

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

VOLUME XIII.
NUMBER 9.

WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 26, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

Distractions in Prayer.

I cannot pray; yet, Lord, thou knowest
The pain it is to me,
To have my vainly struggling thoughts,
Thus torn away from thee.

O Father! teach me how to prize
These tedious hours, when I,
Foolish and mute, before thy face
In helpless worship lie.

Yet thou art oft most present, Lord,
In weak, distracted prayer;
A sinner out of heart with self
Most often finds thee there.

And prayer, that humbles, sets the soul
From all illusions free,
And teaches it how utterly,
Dear Lord, it hangs on thee!

O Father! why should I complain,
And why fear aught but sin?
Distractions are but outward things:
Thy peace dwells far within.

The surface-troubles come and go,
Like rufflings of the sea;
The deeper depths are out of reach
To all, my God, but thee!

—Faber.

Bishop Wilson in China.

MY DEAR DOCTOR:—If you propose to visit Pekin when you come to China, be sure that you have plenty of time, and lay in a good stock of patience. You will not be able to calculate your movements by the time-tables of railroads, and you will find estimates based upon winds and tides, Chinese carts and donkeys, and the energies of the natives, wholly at fault. The sandbar at the mouth of the Peiho river is an element of uncertainty, to be taken into the account. It is possible to reach it just too late for the tide, or the tide may fail to bring in quite enough water to lift the steamer over it. Then at Tientsin, contract must be made with Chinese boatman to carry you a hundred miles up the Peiho to Tungchau, and Chinese boatmen are shrewd contractors, and want plenty of time to make up their minds. When made up, it is according to their understanding of the case, and not according to yours, as you will soon discover. Then come shoals and shallows in the river, and your boat is aground; adverse winds compelling the slow "trailing" of the boat by men on the bank; nights of inaction, when the boat is anchored to the bank; rains, when the boatmen cannot work, because "fungshin" is not good, or he will get his only suit of clothes wet. When, after three or four days of "house-boat" on the Peiho, and four or five hours of perorese donkey from Tungchau to Pekin you find yourself at the end of the journey, you will want a day of rest, to think it all over, repent of all the things you wanted to do and say, recruit your forces, and build up your dilapidated patience and good humor.

However we got fairly through it all, and after so long a time were brought safely to our resting-place, Dr. Lambuth's temporary home in Pekin.

The Doctor gave us the advantage of his knowledge of the ancient city, and soon made us acquainted with the men and things best worth knowing, so far as they were accessible. The first point of interest was the annual session of the North China Mission of the M. E. Church. It is composed of young men, with a good body of native preachers and helpers, some of whom have been received into the Conferences in the United States, have been ordained, and are upon the same footing with their foreign brethren, in the mission. They seemed to be resolute, earnest men, given wholly to their work, and not easily deterred by the great difficulties which they

encounter. One of the characteristics of missionaries of every Church in China is hopefulness. The labor is great, the progress is slow; but I have yet to hear any expression of doubt or despondency from any of the laborers. The region included in the North China Mission is very extensive, and traveling is toilsome and slow, over such roads as are known in China; but the system and habit of itineration are maintained. Every form of missionary ministry is provided for—evangelical, educational, and medical; and the women of the M. E. Church are helping by their labors among the native families and in the schools, to further the work of the Gospel. In Pekin the M. E. Church has planted itself firmly. It owns a large tract of ground with buildings for mission residences, a hospital, which for a number of months past has been under the effective management of our Dr. W. R. Lambuth; Wiley Institute, a school conducted very much as our Anglo-Chinese College is, and a good church-building. Besides, it has made provision for preaching in other sections of the city.

Other missions with the appliances requisite for the work are established upon a good footing, in the city. There is also an indirect work done for the cause of Christ, by such men as Dr. Martin, Dr. Edkins, and others, who are not laboring in immediate connection with any mission. It was no small gratification to find also among the men in public life, whom official position has fixed at Pekin, some who give indication of a genuine interest in the Christian faith, and its progress in China. Our own Minister to China, Col. Denby, was present at a meeting of the missionaries, held while I was in Pekin, and gave the impressions produced upon his mind by his recent visits to many of the mission stations in China, and expressed in very decided terms his high appreciation of their plans and labors. When will it be that diplomacy and commerce, in their proper spheres, shall contribute to the furtherance of the gospel, instead of obstructing its way, as too of ten they have done? When these great factors in human history shall combine and co-operate with the Church, in the diffusion of truth and a pure faith, the end will not be far. It is something, to have some few examples of the possibility of such agreement, without either intruding upon the prerogatives of the other. So we have here in Pekin, the headquarters of the oldest and most powerfully entrenched heathenism known, an active, earnest, aggressive, Christian life, working its way, slowly but surely, through all agencies, and destined at no very distant day, to find passage across the barriers of the "forbidden city," into the imperial palace. It is hardly more unlikely or unreasonable, than that a Church should be planted in Caesar's household.

Pekin is planned upon a scale of magnificence commensurate with its rank, as the chief city of this ancient empire. Its walls, sixty feet high and forty feet thick, suggest the yet loftier and more massive structures of Babylon and Nineveh, and enable one to form without any great effort of imagination, some conception of what those ancient cities must have offered to the eye. The gates are surmounted by square towers. The whole presents a very imposing appearance. From the walls may be seen the

long, broad street, extending from gate to gate, and a great amplitude of shade-trees. There are three cities, each surrounded by its own wall, the Chinese, the Tartar, and the Imperial city; and within the Imperial is the "forbidden city," which no foreigner is permitted to enter. Here the Emperor and his household have their residence. In the streets of the city, the splendor of the view from the walls suffers immeasurable decline. The long rows of buildings are insignificant in size, and have an appearance of dilapidation and decay. Then the streets are insufferably filthy, great open cess-pools on either side, from which the foul waters are thrown out to lay the dust, producing a stench hardly tolerable by civilized nostrils. John Wesley would have inaugurated the crusade, upon his principle that "cleanliness is next to godliness." The temples, Buddhist and Confucian, give the same signs of decay and neglect. There may be exceptions to this, in the case of the "Temple of Heaven," and one or two others, which foreigners are not allowed to enter. Even the walls are not safe from devastation. The natives dig out the clay from under the foundations, to mix with coal-dust for their fuel. They are punished if they are caught, but, they continue it.

We went to see the Great Wall of China in the Nankow Pass. It was, perhaps, a very needless outlay of labor and money, but it is wonderful to see how that wall, twelve hundred and sixty miles in length, is carried along steep, narrow ridges of mountains, and perched on seemingly inaccessible peaks. There are many places which a man can hardly reach on hands and knees, where those old builders climbed with the materials for their building, and planted the defenses, when it would seem that nature had securely guarded the lines. The process of decay is going on here too, and no attempt is made to repair the ruin. On our return two notable objects demanded attention. One is the "Ming Tombs," the tombs of the Emperors of the Ming dynasty. It is a vast amphitheater, on beautiful rolling land, backed by a spur of the mountains in the form of a semicircle. The approach to it, beginning two or three miles off, is through a series of "p'lous," or open gateways, very lofty, covered and richly ornamented, above and at the sides, with elaborate carvings. The passage from the p'lous is through an avenue a mile long, on either side of which, are ranged colossal images of camels, elephants, horses, and other animals, in pairs, and men of imperial, military, and literary rank; each image cut from a single stone. From this avenue, through any p'lau, over what is now cultivated land, you reach a massive stone bridge, the only one left standing; across which is the broad path, paved with large stones, leading up to Memorial Hall of the greatest of the Ming Emperors. It is an immense room, supported on rows of pillars of hard wood, sixty feet high. Behind this, at a distance of two or three hundred yards, is the temple, and still further on, at about the same distance, is the building set against the tomb, in whose upper story is the upright tablet, commemorating the virtues of the dead emperor. The tomb proper is a vast artificial mound, half a mile in circumference, and two or three hundred feet in height. On either side in the great amphitheater, at intervals of a

quarter of a mile, stand the tombs of the other emperors, each a fac-simile of the first. At one point, as I rode, I could see nine of them at once. It was an imperial design, such a cemetery as can hardly be found elsewhere. Yet cobwebs and dirt, decayed columns and broken marbles, tell of coming ruin, and in a generation or two, this imposing memorial of a vanished line will have disappeared.

The other object of interest was the Summer Palace, formerly the resort of the emperor, during the heated season. It was said to be inaccessible to foreigners, but the broken walls, without sentry or guard, seemed to invite entrance, and we did not go out of our way to make inquiries. Once within the circle of the inclosure, we found ourselves in the midst of ruined marbles of finest quality, hewn and carved with the exquisite skill of highest art. Sculptor and architect, such as China had never produced, had been at work on those materials. On either side of us and beyond, were standing shattered remains of marble palaces, with enough held together, to show what a dream of beauty had filled those spaces. It was all the work of the French Jesuits and their employes, and right royally had they done it for the delectation of a heathen emperor. But French and English cannon made havoc of the labors of French genius. In 1860 they came upon this delight of the Imperial soul, as they were making their way to Pekin, and turning their guns upon it soon reduced it to an utter ruin. The finest pagoda I have seen still stands, just beyond the site of the main building, on an eminence overlooking the grounds and the surrounding country. I wondered that it had been spared, but when I climbed the hill and examined it, I found that its base had been shot away, and the rubbish had been used to prop the structure. While the upper part was intact, and its colors gleamed fresh and perfect in the sunlight, and its carving and statuary were unharmed, some eight or ten feet of the base were only a heap of broken tiles, all that saved the entire pagoda from toppling over.

You are from North Carolina, but did you ever see a persimmon? Of course you will recall at once your little black, frost bitten fruit of that name, which your boyhood delighted in. If ever you have the good fortune, to see and taste the fruit known in North China by that name, you will want to designate your North Carolina staple some otherwise. Hanging in golden splendor on the trees, larger than an orange, more luscious than the green gage, it is almost the only thing, that I would ask to be transferred from heathen China to Christian (?) America. In sober truth it is a fruit worth knowing and having. There are orchards of them in the neighborhood of the Ming tombs that would outgrow the orange groves of Florida or Southern California.—*Nashville Christian Advocate.*

A Brotherly Note from Bishop Taylor.

REV. O. P. FITZGERALD, D. D. *My Dear Brother:*—I have to acknowledge with pleasure the receipt of your excellent paper for the past six months. Your CHRISTIAN ADVOCATE, and Marshall W. Taylor's of New Orleans, were the

only papers that reached me at Stanley Pool.

I have been on a hasty trip to England to order a steamer built, for the use of my missions on the Upper Congo, Kassai, and Sanlura Rivers. It has to be put up into man-loads, each of sixty-five pounds weight, so as to be carried around the Lower Congo rapids, 234 miles, from Matadi, to Kinshasa on Stanley Pool.

After the session of the Liberia Conference I will, *D. V.*, spend three months in founding self-supporting missions among the neglected aboriginal tribes of that coast; and expect on the 8th of May, at Cape Palmas, to join the steamship "Nubia," in which twelve or fifteen missionaries, and our steamer-stuff will be *en route* to the Congo.

My Committee on Credentials, in New York, have not yet succeeded in selecting any suitable candidates for Liberia. Our American people seem to think that Liberia is included in the geographical domain of "Death and Hades," and they are not disposed to venture into a region so dark and doubtful.

My self-supporting missions in India, Burmah, Singapore, and South America, are progressing favorably. My mission in South Central Africa is but an infant, not yet two years old; but we have at the front fifty-nine missionary men, women, and children—all well, happy, and hopeful. Beginning among raw heathen, with no key to their understanding till we can teach them our language, or learn theirs, is a slow business. It takes eight or ten years to develop an apple-tree to full fruit-bearing, but if properly planted and tended, a thousand will grow and develop in the time required for one; so I will, *D. V.*, win, by planting the thousand.

God bless and prosper you. Your brother,
WM. TAYLOR.

Steamship Benin, bound for Liberia, Jan. 14, 1887.

[This note brings back vividly the first sermon we heard in California, away back yonder. Bishop Taylor was the preacher. He stood in the midst of a crowd on the plaza, his wife by his side, and after singing a song, gave them a street-preacher's talk—direct, fervent, brief. May the seed he sows in Africa produce abundant fruit unto eternal life!—*Ed. Adv.*]

The Alabama Conference M. E. Church, South, in session at Montgomery last week, declared unanimously, in favor of submitting to the people a constitutional amendment, prohibiting the sale or manufacture of liquor in that State. The growth of the prohibition sentiment in Alabama has been most marked within the past three years, and the ministers of the various religious denominations are taking the lead, in the fight against license to sell liquor.

The *Lancet* records the case of a young girl, who had attacks exactly resembling *delirium tremens* from the tea-leaves, which she was in the habit of chewing. We have already called attention to the many and varied disorders which may occur, as the result of the excessive use of strong tea, and have no doubt that many persons, suffering from dyspepsia and palpitation of the heart, would find these symptoms to disappear, or, at least, be markedly diminished, if they would discontinue the excessive use of tea, as a beverage.

Snow Hill District, 1861-1865.
No. 75.

BY REV. A. WALLACE, D. D.

On account of the long rides, and the wretched condition of the roads in winter, the hardship unavoidable in my work was almost beyond description. Sometimes my Saturday morning appointment was 60 miles distant from my residence in Laurel, Del. It, for instance, I had to meet a Quarterly Conference somewhere in "Strait's Hundred," or in the neighborhood called "World's End" on Church Creek Circuit, with the dangerous Vienna Ferry to cross, and long reaches of marsh, often overflowed by storm tides to navigate, my poor horse up to his knees every step in water or mud if night came on, and the neighborhood was strange, I felt in a pitiable plight of uncertainty, and was often compelled to apply for quarters at houses, with the occupants of which I had no acquaintance. Then to venture near these dwellings at all, after night fell, guarded as they were by watch dogs, often put me in extreme peril. Many an encounter have I had, while leaving my horse and buggy out on the public road, and starting to make inquiries, and ask for shelter. On several occasions, I remember being so benumbed with cold, that I had to beg help in alighting, and to put my feet in a bucket of ice water, as the safest means, as I had been informed, of restoring circulation. The memory of some of these long rides, and of the discomfort of shivering all night in damp, unused beds, keeps me awake and filled with horror, even until this day.

Between going over the same series of adventures again, and choosing a mission up the Congo with Bishop Taylor, I should greatly prefer the latter. But I had one chance to give up the District; and I immediately resolved to embrace it.

This was at the ensuing Conference which was held in Wilmington Del. in March 1864. Bishop Ames was the presiding officer. My home during the session was in the elegant residence of Colonel Edwin Wilmer, who entertained a half dozen of us, in princely style. Early in the business of the council, while we were planning our work I put in a plea for a certain preacher to be appointed to our Virginia territory, or what was left of it, that was still adhering loyally to the Philadelphia Conference.

The Bishop said, if I found the right man and he was willing to go, he saw no objection to the arrangement. Very soon, one of the elders asked for my choice man, to fill a charge somewhere up country. He made a strong effort, and was likely to succeed, when I appealed to Bishop Ames. The matter was left open for a couple of days, and finally I was told, the brother could not be spared for Virginia. I represented that he was the only man I knew, who would suit the place, and be perfectly willing to risk it, with his young wife; and it would be a shame to desert our noble Virginia people.

"Well," said the bishop, who seemed to be nettled by my persistency, "if you must have the place filled, and think it is so important, perhaps we had better let you take it yourself."

"Agreed," said I, in a moment, "I will take it gladly, and to settle the matter, write me down for Onancock." The elders looked at one another, and at the Bishop, and I again asked Dr. Hodgson who was the Secretary to enter my name. So it remained, until near the close of the session. The brethren accused me of getting "my Irish up," and as there had been two or three tiffs, between myself and the Bishop during our arrangement of other matters, neither of us were likely to recede.

I wrote home giving directions about packing up, and was fully resolved to have the glory of taking the most undesirable appointment that year, in the Conference.

Bishop Ames was said to be a very adroit manager of men, and he exercised this peculiar faculty in my case. The Elders demurred, and Bishop Scott who happened in, told them, so I was informed, that it would not answer. I had better stick to the District, until I had finished my regular term. Now for the methods Bishop Ames employed to heal the temporary breach.

It was raining a little when after sundry conversations with preachers of my District, and new men about to be sent down to us, I reached the door of the church to go to dinner. There stood the Bishop, who had also been detained by Committees, after the morning session. He called me to him, and seeing I had an umbrella, told me he had a nice new hat, and nothing to protect it. "Come," he said, "and dine with me."

I had other engagements, and rather stiffly declined. Then he wanted me to see him to his lodgings, and protect his new hat. To this, of course, I had to consent. So he took my arm, and appeared quite fraternal. "By the way," he began, "this appointment, over which you are so much exercised, won't do. It was only a joke putting down your name. They won't hear of your leaving the District; and we will give you the brother you ask for, when we meet to-night."

I told him, I would not consent to any change now that I was getting all ready to move. Noticing my mood, he resolved I should go in with him to Brother Moore's and at least see his wife. He said she had been wanting to see me for several days, for she was reading the book called "The Parson of the Islands" and was so delighted, she must see the brother who wrote it. At this moment, the door opened, and holding me still by the arm he introduced me to Brother and Sister Moore, and called up stairs to Mrs. Ames, that he had captured the "Parson of the Islands," and he wanted all their help, to persuade me to stay to dinner. They gathered around me and I could not get out.

Now, said the Bishop, I wanted you here for an hour anyhow, to write me out a nice legible list of the appointments, which must be read out tomorrow morning. You can leave the few blanks yet to be filled, for our last session to-night; and then if you have time, make out a full list for yourself, and I will send these irrepressible reporters all to you, to obtain information at the proper time.

So the Bishop went on during dinner, keeping his eye on the door, for fear I might break away. He accomplished all he wanted, in spite of the determination he saw in me to have my own way, and when we met again in council, all misunderstandings were settled, except one, where I was doing my best, to find a place for one of our oldest preachers; but as there was no demand for him, both Bishop and elders, told me I must persuade him to ask for a supernumerary or supernuminate relation. I was grieved at this, and told them point blank that the old brother ought to receive more sympathy, than appeared to be among them, when dealing with his case.

That was an unfortunate bit of confidence, however, which the Bishop reposed in me, as the custodian of his "appointments." Next morning with the list complete in my pocket, one of our insinuating preachers, who took a good deal of interest in reporting for the Philadelphia papers, found out I had the list, and kept after me, until under the seal of strictest secrecy I loaned it to him to get his report off ahead of time.

As soon as he got the chance, he unrolled the fateful manuscript, divided the pages up, in his cleverness, with the tribe of newspaper men present, who began to copy, as fast as their pencils could fly. The preachers soon found out what was going on, and could not be brought to order, while the opportunity

was open to them of coming around the tables to investigate for themselves. Some one here called the attention of the Bishop to the fact, that his appointments were spread all around, and being canvassed, before the time came for reading them. With the voice of a Stentor he called, "Brother Wallace; Adam Wallace; Where is Adam Wallace?"

I was out somewhere, at the moment, and brethren, meeting me on the street, or vestibule, told me the Bishop was on a rampage, calling me to account for circulating the documents he had confided to my discretion. I hurried in, and explained the matter as best I could, so as to save that dearly beloved brother, who was really the cause of all our trouble, from a deserved exhortation.

When the appointments were read, I had the pleasure to hear, "Onancock, T. L. Tomkinson." Of this one appointment, and its far reaching results in the salvation of many souls, I must speak in my next letter.

Review of the Rev. J. H. Willey's Paper on Future Recognition.

I may not follow Bro. Willey's paper in close consecutive form, but the reader will find the chief, if not all his points reviewed. Bro. Willey asks the question, "How could the future be a life of reward and punishment, in any accepted sense of the word, with no memory of past good or ill?" I answer, it will be a life of reward in blessed fellowship and fruition to millions, who died in infancy, who remember nothing of the present life. Memory in their case, it seems, is not necessary to the rewards of Heaven, for they remember nothing. When I thought of reviewing these papers, I mentioned this argument to a minister, who takes the affirmative side of this subject, and he agreed with me, that it was not well taken on brother Willey's part. Insane persons from early life, pass many years under an eclipse of reason, and die in that state, but find Heaven a glorious state and place of reward to them. On the other hand, a bad man takes a drink of liquor, and under the impulse of intoxication, kills his wife and children, and burns his home, but escapes with his life, and when sobriety and sanity return, he remembers nothing of what he did, except drinking the liquor; he dies unforgotten, surely he was responsible for the deeds he committed in his inebriation, and will be punished for them. The absence of memory in these cases, does not interfere with future rewards and punishments. In the case of the faithful servants who stood before the Judge, as is cited by Bro. Willey, it would seem the argument is against himself, for the servants were reminded by the Judge that they had performed such works of charity towards his suffering followers, and let me just here remind Bro. Willey, that it is God who keeps the "book of remembrance." God's omniscience does not require any such thing, but it is referred to as speaking after the manner of man, and to show the divine exactness and precision. The idea that good men and women are to keep a diary of their good deeds, is too pharisaical. The fact is that a Pharisee is represented in the gospel as rehearsing his great exploits, and no doubt, exaggerated the account; but he is met with the rebuff, "I never knew you, &c." And I would say, it is not for good works that faithful servants are rewarded, "by grace ye are saved," and this grace is benignant enough to reward its subjects and pronounce worthy, those who esteem themselves unworthy. Bro. Willey attaches great importance to memory in his argument, and brings it in at every stage as he proceeds; hence, I find it necessary to give it prominence.

Now memory does not, even here, by any means, constitute the entirety of man's moral and intellectual endowments. In regard to Adam and Eve, they had no pre-existence to remember;

and I do not think paradise was any the less enjoyable on that account, nor did it detract from their happiness, because they were not permitted to witness and remember the process as of "Eden's first bloom." They were made with an eye for the beautiful in scenery, and an ear for the sweet voices of song. And they had other qualifications, to realize and appreciate all that was in themselves, and in their surroundings to make them "very good" and very happy. It was not memory that enabled Adam to stand forth as lord of the world, whose materials had been, perhaps, millions of ages in existence, and in preparation for the Home of the human race, which home was made or fitted up in six days. And the work of these six days was all complete before he became "a living soul." Nor was it memory that enabled Moses to write the Genesis, which gives such wondrous outline. And here I would say, there are great powers in man, some of which lie, as it were dormant at least, in reserve and latent force, during the whole earthly existence, these powers will surely be called forth in the heavenly state as it may please God in the development of his glorified people. There the will, the conscience and consciousness, and what some call "sub-consciousness," and there are the reasoning receptive, perceptive, and reflective faculties, that will exist and operate in the future state constituting man's intellectual and moral nature. The wicked having put these to evil use or to no use, and invested them with the "man of sin," the "carnal mind," will take it with them to perdition, and find it a "treasure of wrath." And the Righteous having been "created anew in Christ," and having "by works of faith and labor of love," "laid up treasure in Heaven," as saints in light, will realize ineffable joy, through the "glory revealed in them" and to them. Memory is more or less a scavenger, we want none of his gleanings to adulterate the "diamond dust" or soil the robes of those "who walk in white." "Another argument," says Bro. Willey, "for Recognition, may be found in the persistence of personal identity," and as a clincher, he seems to think, he says, "And I make the assertion that the persistence of this personal identity depends upon memory." Here is memory again, and as if it be true above stated, with regard to infants, the argument again comes into requisition, for millions die without having remembered anything, although the infant mind may possess the undeveloped capacity to memory, but without any memories, yet they have that which survives their earthly dissolution, and constitutes their selfhood or identity, and this is nothing less than consciousness and intuition, which are connate and imperishable with the soul. And without one recollection of their earthly state, they go in their individuality to enjoy Heaven. "Their angels do always behold the face of my Father in Heaven." Spiritual life will invest their being, and by "the law of the spirit of life in Christ," they will be attracted to his presence. And "whom having not seen," nor heard on earth, yet in Heaven they will know, and love, and adore.

Personal Holiness.

If you ask me what one thing is most necessary for the pastoral work, I answer unhesitatingly, personal holiness. No gifts, however brilliant, no labors however diligent, can ever supply the place of this. It stands to reason it must be so; for since the pastor must speak of holiness, must try to make his people holy, must deal day by day with holy things, if he be not holy himself, what a life of wretched hypocrisy and unreality it must be! How can one lead others if one knows not the way one's self? Even if one could deceive others for a time, and gain a reputation for a holiness which one is conscious of not possessing, what a degradation of the whole moral nature would this imply! At least let us be honest. In speaking of holiness as so indispensable to pastoral success, I am afraid of suggesting a false motive. It would be dreadful to aim at holiness solely for the sake of success, besides being useless. Holiness is a wrong word for any life that has its springs in some ulterior object of desire, however in itself desirable, or in anything other than in God. One whose aim is success will seldom win holiness. One whose aim is holiness will seldom fail of success. So I do not bid you aim at holiness, that you may be successful parish pastors, only you will be so if holy. Aim at holiness for its own sake. St. Paul, in addressing the Ephesian presbyters, says, "Take heed unto yourselves and to all the flock;" and to Timothy he writes, "Take heed to thyself and to the doctrine"—thyself, before the flock; thyself, before the doctrine. For where self is neglected, neither pastoral visits, nor sermons and teaching will do much.—Bishop Howe.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
St. George's,	Feb		27 28
Delaware City,	Mar 1		28
Red Lion,	Mar		6 7
New Castle,			7 8

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.			
Talbot,	Feb		24 27
Bayside,			25 27
St. Michaels,			26 27
Royal Oak,			27 28
Middletown,	Mar		5 6
Odessa,			5 6
Townsend,			6 7

JOHN FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.			
Farmington,	Feb		27 25
Greenwood,			27 26
Bridgetown,			27 28
Galestown,	Mar		6 5
Canon's,			6 4
Seaford,			6 7

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. will please consult the Discipline for plan of work and form of report.

T. O. AYRES, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.				
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.	
Fairmount,	Feb	26 27	10	S 2
Westover,	"	26 27	3	S 9
Laurel,	Mar	5 6	10	S 7
Bethel,	"	5 6	7	S 10

In the country churches, and where also desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

W. V. T. WILSON, P. E.

Literary Genius in Youth.

It is almost incredible, when one looks over the records of the past, to find at what early ages some of the world's greatest writers manifested literary genius and performed their most important work. Shakespeare, for example, wrote "Hamlet" when but thirty-six years of age; Thomas Moore wrote poems at fourteen; Bryant's "Thanatopsis" was written before the author had reached the age of twenty; Henry Kirke White published a volume of poems at seventeen; Fitz-Greene Halleck's best verses were penned when the author was between fourteen and seventeen years

The Sunday School.

Destruction of Sodom.

LESSON FOR SUNDAY, FEBRUARY 27th, 1887.
Gen. 19: 15-26.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT:—"Escape for thy life" (Gen. 19: 17).

15. *When the morning rose*—at early dawn. *The angels hastened Lot.*—Perhaps he was bewildered by the contemptuous unbelief of his sons-in-law, and their arguments and decision to take the risk; perhaps the thought of his great wealth, which he could not carry, retarded him. The angels are obliged to hint to him the possibility of his being involved in the fate of the city.

"His was a struggle like that of the endangered mariner, who feels that his only chance for escaping shipwreck and saving his life is to cast all his goods overboard, and yet hesitates, and lingers, and can scarcely bring himself to part with what he holds so dear."

16. *And while he lingered.*—R. V., "but he lingered." *The men—the angels. Laid hold upon his hand*—thus literally "plucking him as a brand from the burning." His wavering, vacillating nature would probably have led him to delay overlong, but for the Lord's mercy, and the compulsion used. He with his wife and two daughters were reluctantly led forth, as though they were going to execution instead of from it, and conducted outside the city limits.

17. *When they had brought them forth he said.*—This sudden change of person and number, from "they" to "he," seems to indicate that Jehovah had again appeared upon the scene. *Escape for thy life.*—An urgent, peremptory command, designed to impress Lot that there was no time to trifle, that his very life was in imminent peril, and could be saved only by flight. *Look not behind thee*—not even one guilty back-look at the forsaken treasures. Every muscle must be strained, and the eye be single to the one purpose of reaching a place of safety. *Neither stay in all the plain.*—The whole fertile region which had caught his eye, when he made his worldly choice and separated from Abraham, was to be included in the coming catastrophe. *Escape to the mountain*—above the reach of danger from the flood of fire, which would soon submerge the plain.

18. *Not so, my Lord.*—Even in this crisis of extreme personal danger, Lot foolishly wants his own way.

19. *I cannot escape to the mountain,*—as though He who sent him there could not protect him there; as though when his life was at stake, it mattered what the refuge was, if it were only safe. What the "evil" was that Lot dreaded in the mountains of Moab, we do not know, but the beautiful acknowledgment with which this verse opens is sadly blurred by this ebullition of distrust in God's protection.

20. *This city is near.*—The little hamlet of Bela, one of the five cities, lay conveniently near. Its smallness, Lot thought, might save it from destruction, and he might find there a safe retreat. He prays for permission to "escape thither."

21. *I will not overthrow this city.*—God does not upbraid his folly, but mercifully grants his request, and spares Bela for his sake. The mistake of his choice soon becomes apparent, for we find him voluntarily leaving the place and seeking refuge in the very mountains, to which he had declined to go (see verse 30).

"This instance should fix firmly in our minds the conviction that we can never gain anything by attempting to improve upon God's appointments. He will choose for us infinitely better, than we can for ourselves. Let us learn another lesson from this incident: If a petition, marked and marred with such faultiness as that of Lot on this occasion, still met with a favorable hearing, what efficacy may we conceive to pertain to those prayers, which are prompted by a yet more believing spirit, and framed more distinctly in accordance with the revealed will of heaven!"

22. *Cannot do anything till.*—Judgment must wait till you are safe—such is God's mercy toward you. *Zoar*—meaning "little," because Lot had so called it (verse 20); its name had been Bela. The location is uncertain. It is mentioned in Deut. 34, 3, as having been included in Moses' survey from the top of Pisgah, and is their connected with "the plain of Jericho." Some locate it at the southeastern end of the Dead Sea, and others on the peninsula which project into it.

23. *The sun was risen.*—The period between the dawn and sunrise was occupied with the flight. The sun rose as usual, and there was no premonition of the fiery deluge just ready to fall.

24. *The Lord rained upon Sodom.*—That this terrible destruction was wrought by God himself is most distinctly stated in this pas-

sage; "Jehovah rained brimstone and fire from Jehovah out of heaven;" its method has caused a good deal of discussion. It is difficult to depart from the precise statement in the text, that miraculous rain of burning sulphur fell upon these devoted cities, kindling an awful conflagration and igniting also the asphalt and other combustible materials, with which the vale of Siddim abounded (Gen. 14: 10), so that "the smoke of the country," as viewed by Abraham from the heights of Mamre, "went up as the smoke of a furnace." As the once fertile plain has, since that time, been submerged, it is natural to suppose, that there was some convulsion which caused the ground to subside and thus invite the waters of the upper and original lake to overflow the beautiful and populous valley and form the shallow southern part of the present Dead Sea.

"The district was liable to earthquakes and volcanic eruptions from the earliest to the latest times. We read of an earthquake in the day of King Uzziah (Amos 1: 1). An earthquake in 1759, destroyed many thousands of persons in the valley of Baalbec. Josephus reports that the Salt Sea sends up in many places black masses of asphalt which are not unlike headless bulls in shape and size. After an earthquake, in 1834, masses of asphalt were thrown up from the bottom, and in 1837, a similar cause was attended with similar results. The lake lies in the lowest part of the valley of the Jordan, and its surface is about 1,300 feet below the level of the sea. In such a hollow, exposed to the burning rays of an unclouded sun, its waters evaporate as much as it received from the influx of the Jordan. Its present area is about forty-five miles by eight (Murphy).—Now the valley of the Dead Sea is an "oil district." We have thus only to suppose that at the time in question reservoirs of condensed gas and petroleum existed under the plain of Siddim, and that these were suddenly discharged, either by their own accumulated pressure or by an earthquake shock fracturing the overlying beds, when the phenomena described by the writer in Genesis would occur; and after the eruption the site would be covered with a saline and sulphurous deposit, while many of the sources of petroleum previously existing might be permanently dried up."

25. *And He overthrew those cities*—the cities of Sodom, Gomorrah, Admah and Zeboim; Zoar having been spared for Lot's sake.

"As a terrible admonition to mankind, and especially to those who are secure in sin—the Dead Sea bears to this day all the traces of the divine judgment of which it was once the theatre. These consist in the barrenness and deathlike stillness of all around, in the immobility of its waters, in the vestiges of brimstone, saltpetre, salt and asphalt, and in the hot sulphurous springs, which abound in the vicinity."

26. *His wife looked back.*—Her treasure was in Sodom, and her heart was there. She was probably herself a Sodomite, and hated to leave it, and distrusted the threatened danger. First, she fell in the rear, behind Lot, and then she broke the express command and looked back. *Became a pillar of salt.*—A swift judgment fell upon her. She was caught in the sweeping tempest of destruction, and left a petrified fixture upon the plain. "The dashing spray of the salt, sulphurous rain seems to have suffocated her, and then encrusted her whole body. She may have burned to a cinder in the furious conflagration. She is a memorable example of the indignation and wrath that overtake the halting and backsliding."

"She looked back." She could not believe that God would destroy so beautiful a capital, that He would crush so busy and industrious a population, quench its gay splendors, terminate its brilliant career; she began to say within herself, "Perhaps this husband of mine is getting into his dotage; perhaps these persons he calls angels may have been some companions of his own, as stupid and superstitious as himself." And then she began to think of the ruggedness of the way: "That husband of mine is galloping as if the flames were behind him; he is dragging me over stony roads, up steep hills; and I hear nothing from his lips but 'Flee! flee!' And I am giving up this beautiful metropolis, this dear society, this splendid companionship, this beautiful home of mine, every flower in whose garden I know, and for what? For that bleak mountain or that contemptible hamlet called Zoar;" and then she resolved to "look back."

Future Recognition.

DEAR BRO. THOMAS:—In reading your paper, Feb. 12th, I saw a piece written by Rev. B. F. Price in answer to Rev. J. H. Willey's article on future recognition. Brother Price has taken a bold stand in saying we shall not know our departed friends in the other world,

whether happy or miserable, but I cannot see any scripture he has given, from which such light can be gathered. He also says that there will be no more need of memory, it will have no place in the future state. If the dear Brother will read Psalms 17, 15, where the Psalmist says, "when I awake with thy likeness, I shall be satisfied." If you want to know your friends in the other world, you shall be satisfied: 1 Cor. 13, 12, "For we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as also we are known;" Luke 16, 25, Abraham said, "Son remember." Memory is not done away with. Mr. Wesley says, 2 vol. sermon 117, sec. 5: "If any of you are in doubt whether we shall know one another in the other world, here your doubts may receive a full solution. If a soul in hell knew Lazarus in paradise, as far off as he was, certainly those that are together in paradise will perfectly know each other. Dr. Clarke in his comment on 1 Cor. 13, 12, says, we shall know in the same manner, in which disembodied spirits know and understand each other. I know nothing of Christ, no further than I have felt his power. Oct 2, 1861, after being deeply convicted for sin, I was converted. Mr. Wesley, Dr. Clark and the precious Bible were my guides. I read 1 Peter 3, 15, where he says, "Sanctify the Lord God in your heart, and be ready to give an answer, to every one that asketh you, a reason of the hope that is in you." I complied with God's word, and as the Psalmist said, I awoke with the likeness of the blessed Jesus, and was satisfied. Now this Psalm, I understood, had a two fold meaning; when my pilgrimage is over, and death, that last enemy Bro. Price spoke of, shall remove the glass I have been seeing through, I shall awake, and be satisfied to see the King in his beauty, and loved ones that have gone before. Although Lazarus saw and heard Abraham talking with Dives in hell, it did not move him to say one word; he was in such a high state of bliss and glory. Even though Dives made his bed in hell, and his departed friends with him, Lazarus was satisfied. In the place where the tree falleth, there it shall be. Eccl. 11, 3. Nothing disturbed Lazarus, he was satisfied with beholding the glory and beauty of paradise. And so it will be with us, if we believe God's word, *verbatim*, and our continual bent and inclination be to God, to holiness, to charity, to mercy, and to heaven. Then fall when we may, we will fall well.

Brother Price wrote a great deal last year, and did all he could to encourage instrumental singing in the Christian Church. We must believe all the woes in the Bible have the same meaning. Matt. 23, 14. Woe unto you scribes and pharisees, hypocrites; Hab. 2, 15. Woe unto him that giveth his neighbor drink; Amos 6, 1-5. Woe to them that chant to the sound of the viol, and invent to themselves instruments of music like David. As we hold to the Methodist doctrine, we should give credit to the founders of it. Mr. Wesley and Dr. Clarke both positively forbid such things being brought into the Methodist church; for they are sinful; and drive out the spirit of true devotion. We must therefore do all we can to keep them out; and if instruments are brought in, we must not go into said churches, except on funeral or temperance occasions. Let us be sure not to let that awful woe that comes from God, fall on our poor souls: for not one jot nor tittle of God's word shall pass, till all be fulfilled.

Yours in Christ,

M. HAZEL.

Kenton, Del., Feb. 14, 1887.

Letter from Hurlock, Md.

EDITOR PENINSULA METHODIST:—Although I am not a subscriber to your paper, it comes weekly to my home, and I read it with pleasure; especially the letters of Brother Adam Wallace, as I was in the itinerant work on the old

Snow Hill District, during some of those years. I am always pleased and entertained also, in reading Brother B. F. Price's letters, and challenge any man to hold him in higher esteem than I do; yet I cannot but think, his review of Brother Willey's articles on Future Recognition, if sustained by Scripture, and universally believed by the Christian Church, would deprive us of much that goes to make up both our present and future happiness. Why is their almost universal belief in future recognition? Is there not some scriptural basis for it? And does not that faith accord with the purest Christian experience? If it is not in any way taught in Scripture, why the universal trend of faith and hope towards it? If it be a delusion, whence does it come? If memory ceases at death, what did our Saviour design to teach in the parable of Dives and Lazarus? Why did he represent Abraham, as saying to Dives, "Son, remember, in thy lifetime?" And what did he mean to teach by representing Dives, as praying to Abraham to send a messenger to his five brethren, that they come not to the same place of torment with himself? What is it that will give or increase the joy of the redeemed in heaven, or the torment of the lost in hell? When Christ in the Apocalypse said to St. John, "these are they which came out of great tribulation, and have washed their robes," &c., &c. Is it not the most natural inference, that their past suffering had something to do with their saved condition? And how could it effect their happiness, if they could not remember it? What is the punishment of the lost? We have nearly all of us ceased to believe and to preach, that it is literal fire; then it must be mental and spiritual fire. If so, then there are both despair and remorse; and how can their be remorse without memory? If the condition of infancy is analagous to our condition immediately after death, how is our life a unit, or a continuity? We believe and preach, that when we die, we only change the conditions of life. Is not memory a faculty of the soul, as is the will or the conscience, the understanding, and the judgment? If one perishes, may not any other one, or all perish, and the soul cease wholly to exist? would not a settled conviction in my mind, that I could not be cognizant of those around me in heaven, throw a great shadow over my hope and joyous expectation, as I draw near to death? Would I not necessarily feel that I was going into a world, where I might exist among other beings, like the leaves on the forest trees, or the grains of sand by the sea shore, for thousands or millions of years? As the Bible teaches that God repented, he had made man, because of his great wickedness prior to the deluge; by parity of reasoning may we not infer, he is not pleased with the moral condition of mankind under the Christian dispensation. And may he not delay the destruction of the world, even for millions of years? And if there is to be no recognition in heaven, until after the resurrection, because of the absence of personal identity, for that is the difficulty on the negative side of this question; would not a conviction of that theory greatly affect my happiness? Does not the declaration of the Lord, by his messenger to Abraham, "is any thing too hard for the Lord," meet all the difficulties, which beset us in theory, or science with reference to Revelation. Did not Jesus, in that declaration to his disciples, "In my father's house are many mansions," &c., &c., give us the basis for faith in a home in heaven; and if a home will it not be a happy one, and how can we conceive of a happy home without recognition of those in that home? Is the recognition of our loved ones in heaven necessarily carnal, or "fleshy"? Do we not love them more purely and better here, because of the influences of grace? How much more purely and better, under the conditions then existing? Will my dear Brother Price enlighten my mind upon these questions? This article is already too

long; although I have condensed as much as possible. I have not forgotten your hints given when you published my last letter. Perhaps this will find a place in the waste basket, and possibly may do as much good there, as any where else.

R. B. HAZARD.

Feb. 14, 1887.

Those Conference Questions.

BY REV. ALFRED T. SCOTT.

When the applicants for Deacons' orders come to stand in the presence of the Bishop, at our Annual Conference, there are certain questions, ¶ 157—Questions 2, 3, 4. Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it? that are proposed to them, which they are expected to answer in the affirmative. Exactly under what circumstances and at what time Mr. Wesley drew up and proposed these questions to those who came to be his helpers, we do not know. That his main intention and desire were, to have only those, who were determined to live entirely to the glory of God, and who were really in union with God, we suppose no one, who is at all acquainted with Mr. Wesley's history and work, will for a moment doubt.

For, while he was a hearty believer in the value of educational acquirements, he strenuously insisted upon, "gifts, grace, and usefulness," being the essential qualifications of the minister of God. So it seems clear to our mind that above everything else, Mr. Wesley desired his preachers to be men of one work—to save souls.

But whether in these questions there is to be understood a statement of, and an expected endorsement, of the second-blessing doctrine of sanctification, has been, for many years at least, a mooted question. There are earnest and devout brethren among us, who most positively insist that this is their meaning, and that our founder wished in this way to conserve that special theory. Some of these even go so far, as to charge their fellow Methodist ministers, who do not accept nor endorse that special theory, with having perjured themselves, because they answered these questions, on their admission into Conference in the affirmative.

It is well known, that there is at almost, if not every session of Conference, an expression of special interest, when the presiding Bishop addresses the candidates, to see what interpretation he will give to them.

More than twenty-five years ago the writer of this article met these questions. He was at that, time thoroughly satisfied of the incorrectness of the second-blessing statement, and would never have answered in the affirmative, had he understood these questions as so committing him. But as intimations had been made that such was their meaning, and having some misgivings, as to whether, at the time he wrote them, whatever change might afterward have taken place in his mind, Mr. Wesley did not intend to commit his men to the theory, the writer took special pains to inquire of two brethren who were known to occupy opposite ground on the matter in question, as to what was the received understanding, by the Conference and the church, of the meaning of these questions. And as both these highly intelligent and devoted men gave the same statement—that the affirmative answer did not imply the endorsement of that special theory, but only the belief in the possibility of being cleansed from all sin in this life, and of going on to perfection—the writer saw his way clear to answer in the affirmative.

But some years afterward, finding himself assailed in the manner referred to above, and conscious of the general feeling of uncertainty as to the meaning of the questions, he ventured to propose to the President, and through him to the Conference, a question, so as to get at the exact state of the case. The Bishop threw the question on the Conference, and by a very small vote it was decided to lay it on the table.

Thinking, as he was young in years, that perhaps that was enough at that time, he permitted it to lay there and did not call for a division of the house.

TO BE CONTINUED.

Peninsula Methodist,

PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
 PUBLISHER AND PROPRIETOR.
 WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.
 Three Months, in Advance, 35 Cents.
 Six Months, " 60 " "
 One Year, " 1.00 " "
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We are sorry to learn of serious bodily injuries sustained by our brother, Rev. John D. Rigg, pastor of the M. E. Church, Sudlersville, Md. The *Smyrna Times* of last week says:

"Rev. J. D. Rigg, who had just recovered from a serious spell of sickness, fell from the loft of his stable on Thursday last, breaking a rib and dislocating his shoulder. When found, he was lying at the heels of his horse, in an unconscious state, and did not recover consciousness for several hours. Such was the news received by his friends here."

We hope later news may be more favorable, and that our dear brother has not been so severely hurt.

As an item of interest to many of our readers, we gather the following from the *Baltimore Sun*. Mr. William J. Guard, city editor of the *Morning Herald*, was married Tuesday morning, the 8th inst., to Miss Helen, daughter of Mr. Charles Weatherly, of Hayfields, Queen Anne's Co., Md. The groom is a son of the eloquent pulpit orator, the late Dr. Thomas Guard, and the officiating clergyman, was the Rev. W. H. McAllister, Dr. Guard's son-in-law.

Death of Col. James Wallace.

This cultured, enterprising, and patriotic citizen of Cambridge, Md., died at the residence of his son-in-law, Lt. S. A. Graham, U. S. N., in the city of Baltimore, Saturday the 12th inst. He was born in Dorchester County, Md., March 14, 1818, graduated from Dickinson College in 1840, in two years after, was admitted to the bar, and soon secured a lucrative practice. In 1854, he was elected to the House of Delegates, and in 1856, he was a Presidential Elector, voting, as an Old Line Whig, for Millard Fillmore, in preference to James Buchanan, and John C. Fremont. From 1856 to 1860, he served as State Senator. In the last Presidential Convention, Col. Wallace was a delegate.

At the outbreak of the rebellion in 1860, at the solicitation of his fellow townsman and close personal friend, the late Thomas Holliday Hicks, the loyal Governor of the State, at that time, Col. Wallace accepted a commission from the Secretary of War, and raised the 1st Regiment of Eastern Shore Volunteers. This regiment, under his command, rendered efficient service on the Peninsula, for three years, participating in the decisive battle of Gettysburg in '63. This year he resigned his commission, and resumed the practice of law. He was

greatly interested in agricultural pursuits, is said to have planted the first large fruit orchard in his native county, and was considered, the most successful farmer and fruit grower in the county. He was an active and leading man in many of the most important enterprises for the advancement of the material interests of the community; and was considered the best authority on local history.

In 1843, Mr. Wallace was married to a daughter of the late Dr. Francis P. Phelps. His widow, one son and three daughters survive him.

In his brief pastorate of the M. E. Church, in Col. Wallace's beautiful town, in 1858, the writer formed a very pleasant acquaintance with him and his family, and felt much gratified to renew it, after so long an interval, upon the occasion of his visit to Cambridge, two years ago. Col. Wallace was a member of the Methodist Episcopal Church from early manhood, and for many years was one of the trustees.

He was buried in Cambridge, Monday afternoon, Rev. Dr. Barbour of the Protestant Episcopal Church, officiating. An immense concourse gathered to his funeral, in testimony of their respect for one of their most highly esteemed fellow townsmen.

In Memoriam.

In North East, Md., Thursday of last week, the 17th inst., Mrs. Eliza Browne, widow of the late Hugh Browne, and mother of Rev. N. M. Browne, of the Wilmington Annual Conference, peacefully fell asleep in Jesus, in the eighty fifth year of her age. Mrs. Browne was converted in her youth, and was an earnest Christian, and a devoted Methodist, highly prizing, and faithfully using the means of grace peculiar to the Church of her choice. She loved the sanctuary, feasted on the word, while she prayed for the preacher, and was ready to give her testimony to the power of grace and the inspiring hopes of the gospel.

A large number of sympathizing friends gathered to pay their tributes to the memory of this venerable mother in Israel, at her funeral Monday afternoon. Besides her pastor, Rev. T. S. Williams, the ministers present were, Presiding Elder Charles Hill, Revs. B. F. Price, H. Sanderson, C. F. Sheppard, W. L. S. Murray and T. S. Thomas; and also Rev. E. K. Miller of the Protestant Episcopal Church.

Another Veteran Itinerant at Rest.

Rev. William Cooper, D. D., next to the venerable Anthony Atwood, the oldest member of the Philadelphia Annual Conference of the M. E. Church, calmly fell asleep in Jesus, Saturday morning last, the 19th inst., in the eighty third year of his age, and the fifty ninth of his itinerant ministry. Since the Spring of 1873, Brother Cooper has been on the retired list, but during these thirteen years, he has continued to preach, as often as opportunity served, and with little, if any abatement of force and interest. His mind retained its vigor, and his bodily strength was so well preserved, that but for an attack of acute disease, our honored father in Israel, might have lingered with us, in a happy and useful old age, a least a decade longer.

In March 1776, Rev. Freeborn Garrettson, at the invitation of Daniel Ruff, came to relieve him for a short time, on Kent Circuit. Extending his itinerant labors into Tuckeyhoe Neck, Caroline County, Md., he became the pioneer Methodist preacher in that neighborhood. Under a strong impression of duty, Mr. Garrettson entered a certain gate, and went up to the house of Mr. Nathan Downs, whose wife, the mother of the distinguished Ezekiel Cooper, soon gathered her neighbors, to hear the word of the Lord. It was under the preaching of Mr. Garrettson, on this occasion, that the brothers Ezekiel and John Cooper were converted; the former, for more than

sixty one years, a successful itinerant preacher, the latter, a useful local preacher, doing much to spread Methodism through his native county. It was this John Cooper's son, William, whose long and successful career, as an efficient itinerant, has just closed.

Received into the Conference on trial in 1828, he spent two years on Cecil and Kent Circuits, and was then appointed as one of the preachers in St. George's charge, Philadelphia. When William Cooper joined the Conference, its territory included, besides its present limits, what is now embraced in the Newark, New Jersey, and Wilmington Conferences. Of the one hundred and eleven members of that Conference, only two survive; Rev. Anthony Atwood who had joined three years before, and Rev. Thomas Sovereign, a superannuate of the New Jersey Conference.

In 1849-51, Dr. Cooper was pastor of Asbury, Wilmington, thus serving the cause on the Peninsula, in his mature vigor, as he had done in his early manhood, a score of years before. Besides filling the pastorate efficiently in most of the prominent churches in the Conference, Dr. Cooper served two full terms as Presiding Elder of city Districts, and was a delegate to the General Conferences of 1844, 1856, 1860, and 1872. He was a diligent student, an able theologian, a logical and decisive debater, an earnest and scriptural preacher, "a workman that needeth not to be ashamed, rightly dividing the word of truth." He was abreast of the great leaders of our Israel, of thirty years ago, and his influence in his Conference was long, equal to that of any of his brethren. With advancing years, his spirit became more and more mellow and genial, and it was a delight to sit in his company, and hear his graphic reminiscences of the days of yore.

His second wife, in whose congenial society he found so great comfort, in the latter part of his life, survives him.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

Dickinson College Alumni.

Thursday evening of last week, a goodly company of the sons of Old Dickinson, resident in Maryland and the District of Columbia, met in one of the private parlors of Barnum's Hotel, Baltimore, to spend a few hours in brightening memory's chain, and renewing vows of devotion to our *Alma Mater*. Among others present, were the following representatives of their respective classes: William R. Woodward, class of 1838; Charles J. Baker, 1841; Perley Ray Lovejoy, 1843; James A. McCauley, 1847; William Daniel, E. Barrett Prettyman, and T. S. Thomas, 1848; C. F. Barnes, 1857; J. E. McCahan, 1861; D. H. Carroll 1868; Luther B. Wilson, 1875; and quite a number from later classes.

The representation showed that the surviving graduates of Dickinson were doing efficient and honorable service in the cause of God and humanity, in the various learned professions, as well as in the various lines of business life, as their honored brothers had done before them. Cordial letters of regret were received from some of the absentees; one from Hon. Louis E. McComas, expressing his warm interest in the College, and his disappointment at not being able to attend this meeting. The venerable Rev. Dr. J. G. Morris, of the class of 1823, now a resident of Baltimore, is thought to be the senior surviving graduate.

After re-electing the officers of the Association, the company repaired to the dining room where a first class repast was served in Barnum's best style; albeit the indispensable wine-cup was dispensed with; pure water and fragrant coffee being the sensible and satisfying substitute. The *menu* having been fully discussed, our chairman, Hon. E. Barrett Prettyman, made a few felicitous remarks, congratulating those present

upon the auspicious reorganization of the Association, and urging all to cooperate, in securing for our next annual meeting, a still larger attendance from among the two hundred or more Dickinson *Alumni*, resident within our territory. He then introduced the

worthy President of the College, Rev. Dr. McCauley, a graduate of the class of 1847, who was most cordially received, and who in a few words represented the great increase that had been made with in a few years, in the equipment of the College for still larger success in its regular work. In repairs, improvements, and new buildings, about a hundred and fifty thousand dollars had been expended; while at the same time, as large an amount had been secured for the endowment of the College; so that the trustees had been able to add to the faculty, three additional instructors. Of course the persistent assaults upon the President during the past year, discrediting him personally before the public, and necessarily discrediting the College administration, had not been without their natural effect in discouraging some from patronizing the school, and preventing the large increase of students that was confidently expected a year ago, and for which the College was so well prepared. Notwithstanding these unfavorable circumstances, the roster for the current year shows an increase in the number of students; and if the true friends of this venerable institution will stand firm in their devotion to her interests, and vigorously uphold the officers of the College in the faithful administration of its officers, the storm will soon pass over, and a brighter day of prosperity will dawn upon our *Alma Mater*, than any she has yet seen. Dr. McCauley's address was followed by quite a number of brief responses, historic, autobiographic, and reminiscential; all breathing heartiest loyalty to Old Dickinson, and highest appreciation of the fidelity and success of President McCauley.

The Press was represented by a *Sun* reporter, and the editors of the *Baltimore* and the *PENINSULA METHODIST*, respectively.

Rev. John D. Rigg, pastor of our Church in Sudlersville, Md., we are sorry to learn, was badly hurt, by falling from his stable loft, and being kicked by his horse. By later intelligence, we are glad to be assured, his injuries are not so serious, as were first reported; and it is hoped, he may be able to occupy his pulpit in a few weeks.

The Book Committee and Bishop Taylor.

The following is the action of the Book Committee, at its third annual session, Feb. 9-10, 1887, in reference to the salary of Bishop Taylor. We forbear comment for the present.

"T. N. Boyle presented the following from the Committee on salary of Missionary Bishop to Africa, which was adopted:

Your Committee had before them the memorial of T. Snowden Thomas, and the resolution of the Cincinnati Conference, touching the support of Bishop William Taylor, and beg leave to report, that the Book Committee carefully considered this matter at the Annual Meeting in 1885, and referred the same to the Missionary Board; and inasmuch as that Board has provided for his salary, and there is now in the treasury \$6,000 subject to his draft, no action is necessary by the Book Committee."

Bro. Cornelius in the *Baltimore Methodist* of the 19th inst., in reference to this action, says:

"The Committee adhered to its previous action respecting 'Missionary' Bishop Taylor; declining to include estimates for his support, with those of 'effective' bishops. Many of the members of the committee are personally very friendly to him and his work; but they think all the 'precedents' justify them, in referring this case to the Missionary

Society. One of the members of the Committee said, that he personally would be willing to pay Bishop Taylor's salary, \$3,000 a year, out of his own pocket, but that, as a member of the Book Committee, he thought he ought not to do so. When a committee wills, it won't."

Death of an Another Christian Lawyer.

Our brethren in Chestertown, Md., and the community at large, have sustained a great loss, in the death of Charles H. Baker, Esq., a successful lawyer, and a most useful local preacher in the M. E. Church. This sad event took place, Thursday evening, the 10th inst., after a painful illness of several weeks.

The *Transcript* says: "Few people have been more warmly esteemed during their lifetime was than Mr. Baker, and few die more universally regretted. He was a man of most generous nature, and hundreds owe him debts of gratitude for his kindness. Since his death, expressions of sorrow have come from almost all who knew him.

At his funeral, held in the Chestertown M. E. Church, Sunday afternoon, the 13th inst., every pew in the church was filled, and people sat in the aisles, and stood around the side walls. The funeral sermon was preached by the Rev. J. D. Kemp. The burial was in the family lot at Bond Chapel church yard.

Mr. Baker was the son of the late Thos. Baker, of this county, and was educated at Washington College. He taught school in the county, was afterward county surveyor, read law under Judge Joseph A. Wickes, was admitted to the bar in the January term, 1871, and rapidly gained a large practice. A few years previous to his death, his business was so large as to tax his energies, too severely, and his nervous system suffered by too prolonged application to business. He also identified himself closely with church and Sunday School work. He became a member of the M. E. Church, at the early age of fourteen. At the time of his death, he was superintendent of the Chestertown M. E. Sunday School, and frequently conducted church services, in the absence of the pastor in charge. He leaves a widow and two daughters, who have in their affliction, the sincere sympathy of the entire community."

Centenary Collegiate Institute, Hackettstown, New Jersey. We are sorry to learn that this prosperous school has been interrupted in its good work, by the appearance of scarlet fever in a mild form, among its students. Since the Christmas holidays there have been a few cases among the young men, some seven in all. These, as soon as discovered, were removed to a separate room, to prevent contagion, and very readily yielded to treatment; the patients being sent home, as soon as they recovered sufficiently, to take the journey with safety. In one case only, was there any serious alarm; and that was the result of an unfortunate mistake, on the part of the young man's own mother, who had come on to take care of him. In place of the medicine prescribed, a dose was given from a bottle of carbolic acid. Of course the case was a very serious one, but, it was hoped not necessarily fatal.

In view of exaggerated reports as to the condition of things, and the danger of the disease spreading, it was thought best last Saturday, to close the school for the present, and let the pupils have a holiday now, instead of waiting till the Easter vacation. Dr. Whitney and his efficient assistants spared no pains to do everything in their power, for the protection of those who were in health, and for the relief of the sick, while there was entire frankness in stating the facts in the case.

The liquor men, from present indications, are preparing to move upon the Legislature, for a more liberal license of the court—just what the people desire to retain.—*Smyrna Times*.

Conference News.

An all-day service will be held in Hockessin M. E. church, Sunday, March 6th. Preaching at 10 a. m., by Rev. D. H. Corkran, pastor of Epworth, Wilmington; at 3 p. m., by Rev. T. R. McDowell, of Lower Brandywine Presbyterian Church.

The protracted meeting in the Millsboro M. E. church, is still going on, and has been quite successful. There have been about thirty conversions, and a number are still at the altar. Rev. Mr. Roe, who has had the meeting in charge, deserves a great deal of credit for his unceasing exertions; and some of the most hardened sinners in town, are among those who have turned from their errors.—*Del. Democrat.*

There have been fifty-three persons taken on probation, as the result of the revival in the M. E. church, Georgetown, Del. A class has been formed especially for them, under the leadership of the pastor. There was a large attendance at the weekly prayer meeting Wednesday night, and several penitents.—*Sussex Journal.*

The Lewes, Del., M. E. church has resolved to have "an all-day meeting" on the last Thursday in January, "each and every year hereafter," in remembrance of such a meeting on Jan. 27, and of the work of the evangelist, Mrs. Lizzie Smith.—*Sussex Journal.*

Rev. Vaughan Smith stated in the preachers' weekly meeting at Asbury church, Wilmington, Del., Monday morning, the 14th inst., that he had reached his 75th birthday. He looked around and pointed out Revs. W. L. S. Murray, Adam Stengle and E. H. Nelson, as having entered the ministry during his presiding eldership. He said as he looked back his way seemed confused, but as he looked forward, the road was bright with promise.—*Republican.*

Sassafras, Md., Rev. W. R. Mowbray, pastor. Resolutions were adopted by the official board of this charge, and unanimously endorsed by the membership, at a recent meeting, expressing their "high appreciation of their pastor, as a faithful Christian minister, and the respect and esteem in which he is held in the community; and earnestly commending him to the tender mercies of the powers that be, and the love and tender sympathy of those, over whom he may be appointed pastor, at the ensuing Conference."

The protracted meeting, which has been in progress for six weeks at the M. E. church, Trappe, Md., in charge of Rev. A. P. Prettyman, has already resulted in quite a number of conversions, and accessions to the church.—*Talbot Times.*

The extra services at the M. E. church, St. Michaels, Md., which commenced the first of the year, closed on Sunday night, the 13th inst., forty-five persons united with the church, as the result of the awakening.—*Ev.*

Twenty-one probationers united with the M. E. church, Smyrna, Del., on Sunday, the 13th inst., making 70 who have given their names to the church. There is no abatement in interest; the meeting last night taking a fresh start, with six or eight converts. The pastor and members are working with zeal and earnestness, for the conversion of those who will come within the range of the revival influence.—*Smyrna Times.*

The interest in religious matters in the M. E. church, Middletown, Del., is unusually deep and sincere, on the part of the younger attendants of the church, and it is believed that, notwithstanding the ill health of the pastor, during much of the time, the number of new members will be larger, than on any similar occasion for years past.—*New Era.*

The revival service in the Harrington, Del., M. E. church, resulted in 155 conversions; total number of conversions on circuit 175. The Ladies Aid Society have expended \$1100 on parsonage and furniture. Thirteen of the converts joined the Presbyterian church, 17 the M. P. church, the balance joined the M. E. church.

The Sunday-school room at St. Paul's church, of this city, will be opened the first Sunday in March. The extension and work done, will cost \$5,000. It will give room for twenty-four new classes. There is also a new infant-school room, and class room. Rev. John Clymer, a former pastor, will preach in the morning, and Rev. Jacob Todd, in the evening.

The revival continues with great interest in this the eighth week; the whole church has been greatly quickened. Collections all taken, and will be up to last year's reports.

Red Lion M. E. church will be reopened to-morrow, the 27th inst. Preaching at 10.30 a. m., by Rev. E. F. White; at 3 p. m., by Rev. Julius Dodd, and at 7.30 p. m., by Rev. C. W. Prettyman. No collection will be taken.

If the letters which the pastor of Immanuel M. E. church, has received during the last month, from his brother ministers, relative to their entertainment, indicate the real health of the respective writers, there are a large number of invalids in the Conference, and the prospect is flattering, for a large accession to the worn out preachers' list. At all events, any travelling medicine-vender, with a good rheumatic remedy, would no doubt, have a lively trade during the session of Conference here next month. Indeed a large number of the ministers have written the pastor, concerning their homes, and urging some complaint as a reason for their being assigned a home near the church. These requests have been granted, so far as it was possible to do so, and in looking over the list, we feel that the ministers generally can afford to congratulate themselves, upon being assigned to such comfortable quarters. Both ministers and laymen will be well cared for.—*Crisfield Leader.*

The protracted meeting at the M. E. Church, East New Market, Md., closed Sunday night, Feb. 13. The meeting has been in progress since Jan 1st, and about thirty were converted. Rev. P. H. Rawlins was practically unassisted by any outside of the members of the East New Market church.—*Federalsburg Courier.*

An unsuccessful attempt was made by thieves early Wednesday morning of last week, to enter the residence of Rev. T. E. Terry. They forced an entrance through the front door, by prying it open with a jimmy, and on reaching the second door, cut the glass panel, and were no doubt about to put their hand through the hole thus made, to unlock the door, when they were frightened away.

Memorial windows, of cathedral glass are now being put into Immanuel M. E. church. We are shining up for Conference.—*Crisfield Leader.*

The fourth quarterly conference of the Federalsburg charge, was held by Rev. T. O. Ayres, Saturday afternoon, the 12th inst., at the Federalsburg M. E. church. It was well attended, and with only two exceptions, written reports were presented. The session was very harmonious. The finances are fairly encouraging. The benevolent collections show a handsome per capita increase, over the entire old circuit for the last year. The pastor is likely to cover most of his assessments, which shows a highly creditable liberality for this new work. The advance per capita, is likely to be from 29 cents for the old circuit, to near 90 for the new work of three appointments. The only friction is occasioned, by a rearrangement of the work, now contemplated by the Presiding Elder, which will put St. Paul's to the Hurlock charge, and Houston's Branch, in its stead, to this charge. The chief objection arises from weakening the financial strength. If Houston's could make good the loss by the transference of St. Paul's, few would object probably to the proposed change. Any one can see very readily that St. Paul's is geographically a belonging to Hurlock, and must go thither sooner or later. The question, has that time now come? In the opinion of Mr Ayres it has. It remains to be seen what the issue will be: we hope for the best.—*Federalsburg Courier.*

J. Owen Snyder writes from St. Michaels, Md.: Our extra meeting closed Sabbath, the 13th inst. Received 56 into the church on probation, and there are others who will yet join. The whole church has been greatly quickened and revived. Our fourth quarterly meeting will be held next Sabbath, the 27th inst. Rev. J. France will preach in the evening at 7 o'clock.

Rev. Vaughan Smith, of your city, and a former pastor, will preach for us Sabbath morning, March 6th, and deliver an address in the evening, on the occasion of our Sunday-school missionary anniversary. His numerous friends here will be glad of another opportunity of meeting with him, and hearing him again. We are anticipating a delightful missionary anniversary.

WORTHY OF PRAISE.—The pastor of Immanuel M. E. church, Crisfield, Md., says, he questions if in the history of the Wilmington Conference, entertainment has ever been found more readily than here. In one month, the whole question was settled. Good for Crisfield.—*Crisfield Leader.*

Conference homes will appear next week.

The Sunday-school room of Immanuel M. E. church, has been frescoed, within the last two weeks, and it presents a neat and attractive appearance. I. S. Lawson, Esq., did the work.—*Crisfield Leader.*

NORTH EAST, MD.—The weather last Sabbath was unpropitious, but did not prevent the gathering of large congregations, both morning and night, to hear the gospel from Rev. Henry Sanderson, of Wilmington, whose turn it was to supply for our invalid pastor. As an interesting prelude, Bro. Williams received on probation seven new converts, making a total of sixty-seven for the four weeks. (Our note last week should have been sixty instead of fifty.)

Brother Sanderson's text in the morning was, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." The righteous are such as have their hearts made pure by the renewing of the Holy Ghost, and out of whose pure hearts comes the righteous life in words and actions. Their fruit is seen in the improvement of the moral tone of society, and in the saving virtue they exercise. Besides the general influence spontaneously exerted by the righteous, there is the special influence in cases of direct personal effort to win souls. In illustration, the testimony of the captive maiden to the power of Israel's prophet to heal the leper, and the speaker's own touching experience in assisting his aged father to find the Saviour of sinners, were introduced with impressive effect.

The afternoon service at Good Will, was on an elevated key. Brother Sanderson preached on the "hope that maketh not ashamed," and a lively experience meeting followed.

At night, our visiting brother put the gospel trumpet to his lips the third time, discoursing on St. Peter's exhortation, "Grow in grace." Several penitents came to the altar of prayer, and three or four were converted. Rev. J. L. Howard, a student in Hackettstown Collegiate-Institute, now visiting the family of Mr. F. A. Foster, preached Monday night.

Bro. Sanderson was the guest of Mr. William T. Hammond, during his stay in town.

Rev. J. H. Caldwell, D. D., president of Delaware College, Newark, Del., has been engaged to preach for us to-morrow, the 27th inst.

A friend writes from Sharptown, Md.: Our last quarterly conference was held here Monday, 9th inst., when the following were elected members of the official board: John and James Robinson, T. J. Twilley, J. H. Smith, J. W. Bradley, E. D. and W. H. Knowles, B. P. Gravenor, J. T. Covington, L. T. Cooper, and J. M. Phillips. The Presiding Elder said, that this congregation is numerically the third under his charge; and that the church benevolences had been steadily increasing for the last three years, under the faithful pastorate of the Rev. E. H. Miller, and the charge now stands ahead in the payment of its preacher. Brother Miller will leave everything in excellent condition for his successor. During his stay, the church membership has grown from 117 to 160 members, with an interesting class of 27 probationers. He has married 14 couples, baptized 50 persons, and preached 30 funeral sermons. He considers this one of the best appointments he has had during his ministry.

Madeley Chapel, Wilmington, Del. B. F. Price, pastor: At the 4th Quarterly Conference of this charge, Feb. 8th 1887, resolutions were unanimously adopted, expressing regret that their pastor's term of three years' service with them is so soon to close, and also their high appreciation of him, as "a zealous and faithful worker for the Master's cause," "an ornament to his ministerial profession," and "a sincere Christian gentleman" with their best wishes for his future health and happiness, and success in winning souls.

Corrections.

MR. EDITOR:—There are three errors in my letter published last week, which I wish to correct. The seven deaths which took place in Captain Lewis family, in the year 1861, near Laurel Del. were all within twelve months, instead of three months, as there stated. The son-in-law, and teacher, named, was from one of the New England states, instead of England, as printed in that letter; and his name was Samuel J. Witherbee, and not Wetherly, as we have it there. These errors, were partly my own fault, as well as the printers. J. HERBARD.
Laurel, Feb. 21, 1887.

Letter from Nassau Circuit.

MR. EDITOR:—Being a constant reader of your valuable paper, though not as successful a canvasser for it as I desire, I have seen in a recent issue, that letters written for the glory of God, and in praise of the people would be favorably received; I have thus been encouraged to send you a few items, "at a venture."

As Conference approaches, I become painfully conscious that the pleasant relations existing between us, as pastor and people, must soon be severed. Nearly three years have passed away, yet it seems but a short time since we came here. It was with a feeling of disappointment, it is true; because our

hopes had been raised by assurance of something in another direction. But at the last moment, and without warning, the word came. "I will have to send you to the regions below." To some, this may seem decidedly sulphurous, but in fact, it means, a burning district, as fine as any in Delaware. Melons, strawberries, cantaloupes, peaches, "and—musquitoes," I hear you say. Yes sir! And they wear striped pants, and swallow tailed coats (wings). They are pious with all; for they sing and pray (pray) night and day. But they impart the necessary stimulus one needs, after indulging in the above named luxuries.

The low price of cereals and the failure of the peach crop, are causing us a hard struggle to bring up the finances; but we are all pulling together, and hope to succeed. May God send the people a good crop of peaches next season, and all spiritual blessings, to repay them for the sacrifices they are now making! With the prosperity, which good crops and fair prices are sure to bring, Dover District, under the inspiration of our devoted and popular Presiding Elder, T. O. Ayres, will take a front rank in our rapidly growing Methodism.

Nassau circuit is one of the most pleasant of country appointments, and the welcome of my successor is already assured. There are four appointments. Zion, tossed about for many years, has at last found a resting place in the bosom of Nassau circuit. Connelly's has been repainted inside and out, at a cost of one hundred and fifty dollars; this has been provided for by our prosperous Ladies' Aid Society, at that appointment. These people love their church, and respect their pastor. White's has been repainted inside, and is neat and comfortable. This expense, also was met in part by the Aid Society of this church. They are loyal to Methodism, and devoted to their church. Ebenezer has been remodeled, at a cost of four hundred and sixteen dollars, one hundred of which are not yet paid. This debt, however, is in the hands of the Ladies' Aid at this appointment, whose energy and skill will soon wipe it out. Too much cannot be said in praise of this noble little band of Christian workers.

The circuit owns its parsonage, which is a comfortable home, and nicely furnished throughout. But best of all, dear "Methodist," is the fact, that thirty-three have professed faith in Jesus, during our recent revival meeting; and thirty of them have united with the church. One young man was happily converted at White's Chapel last Sunday evening. He had adopted the law, as his profession; but it may be, that God will find other work for him to do.

I. N. FOREMAN.

Feb. 15th, 1887.

Letter from Dover.

MR. EDITOR:—The protracted meeting in the Dover M. E. Church, now drawing to a close, has been one of great power. About sixty souls have professed conversion; among them, are several students in the Wilmington Conference Academy. A remarkable feature has been, the ingathering of several persons, who have been seeking the Lord, for many years. Rev. T. E. Martindale, our beloved pastor, has worked most earnestly, and continuously, during the six weeks of revival effort; and we feel sure, his labors in the future will be similarly successful.

Brother E. M. Stevenson, a prominent layman in our church, has donated to our trustees, a seven hundred dollar lot, situated in the northern part of the town; upon which a chapel will be built in the Spring, for the accommodation of a large number of people, who live too far from our church to attend its services conveniently. A flourishing Sunday School has been started in that part of the town, by some of the students in the Academy; and this will probably soon develop into another Methodist Society.

The Wilmington Conference Academy is doing a good work, and is well patronized. We feel to say, that no parent need hesitate to send a son or daughter to this institution; for they will be well cared for. There is great need of a "Ladies' Hall," and we wish some of our rich laymen would send in \$5000, and thus secure the privilege of naming it. The Executive Committee will be glad to receipt for any such contributions that may be made.

Prof. C. W. Hawkins, of Long Island, recently delivered a very clear, forcible, and suggestive lecture, on "The Defect in our Education," before the Scott Literary Society.

Fraternally,
G. W. BOUNDS.

Letter from Bozman, Md.

MR. EDITOR:—Please give us space in your columns for a few words concerning the work of our beloved pastor, Rev. D. Gollie. The Conference year is fast drawing to a close, and Brother Gollie is now hard at work completing his Conference collections. In the providence of God, he was sent to us last

March, and immediately entered his field of labor, as a live man of God, and has continued to work with undimmed courage. The first of last September, he erected, mostly by his own labor, a tent, in which he commenced extra meetings, which proved to be a grand success. Many souls were won for God. The work went on in the tent, until the advancing season obliged him to move into the church, in which it continued with might and power, until eighty souls were converted to Christ.

Brother Gollie is a man who works hard for the salvation of souls. He has always a good word, and a warm Christian hand shake with all whom he may meet. Sunday the 13th, Missionary day, he preached three times, and held prayer meeting at night; but he seemed to endure it all as a good soldier. He was disappointed in not getting some help that he expected, but the collection at Chatham's Chapel, which was more than he asked for, seemed to buoy him up above all discouragement. He asked largely, and his joy was filled.

We would be glad to have Brother Gollie returned to us, the coming year. The church has been so strengthened, and our fellowship together has been so pleasant, we feel anxious to have him remain with us. May the tidal wave of salvation continue to rise, until it shall flow over all the fields of Christian labor, and all our churches enjoy seasons of refreshing from the presence of the Lord.

H. J.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced	\$47.25.
X X X (Easton Md.)	5.00
Rev. J. H. Willey,	1.00
	53.25

Conference Notice.

The fourth year class will please meet the committee of examination, at Crisfield, Md., on Tuesday evening at 8 o'clock, March 15th, 1887.

- ADAM STENGLE, }
- G. W. BURKE, }
- J. H. HOWARD, } Committee.
- R. C. JONES, }
- J. E. KIDNEY, }

All persons desiring to attend Conference at Crisfield, can secure orders for excursion tickets at reduced rates by applying to their respective Presiding Elders, and enclosing a stamped envelope.

NOTICE TO LAYMEN.—Laymen on Dover District who wish to attend the Conference at Crisfield, will please report the fact to their pastors who will apply for orders for reduced fares for them.
T. O. AYRES.

The class of the first year will please meet the committee of examination, at the M. E. Church in Crisfield, Md., Tuesday, March 15, 1887, at 7 1/2 P. M., o'clock, sharp.
I. N. FOREMAN, Chairman.

Candidates for admission on trial, will meet the committee of examination in the M. E. church, Crisfield, Md., Tuesday, March 15th, at 7.30 p. m.
W. E. AVERY, Chairman.

Special Notice.

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

Marriages.

PARKER—STEWART.—Near Church Creek, Md., Jan. 25th, 1887, by Rev. C. H. Williams, Clifton J. Parker and Louie T. Stewart, both of Dorchester Co., Md.

ADAMS—WILLIAMS.—On Feb. 16th, 1887, near Marion, Somerset Co., Md., by Rev. Benj. C. Warren, John S. Adams to Laura A. Williams.

SLACK—MILLER.—On Feb. 16th, 1887, by Rev. Chas. F. Sheppard, at the residence of the bride's father, Rev. William T. Miller, Norris B. Slack, of Chester Co. Pa., to Mary B. Miller, of Cecil Co., Md.

STEWART—BRAMBLE.—In the M. E. church, Church Creek, Md., Feb. 17th, 1887, by Rev. C. H. Williams, Arthur T. Stewart and Eva Bramble, both of Dorchester Co., Md.

MECANNON—STEELE.—On Feb. 23rd, 1887, by Rev. Daniel Green, at the bride's parents, John E. Mecannon and Monica Steele both of New Castle Co., Del.

FRESHING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

FOR RENT.

A very desirable FARM, near the North East Station, on the Philadelphia, Wilmington & Baltimore Rail Road, about 125 acres in cultivation; possession given March 25, 1887. Address Box 122, North East, Md.

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

Wilmington District is moving up grandly in the Missionary collection. Hockessin, Rev. Julius Dodd, pastor, reports his collection up to a largely increased apportionment, made at the last Conference.

Delaware City, Rev. J. H. Willey, pastor, has taken the Missionary collection. A handsome advance beyond the point reached last year is the result.

Rev. W. L. S. Murray distributed the following card to the members and friends of his church. "We make the annual call for Missions."

There are at St. Paul's and Kingswood 400 members. The Conference requests us to give \$700. This amount would be a burden to a few, but it can easily be secured if every member and friend of the church will help. Nearly one-half of all money raised for Missions, is used in our own country. Chaplain McCabe calls this year for a Million for Missions by collections only. Let us consider the call in the light of our blessings, and ask God what will thou have me to do?

Return this card next Sunday, with cash or subscription. Last Sunday when the cards came in, the collection from the church was up to last year. This in view of the outlay for church improvement, is far beyond the expectation of many.

The Sunday-schools of the Wilmington churches, are making arrangements for their Missionary anniversaries. The time has been fixed by several schools, and these exercises will be sermons of special interest, as they always have been in former years.

Miss Easton, who has spent years in active Missionary work in ———, is in Wilmington, a guest in the home of Mrs. E. B. Stevens. She gives an interesting account of the work in that country, and is hopeful of the redemption of that pagan land, from the superstitution of a false religious system.

The building of a steamer for Bishop Taylor's work in Africa, is not an experiment. The "Livingstone Inland Mission, five years ago, received as a gift from Mrs. Reed, in memory of her husband, a steam vessel for the navigation of the Upper Congo. It was built in London, and is seventy-one feet long, ten feet wide, and three feet deep. The weight of the boat and machinery is thirteen and a quarter tons. The boat made a trial trip before leaving England; it was then taken to pieces, and packed into five hundred man-loads for transportation.

Livingstone in Africa, thirty-nine times attacked with fever driven northward by persecution, yet never giving up, and at last dying on his knees of sheer exhaustion. Dober and his co-laborers at St. Thomas, were told that they could not preach to those ignorant slaves. Then we will sell ourselves as slaves, and preach while we work by their side. Mrs. Judson was so beloved by the Burmese, that they kissed her shadow as she passed.

Let us send from every church in our land, a message of solid comfort to our Missionaries. Caesar was accustomed to write short letters. One of his generals was in great extremity, being besieged by fierce hords of Gauls, when he received from him the following message: "Keep up your spirits. Expect help." Let us send a similar message from the ministers and members of Methodism in America, to our Missionaries on the skirmish line. "Be of good cheer. Expect re-inforcements."

Dr. Bushnell's church at the Gaboon of less than one hundred members, gave \$300 a year to Missions, and not one

member was worth \$500. Mrs. Bushnell when apparently dead, suddenly and surprisingly revived. It was found that a native boy had been spending the whole afternoon back in the jungle, in prayer for her recovery.

God specially calls Christian women to foster the Missionary spirit! 1. As numerically in the majority in the Christian church. 2. As the real creators of public sentiment. 4. As representing the class most needing the gospel in foreign lands. 3. As the only practical Missionaries to women abroad. 5. As rocking the cradle of the world's future missionaries.

Shaftesbury says: One city Missionary is worth a hundred police, or a moral force in society. The French Government says to McAll, that his mission stations have proved better than police stations in preserving order. Everywhere, missions are the best friend to good government, the best corrective of misrule and anarchy.

Letter from Bishop Fowler.

Dear Chaplain: Yours with inclosures of information received. I am much pleased with your line. It is of great importance. It helps to make public sentiment. Utilizing the secular press in giving news from Mission fields confers a blessing on the papers so utilized, and greatly helps the cause. It helps to create an atmosphere without which no cause can long exist. God bless you, Chaplain, for this inspiration, and bless the papers who help, even though they do not know the Lord from whom they receive their pennv. 'A Million from collections' I regard as a direct inspiration from the Holy Spirit, and, like prayers that are inspired by the same Spirit, it shall be answered in results. The coming Easter shall touch four resurrections: 1. The resurrection of Jesus into supernatural life. 2. The resurrection of two million children into missionary life. 3. The resurrection of the Church unto liberal life. 4. The resurrection of the heathen world into Gospel life.

REJECTING A CROWN FOR CHRIST.

When U. Bor. Sing, the heir of the Rajah of Cherra, India, he was converted under the Welsh missionaries, he was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled, but who, eighteen months afterward, died.

The chiefs of the tribes met and unanimously decided that U. Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent urging him to recant. He was invited to the native council, and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress, or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside!" Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment, and Mr. Elliott, the Commissioner of Assam, has appealed to Christians in this country on his behalf.—*Crisis of Missions.*

The use of tobacco is bad, but smoking cigarettes is worse. Physicians are speaking out with emphasis in condemnation of the practice. A prominent physician says, "he has frequently been called in, to see young boys suffering with diseased throats, and every case can be traced to cigarette-smoking." Many are in a serious condition, as they have been poisoned with arsenic contained in the wrappers.—*Pittsburg Christian Advocate.*

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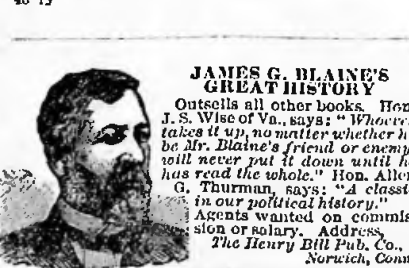
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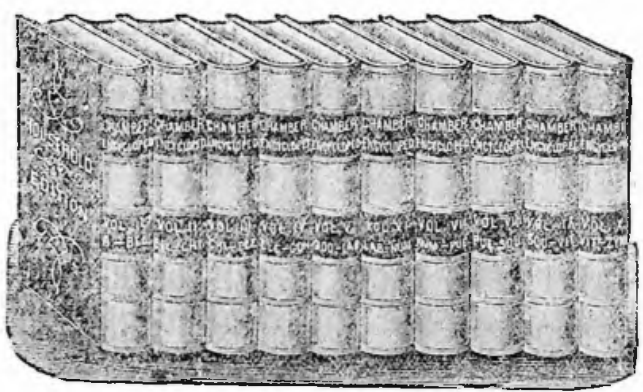
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8:05 A. M. - Accommodation for Hagerstown, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations.
9:10 A. M. - Pen Mar Express.
10:08 A. M. - Accommodation for Union Bridge, Hagerstown, Gettysburg, and points on H. J., H. & G. R. R. (through cars).
2:25 P. M. - Accommodation for Glyndon, (Reisterstown).
3:30 P. M. - Southern Express for points on Shenandoah Valley, Norfolk and Western, East Tennessee, Virginia and Georgia Railroads and connections; also Glyndon, Westminster, New Windsor, Union Bridge, Mehanstown, Blue Ridge, Hagerstown, and except Sunday, Frederick (through cars) and Martinsburg.
4:05 P. M. - Express for Arlington, Mt. Hope, Pikesville, Orange, Mill, New Market, New Market, Green Falls, Finksburg, Patapsco, Westminster, Medford, New Windsor, Lincolnton, Union Bridge and principal stations west also Hagerstown, Gettysburg and stations on H. J., H. & G. R. R. (through cars).
5:20 P. M. - Accommodation for Glyndon.
6:40 P. M. - Accommodation for Union Bridge.
11:30 P. M. - Accommodation for Glyndon.
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For Baltimore 8:00 a. m. daily except Sunday.
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