hour when the preachers in that Conference were engaged in prayer for the recovery of Bishop Simpson, the physician who had for some time been at his bedside left the room, called the wife of the Bishop, and said to her, 'I am sorry, Mrs Simpson, to tell you, but it is useless to do anything further; the Bishop must die.' In about an hour he returned, and started, back, inquiring, 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the disease within the last hour beyond anything I have ever seen; the crisis is past, and the Bishop will recover.'"

Now, a physician often says, and we raise no objection to his saying of it, "My patient was very sick. I thought of a certain remedy. But I was not sure. I called other physicians. We held a consultation. We agreed as to the use of that remedy. It was administered and it cured my patient. But what we claim is this: That physician has no more right to say my remedy cured my patient, than Christians have a right to say that the prayers of the Indiana Conference resulted in the restoration to health of Bishop Simpson, from what appeared to be the bed of death. Everything that can be said in favor of the prayer; and everything that can be said derogatory to the prayer, can be said equally derogatory to the drug!

Does some one say, for instance, that the disease was self-limited on that day? We can often say the same of a patient to whom drugs are administered, with no disparagement of the drugs. In this case of Bishop Simpson, however, the attending physician said nothing of the self-limitation of disease; to him the recovery was a miracle.

Does some one say that this is a case of mind cure? This, too, may often be said when drugs are used. If, however, this plea of mental cure should be insisted upon, we cannot see how, with perfect assurance, it can be contradicted. Indeed, from a certain point of view, need it be contradicted? That is, if the cure resulted from mental influence on natural grounds; in other words, if it resulted from the conversion of a mental

and spiritual force generated by a conference of ministers at prayer, though many miles distant, into a curative force, then Bishop Simpson's restoration was effected by prayer all the same as if there had been a direct interposition of the Infinite Being. The difference being that, according to the one supposition, prayer, in harmony with certain established laws of God, among which is that of the convertibility of forces, aided nature in restoring the Bishop; while according to the other supposition prayer moved the Infinite Being to interpose directly in the recovery. Whether, therefore, it was prayer through ordinary mental therapeutics, or prayer through what may be called supernatural therapeutics, that cured Bishop Simpson, we are, nevertheless, forced in either case to acknowledge the efficacy of prayer.

The Black Kite.

MR. EDITOR:—I send you a word in regard to the "Black Kite," which a writer in your last issue says, should fly over every church that sends its pastor to Conference unpaid. I will say first, that it does not apply to the circuit in which I hold my membership, for it has always paid up in full for many years; but we know not how soon our circuit may be cut into halves or thirds, to suit the convenience of some aspiring town, and thereby make one or all of them so poor that they cannot decently support two or three pastors instead of one, for "these few mean, stingy people in some churches still remain. May not this cutting up of the work have a good deal to do with the flying of the "black kite?"

I understand it to be the duty of the estimating committee to take into consideration the number and circumstances of the preacher's family, (not the wealth or poverty of the circuit or station,) and to report a reasonable allowance. Suppose this allowance is more than can be raised; is it right, is it Christian, to publish the failure, when those who have made such a liberal allowance have done their best to raise it, but failed?

[Our contributor is right in his statement of the duties of the estimating committee, but overlooks the provision of the Discipline giving the Quarterly Conference authority to approve, or modify, the report of that committee. When the Conference fixes the salary, whatever that may be, *liberal or scanty*, the entire membership, to say nothing of the outsiders, are morally bound to see that this allowance is promptly and honestly paid. There is no power to compel a church to promise a salary beyond its ability to pay, but when the engagement is voluntarily assumed, it cannot be repudiated without dishonor. In such cases only, will the shadow of the "black kite" fall upon the delinquent.

We think the chief difficulty is in the failure of the members to redeem the promise made on their reception into the Church—"Will you contribute of your earthly substance, according to your *ability*, to the support of the Gospel, and the various benevolent enterprises of the Church?" Think of a well-to-do farmer giving his pastor a whole half dollar to be equally divided between the *nine* Conference Collections! Too many who claim to be the children of God feel very poor whenever his cause requires their money, but never fail to feel rich enough, when there is a favorable opportunity to make a good investment for themselves. How different it would be were we all, to remember the words of the Lord Jesus, how he said "It is more blessed to give than to receive."—Ed.]

Wilmington Conference NEWS.

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

The members and friends of the Mt. Pleasant Church met at the parsonage recently, and presented their pastor, Rev. J. W. Hammersley, with a number of very useful articles, all of which were highly appreciated.

Port Deposit charge, R. C. Jones pastor. The revival services continue. There have been ten conversions.

One of the most delightful protracted meetings is in progress in the M. E. Church Chesapeake City, T. A. H. O'Brien, pastor. The progress of the work appears slow, and yet it is very deep, and souls are being converted to Christ.

New Castle, Del., N. M. Brown, pastor. Fifteen persons joined the M. E. Church on probation last Sabbath morning.

A Church Lyceum Entertainment will be held in Madeley Chapel on Wednesday 11th inst., at 7 1/2 P. M. The exercises will consist of music, instrumental and vocal, addresses, reading and concert dialogues, all of a religious character to develop the gifts and promote the moral and intellectual improvement of the congregation.

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

Millington charge, T. L. Tomkinson pastor. Rev. Geo. Cummings of the Philadelphia Conference, will preach at the Millington Church next Sunday.

R. Bingham, the boy orator gave one of his entertainments at the Millington M. E. Church on Friday night.

Odessa charge, J. P. Otis, pastor, writes: Perhaps you can find room among the rapidly increasing "Donation" items, to note that we too, have had our share. On Thursday night, returning from attendance on the revival service in the Presbyteraian Church, the pastor and his family were greeted by a happy company that nearly filled the parsonage.

Easton charge, H. S. Thompson, pastor, writes: Our meeting continues with great interest. About 70 souls have been saved since watch night. Eight converted last Monday night. Maj. Geo. A. Hilton of Washington D. C. who came to lecture on Temperance by a previous engagement, laid aside his lecture when he found the state of religious interest, and entered into the work for ten days with an earnestness, devotion and success, which has endeared him to our hearts as well as shown him to be one of the most successful evangelists with whom we have met.

doing all they can. Fifteen conversions have occurred. The audiences are large, and a great seriousness prevails.—Sentinel.

The Methodist Episcopal Church at Wyoming, Rev. W. M. Warner pastor, is in the midst of a very gracious revival. The members are being greatly quickened, and twenty up to this time have professed conversion.

The protracted meeting at the M. E. Church in Lewes, Del., J. D. Kemp, pastor, still continues. Since our last issue the members seemed to have had a good revival among themselves, and this week put their shoulders to the wheel, and in consequence a great many penitents have been to the altar, and quite a number of conversions have taken place.

Hillsboro, Md., J. E. Kidney pastor. A gracious revival is now in progress in the M. E. Church. On Last Monday night fifteen penitents were at the altar, four of whom were converted, making sixteen conversions to date. The whole community is stirred. The pastor has had no one to help him so far. Last Sunday morning at the close of the sermon the trustees asked for \$84 for current expenses, and the full amount was contributed in a short time.

The meeting held at Ridgely, on the same charge, before Christmas resulted in sixteen conversions.

The revival meetings at the Midletown M. E. Church, A. Stengel pastor, continue with interest. About forty persons have professed conversion.

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

Cambridge charge, J. E. Bryan, pastor, writes: We are in the midst of a very gracious revival; about 50 have been converted up to this date, and from 25 to 30 at the altar. The interest is increasing. The outlook at present is for a very extensive work. We have held service day and night for two weeks; crowded house every evening, and deep feeling pervading the audience. We are praying that the Lord will "show us great and mighty things, such as we have not known."

Vienna charge, V. S. Collins pastor. The protracted meeting, which began with watch night, has closed with nineteen added to the church. The spiritual life of the church is greatly revived. The new converts have been formed into a class by the pastor for special instruction. This charge has purchased a new library for the Sunday School. The newly organized Pastor's Bible Class is increasing in numbers and interest.

Dover, T. E. Martindale pastor. Last Sunday night the pastor of the M. E. Church commenced his revival meetings, Profound interest has developed from the first, two penitents having presented themselves on that evening. During the week a great work of grace has broken out among the students of the Conference Academy. The professors are present at each service, deeply interested and

doing all they can. Fifteen conversions have occurred. The audiences are large, and a great seriousness prevails.—Sentinel.

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Lincoln charge, E. Davis, pastor, writes: We commenced our extra meeting at this place, Sabbath Jan. 4th. At first the weather was stormy and the helpers few, but the interest has steadily increased until now our church is far too small to accommodate the congregations.

The Lord has poured out his Spirit upon his people. Our altar has been crowded with penitents, and the shouts of new-born souls have been heard almost every night. There have been about sixty conversions up to this time, of whom 52 have already joined on probation. We are working and praying for still greater things. The people say this is the greatest meeting that has ever been held here. To God be all the praise. "Pray for us."

Magnolia charge, S. N. Pilchard pastor, writes: The pastor of Magnolia Circuit is the recipient of a number of valuable presents recently given by his people; the most costly and useful of them is a handsome robe.

I desire, through the columns of your appreciated paper, to return to the kind donors my sincere thanks for these remembrances. Bro. Warren doubtless appreciates his robe because it came from a Royal people. I value mine because it is saturated with all the fragrance of the Magnolia.

The conference collections have been taken; missionary collection \$25 in advance of last year. There have been about 150 conversions on the circuit within two years. A revival of some power is now in progress at Magnolia.

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

Berlin charge, C. A. Grice, pastor. The extra meeting is still in progress. There have been 13 conversions.

Newark, Md., charge, G. W. Wilcox, pastor, is in the midst of a glorious revival. Old and young are seeking the Lord. Four penitents Sunday night; five on Monday night, and three conversions; nine penitents on Tuesday night, and four conversions. Congregations large.

We welcome to our exchange list, *The Interchange*, a four page monthly published in Baltimore, Md., by private enterprise in the interest of the Baltimore yearly meeting of Friends; subscription price 25 cts. a year in advance. Its purpose is thus stated;—"This little paper is designed still further to strengthen the bonds of love that bind the whole of our scattered membership together, by enabling all to maintain an intelligent interest in the affairs of every part; serving as a true *Interchange* of news and thought, so that all may rejoice together at the special blessing that may come upon any one meeting, and sympathizing together when any suffer loss." It will not only contain "the latest news from the Home and Foreign Mission field, with hints on temperance and other

departments of religious and moral endeavor; but also articles on Christian living in the fullest sense; and on the grounds for holding those spiritual convictions which have distinguished us as a Society." We bid our friends God-speed in their efforts to build up the kingdom of our common Lord by "strengthening the brethren" and scattering "the seed of Divine truth. We clip the following from the December issue:

"In regard to our trials—they are meant not for stumbling blocks but stepping stones—not for cars of Juggernaut to crush us; but chariots to bear us to victory. We discover this when we cheerfully and thoroughly accept the will of God toward us.

In regard to Christian life, we were reminded that the great object of God's dealing with us is the development of character, on which, after all, the success of our work depends. Our life is not to be unfruitful like the Jordan, which runs in so deep a bed, that the desert, unwatered, comes up to its very banks; but like the Pharpar, which, rising in the snows of the same mountain turns the desert into a fruitful garden wherever it flows.

We are not to be disheartened if our experience does not exactly coincide with that of others, nor try to fit ourselves into other people's collars. The Lord has a separate mould in which to fashion each of us. We are too prone to try to heal our spiritual diseases by other people's prescriptions. Jesus Christ, the great Physician, must alone speak to our individual needs. To Him let us consecrate ourselves with entire abandonment; as a young Friend lately said; "I go to Africa, not because I have consecrated myself to Africa, but because I am Christ's and He calls me thither." It is always safe under all circumstances to trust and obey God.

The main feature of the business sessions was the increasing desire for the fuller upholding of our Christian principles. For this, we must first make them our own in such a way that we shall realize them to be truths that can be worked out in all the relations of life. A Friends' meeting, however small, is a city set on a hill, open to the gaze of outsiders. Do those who thus watch receive a clear witness to the Headship and power of Christ? A ministry called and anointed of the Lord should be the most powerful in the world.

The work of the church is two fold. First; to convert sinners; that is, get hold of the raw material, and then to work this up into the best and finest fabric. For this, we need both the spoken word and the no less real but silent ministry of the Spirit. In the Christian Church there is no place for "sleeping" partners; all have their share, though it be only to speak to God. The instrument may be insignificant like Gideon's pitchers, but the Master's hand is strong.

Letter from Seaford.

DEAR EDITOR.—Not being very troublesome to you in the past, will you give us a little space for a few ink-drops from Seaford, Del? We have just held our Fourth Quarterly Meeting under the presidency of the Rev. A. W. Milby, who has endeared himself to our people by his fidelity and ability. He preached a learned and lucid sermon at Seaford on Sunday evening, to a large congregation, from Psalm 32, 1, 2, and took his leave of us until conference. During the year we received 41 into full membership, 27 by certificate, and 8 on probation. The trustees have greatly improved the church by giving it three coats of durable paint, and some repairs have been made on the interior of the parsonage, and several articles of furniture added, among which, a fine desk, table for the pastor's study. The Sunday School at Seaford has enriched its library with 131 new books, and is in a prosperous state. The congregations at both appointments are large and appreciative.

W. UNDERWOOD, Pastor.

R. R. TICKETS.—Preachers and laymen who expect to attend the Conference at Snow Hill, can get tickets on the Baltimore and Delaware R. R. (Kent County) to go and return at half the regular rates. J. H. CALDWELL.

Class of the Third Year.

The studies for the class of the third year will be assigned as follows: Church History, T. B. Hunter, Intellectual Science, E. E. White, Pope's Theology, G. S. Conaway, Homiletics, Ed. Davis, Harman's "Introduction" and Miley's "Atonement." Jno. D. C. Hanna.

The examination will begin on Tuesday, at 3.30 P. M., or upon the arrival of the first south-bound train. Sessions will be held on Tuesday evening, and Wednesday morning and afternoon. Let all the members of the class and committee be present, if possible, at the opening of the examination, so that all work can be completed before Wednesday night.

The sermons will be read before the whole committee on Wednesday afternoon.

JNO. D. C. HANNA, Chairman.

MARRIAGES.

HARPER-WRIGHT.—At Salem M. E. Church, by Rev. T. O. Ayers, on the evening of the 20th ult., Mr. John A. Harper and Miss Mary Wright.

PAYNE-HURLOCK.—At St. Paul's M. E. Church, by the same, on the 28th ult., Mr. Walter B. Payne and Miss Cora Hurlock.

QUIMBY-WALLACE.—On Jan. 27, at the M. E. Church, Sudlersville, by Rev. J. Owen Sypher, Mr. David J. Quimby, of Kent Co., Del., and Miss Libby Wallace, of Queen Anne Co., Md.

HUNT-MARSHALL.—On the 1st inst., by A. P. Prettyman, Mr. Peter D. Hunt and Miss Mary L. Marshall, both of St. Michaels, Md.

ANTHONY-BARTLETT.—On Jan. 21, at the residence of the bride's parents in Wye Neck, by Rev. J. E. Kidney, Mr. Wm. D. Anthony and Miss Mollie E. Bartlett.

CLARK-DULIN.—On Jan. 23, in Wye M. E. Church, by the same, Mr. Oliver C. Clark and Miss Sallie E. Dulin.

SAYERS-HURLEY.—At the residence of the bride's uncle, near Vienna, Md., Alpheus S. Sayers, M. D. to Miss Alice Hurley, on Jan. 25th, 1885, by the Rev. Vaughan S. Collins.

Quarterly Conference Appointments.

Table with 2 columns: Location and Date/Time. Includes Wilmington District—Fourth Quarter with entries for Christianna, Asbury, St. Paul's, etc.

Table with 2 columns: Location and Date/Time. Includes Easton District—Fourth Quarter with entries for Rock Hall, Oxford, Trappe, etc.

Table with 2 columns: Location and Date/Time. Includes Dover District—Fourth Quarter with entries for Millsboro, Georgetown, Ellendale, etc.

Table with 2 columns: Location and Date/Time. Includes Salisbury District—Fourth Quarter with entries for Onancock, Holland's Island, Asbury, etc.

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