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Order and Office.

A great many common sayings pass current for the reason that gives credit to slick silver dollars—people take it for granted that they are good because they have been so much used. There are three of them to which we call attention in this article, all bearing upon a common subject.

1. "The apostolic office expired with its first occupants." Is this declaration wholly true? No one will deny that the Apostolic office was integral in character, embracing in itself all the real and possible functions of the Christian ministry. These functions may very properly be divided into two classes, the communicable and the incommunicable. Among the former may be enumerated such duties as the administration of the temporal affairs of the Church, and the regular preaching of the gospel; among the latter, the delivering of an inspired revelation, and the executing of an infallible discipline. It is only these latter functions that the apostles did not and could not transmit. The former were handed over to successors.

In the beginning, the apostles were the sole overseers of the Churches. When they discovered that these were multiplying so rapidly as to make the continuance of their personal supervision an impossibility, they instituted the eldership; but they invested the elders with no new duties, and charged them with no new responsibilities. The elders did nothing that the apostles had not done before them.

2. "The Methodist ministry has two orders and three offices." This statement is ordinarily accepted among us as the Shibboleth of Low Churchism. But will it bear the test of criticism? What is an order? Is it anything greater or better than an office? Does not such a supposition carry along with it the very essence of clericalism? Of the word "order," we cannot get rid. The next best thing is to disenchant it of its fictitious meaning. From our stand-point, the Methodist Church has just as many offices as orders, and just as many orders as offices. We do not hesitate to admit three, and, if there were need, we would not scruple at thirty-three; but we make these concessions, not in the interests of High Churchism.

3. "Ordination is one thing, consecration another. The former is initiation into an order; the latter induction into an office." If what we have said under the foregoing head be true, then this distinction falls to the ground. Another reason why it cannot hold, is found in the fact that it seems to attribute to "ordination" a certain mysterious or sacramental efficacy. There is a trace of Romanism here. We cannot emphasize it too strongly, that ordination is nothing but a decent ceremonial. It bestows no special grace. It is a visible "consecration" to a particular work, and nothing more. The two things are entirely identical. Our ritual appears to many brethren to make a wonderfully wise discrimination between them, and thereby to save us from

the woe of "a third order." These brethren seem to forget that the character of a ceremony is not at all changed by labeling it with a different name. We consecrate our elders, and we ordain our Bishops. The reverse is also true. The Apostolic Church practiced ordination much more commonly than we do. Paul and Barnabas were ordained for missionary work, although the latter was already an apostle. But those were the simple days in which things had not become petrified into hard unbending shapes. Our safety lies in getting back to the original intent and purport of the ceremony.—*Nashville Christian Advocate.*

The Fountain of Life and Light.

BY REV. DR. MOFFAT.

In one of my early journeys in Africa, I came, with my companions, to a heathen village on the banks of the Orange river. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four remaining buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night, at a distance from water, though in sight of the river. When the twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached, with a cooking vessel on her head, and a leg of mutton in one hand and water in other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tears stole down her sable cheeks, and she replied, "I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place."

On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school, some years before. "This," said she, "is the fountain whence I drink; this is the oil which makes my lamp to burn." I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our heavenly Father.—*Illus. Christian Weekly.*

If the criticisms of preachers could be turned into prayers for this year, who can estimate the gain to all concerned?—*Nashville Christian Advocate.*

Letter from Ohio.

DEAR BRO. THOMAS:—My appointment, in 1834, was at Snow Hill, Md. The circuit then extended from Horn Town, on the Virginia line northward, including New Town, Sandy Hill, Williams' Furnace, Hollands, an appointment in the Forrest, Newark, Berlin, and an appointment above and one below. Berlin, and these two appointments were set off the latter half of the year, and Bro. Stephen Townsend, a local preacher of Snow Hill, supplied it. He joined the conference next year. Bro. John Bell, and John S. Porter, now of the New Jersey Conference, joined the conference from Snow Hill. Three of my early years were spent in the Clerk's office at that place. My recollections of the people have always been of the sweetest kind. Father Demmock and Mother Demmock were the solid, lovely and worthy basis of the M. E. Church there. Geo. Hudson, a man of great wit and repartee, married their lovely daughter, and was worthy of her, and is ever to be remembered as the genial associate of the preachers, and as one who always stood for Methodism, like an iron pillar strong. Bro. David Daily of blessed memory, married Bro. Demmock's eldest daughter, whose name will not be blotted out of the book of life. During the year, I lost my colleague, Bro. McElwee, and succeeded to the charge of the circuit. Bro. McElwee was a sweet man and an able preacher. I preached his funeral sermon from the text "Lover and friend, hast thou put far from me and mine acquaintance into darkness." Let the brethren go to his grave; it will do them good. The name of Cord Hazzard, an old and worthy member of the church, ought not to be forgotten. The memories of Samuel Richardson, Bro. Matthews, Jas. Lecompte and the Nelsons, and the Milbournes come trooping up like spirits from the realms of light; and oh! if the tooth of time is effacing their memorial, I should like to visit the grave yard at Snow Hill, chisel their names afresh, and write over them "of whom the world is not worthy." It was during this year the great fire occurred in Snow Hill, burning down the principal part of the town. I saw the flames enveloping Bro. Demmock's house, and asked if any one was in the house. I found Mother Demmock with keys fumbling at the closet door to get out her preserves; I burst it open with my foot, but hurried her away the fire falling all around her. When I got out my coat and hat were much marked with holes; most every thing was saved, but I afterwards found my books and luggage, or what Paul called his carriage, (Acts 21-15), were burned up. The county clerk, John C. Handy, was away at Annapolis; the Court House was burned, but I had saved the records. A colored man was running with a powder can in the Court House yard, a spark of fire falling into it, exploded it and set him on fire. I hallooed to him to fall down and roll over; he did so, and I put out the fire covering him up with sand. He was sadly burned, and sur-

vived, but was several weeks recovering.

Bishop Emory, my greatest friend among the Bishops, made us a visit. I met him at Salisbury to conduct him to our circuit. I heard him preach; afterwards he said to me, "I will be ready at 2 o'clock." Precisely at the hour, a very large, long and tall gray horse was brought out saddled and made ready for the Bishop, who had no baggage, but a valise and an oiled silk overcoat. My horse, a fine black, named Roderic Dhu, with high head and short tail, and my sulky also made their appearance. I insisted on the Bishop taking the sulky and letting me ride on horseback, but he declined, and though again and again I proffered the change, during our twenty miles ride through forests and sands to Snow Hill, he as often declined. I felt almost ashamed to escort the Bishop into Snow Hill, in this style. We put up at Father Demmock's. The next day the only complaint I heard was that he came down in the night and stopped their clock. Its ticking kept him awake. In his sermon he used these texts, "If any man have not the spirit of Christ he is none of his." "The same Lord over all is rich unto all that call upon him." "There is" said he, "no difference." "The tall Patagonian or the dwarfish Laplander, the fair Caucasian, or the sable African, Barbarian, Scythian bond or free, He is rich unto all that call upon him." I have never forgotten his advice or fatherly care of me. I had broken down my health my first year, on Accomac, the circuit below, which then included the whole eastern shore of Virginia from Horntown to Cape Charles; and had not mended matters much by my labors in the sands and forests of Pocomoke. I suffered from fevers and asthma. Among other wise counsels, he told me to hold my head back and breast out. My next appointment was a station, at Elkton, a healthier and higher region. My life was probably thus saved "and having obtained help of God, I continue to this day."

I should like to live over again the days of "Auld Lang Syne." I should like to tread again the ground hallowed by sacred memories, and the recollections of my early days, when young and warm and vigorous I had no wrinkles upon this brow. I should be glad to be with you at Conference, but must deny myself the pleasure. I am away out here in Ohio, and the expense will not allow my attendance. Please present to my host, Bro. I. Guthrie of Snow Hill, my apology for my absence, and my great appreciation of his proffered hospitality. Wishing my brethren a profitable and happy Conference.

I am yours truly.

J. L. HOUSTON,
Middletown, Ohio, Feb. 26th, 1885.

Hints for Husbands.

The first duty of husbands is to sympathize with their wives in all their cares and labors. Men are apt to forget, amid the perplexities and annoyances of business, that home cares are also annoying, and try the patience and strength of their wives.

They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are morose and peevish, and give their attention to the newspaper, or leave the house, or seek the companionship of men at the club or the store and sometimes the hotel, while their wives are left alone and sad, borne down with family cares, and longing for sympathy and affection. A single kindly word or look to indicate her husband's thoughtfulness would lift half the weight of care from her heart. Secondly, husbands should make confidants of their wives, consulting them on their business and prospects, and especially on their troubles and embarrassments. A woman's intuition is often better than all the wisdom and shrewdness of her "better half," and her ready sympathy and interest is a powerful aid to his efforts for their mutual welfare. Thirdly, men should show their love for their wives in constant attentions, in their manner of treating offices of affection which may be hardly noticeable, but which make all the difference between a life of sad and undefined longing, and a cheery, happy existence. Above all, men should beware of treating their wives with rudeness and incivility, as though they were the only ones not entitled to their consideration and respect. They should think of their sensitive feelings and their need of sympathy, and "never let the fire of love go out, or cease to show that the flame is burning with unabated fervor."—*Christian Advocate.*

Do Foreign Missions Pay?

Perhaps the best answer ever given to this common question was that of the converted Brahmin, Narayan Sheshadri, a few years ago before an audience in Philadelphia. His reply to the question was as graceful as it was apt, and something to this effect: "This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was the foreign missions of Christianity that lifted them out of this estate, and gave them and you the Christian civilization and enlightenment you now enjoy. You owe what you are to Foreign Missions." It is well for us sometimes to look at it from this point of view. We are the direct descendants of heathen, saved through the missionary zeal of the Christian Church of centuries ago. "Freely ye have received; freely give." What it has done for us, it can and will do for others, for 'all the world.'—*Es.*

Mr. Garner, a reformed drunkard, from Blackburn, England, mentioned the following conversation which took place between a landlord and himself:

Landlord.—"Why Garner, you are beginning to look yellow since you gave up drinking!"

Garner,—(putting his hand into his pocket and pulling out five or six sovereigns,) replied, "Ay, and my pocket is beginning to look yellow too!"

Temperance.

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

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

The Prohibition Movement.

It is an old remark, about equally trite and true, that the beginnings of great popular movements are usually occult, and often past finding out. That now so rife against intemperance and the liquor traffic is not absolutely new, but it has lately assumed broader proportions, and passed from the condition of a quiescent conviction to an active and aggressive propaganda; and though there is abundant reason for even greater zeal against the rum demon than has before been brought into action, yet no special cause for its revival at this time is apparent. But the fact is not to be denied that the conviction is everywhere deepening, that the desolations of intemperance are fearfully alarming, and that the trade in intoxicants is a nuisance that should be abated, and a public wrong calling for immediate and complete suppression. The presence of this feeling is patent, however it may have come to be. It is in the air, and can neither be ignored nor practically disregarded, and it may be well for all interests that may be affected by it, economical, social, or political, to recognize it as a factor in all their future calculations. This incoming flood is not the result of some temporary local storm, but the rising tide of convictions that have come to possess the public mind in the forms of pity for the suffering, and of indignation against those who, for sordid gain, willingly become the agents of all this ruin. It is plain, too, that the force of these convictions has as yet only very partially expressed itself, and it is safe to anticipate that, instead of the present ripples of the waves, a mighty ground-swell of awakened purposes will sweep over the land. The presence of this movement was manifested in the late general election chiefly as a disturbing force, but quite sufficiently so, not only to indicate its existence, but also to suggest that it was backed by an unmeasured reserve of power. The votes cast for what was called the "Prohibition ticket," can in no just sense, be taken as a measure of its extent and influence. The interests of the people were drawn away, with almost unprecedented intensity, to other issues, and uncounted thousands of the most determined Prohibitionists were saying, "Not now; the contest for the presidency is now the great issue, and for the time being the paramount one." Whether or not they acted wisely in this is a matter of less importance practically than is the fact itself; and this uncounted reserve force of the Prohibition army, which refused to come to the front, is neither dispersed nor demoralized, but they are resting on their arms, and waiting for the reveille and drum beat, to call them to go forward. It was believed, indeed, that the so-called National Prohibition party, to which Governor St. John was the standard-bearer, was not in any proper sense the representative of the intelligent and unselfish temperance sentiment of the country. Its proposed methods for the suppression of the liquor traffic were believed to be fundamentally wrong, as well as inexpedient and impracticable. The only alternatives presented were "Constitutional Prohibition," or absolutely free trade in liquor; and as the most sanguine must allow that years will elapse be-

fore the former can be secured, in all the interval there must be a jubilee of Free Rum. The leaders of the party refused to recognize the fact that a license law is a partial prohibition, and also to consent to mitigate the liquor evil during the processes for its complete removal. But these mistakes of those who have assumed to represent the cause of Prohibition, and who undertook to be its leaders, however egregious and lamentable, do not affect the real merits of the case. It will not be so misunderstood by the public, whether its friends or enemies. In the changed condition of the politics of the nation and of the two great parties brought about by the late election, the prohibition movement stands forth disentangled and with a comparatively open field for its action.

During the next three years the contest for the presidency will be in abeyance, and the people of the several states and cities and minor civil divisions will be at liberty to care for their local affairs, in respect to which party allegiance is much less exacting than in national elections. To men of practical rather than visionary methods of thinking, to begin the attack upon the liquor traffic through a canvass for the presidency, and by aiming at its suppression by congressional legislation, seems very much like an attempt to mount to the house-top without the use of the stairway, or like rejecting the use of scaffolding in erecting a lofty edifice. The first work to be done, and that nearest at hand, and the most readily practicable, is in each one's own municipality or political locality, and the enforcement of laws already on the statute book against the unrestrained freedom of the traffic—which may well form an issue in the election of local officials—would be the best possible preparation for further suppressive legislation, or the election of legislative and executive officers of the state on that issue. This kind of work may not so well meet the requirements of men of very lively imaginations, but in practically beneficial results it will commend itself to plain common-sense people.

There can be only two great national parties in the country, one or the other of which will have the control of public affairs. A third party, if attempted, must necessarily be narrow in the range of its purposes, and also temporary as to its continuance, and usually local in extent. It must ignore all other public interests, except its own specialty—which the great body of the citizens will not do, and ought not. No party based on any single issue ever achieved success at a general election, and from the necessities of the case it cannot be done. It may operate as a disturbing force and a menace, and, by compelling one or both of the great parties to grant its claim, it may achieve success at second-hand. But to withdraw from both the parties those who favor some specific changes, would be to render them powerless in the contest, and to reduce that element in the body politic to zero.

Those who favor the organization of a political Prohibition party with the required agencies and appliances, and the necessary expenditure of money for carrying on a campaign, seem not to duly appreciate the greatness of the undertaking. It is not an extravagant estimate that puts down a million of dollars as the aggregate expenditure of each of the parties at the last election—probably twice that amount would not cover all the direct and indirect outlays and expenditures in various forms.

Who, then, may be relied on for such contributions to the Prohibition party?—and without money, and a large amount of it, too, a political campaign cannot be successfully conducted, even in so good a cause as that of Prohibition. Good and true men will give their own votes without other compensation than the sense of a duty performed; but beyond that their services must be paid for, which is all right. In the great parties the payments and contributions are expected to be compensated by political preferments, not entirely disregarding the profits of official jobbery.

Will these motives prove effective in the new party? and, if so, will there not be danger of jobbery there also? Evidently, the formation of a great national party, based upon the single idea of Prohibition, to be organized and engineered so as to give even the most distant assurance of success, is simply impracticable, and also undesirable. The attempt, if made, would only result in impotent endeavors and abortive attempts, assuring their own defeat, while the party itself would be made the retreat of cranks and visionaries, and of hopelessly unsuccessful aspirants for place—the rejected material of the other parties.

Without a party organization, for the distribution of offices, the Prohibitionists can compel one or both of the great parties to grant all that they ask, which is the only possible way by which to succeed.—*Rev. Daniel Curry, D. D., Methodist Review.*

Children's Department.

LITTLE BY LITTLE.

MISNIE A. PERHAM

"Little by little," the brooklet said,
As it hurried down the hill,
"Little by little, and yet in time
I may help to turn the mill."

"Little by little," a rose bud said,
As it opened one by one
Its lovely leaves of crimson red,
To the glorious rays of the sun

"Little by little," the birdling said,
As it looked from the nest so high,
"In a few days my wings I'll spread,
And soon I shall learn to fly."

"Little by little," a sweet child said,
As she sat on her mother's knee,
"I'll keep on trying and soon I'll learn,
To read my A, B, C."

Little by little and step by step
We toil as our days go past,
But if faithful we are in little things,
We'll gain our reward at last

—*Domestic Journal.*

A Boy's Thoughts on Liberty.

I wish to say a few words on the temperance pledge. I suppose you'll say that the subject is too deep for boys; but that is all mere nonsense. Small as I am, I have seen people drunk a great many times. And they are not men alone. I have seen women and children drunk more than once; and every time I see it I feel sorry.

I have been to temperance meetings sometimes and have heard about the best means of promoting the cause of temperance. And they tell about taking away the liberty of the people! I confess I don't understand this, but I want to; for I want to be intelligent enough to vote one of these days, which some men are not, they say. But I am going to tell you what I think about it from what I know. I think it is a strange liberty that men want—liberty to get drunk and reel around the streets, and frighten children and be made fun of by the boys, and to go home early in the morning and get into bed with their boots on, and not know the difference.

Then my father interferes with my

liberty when he won't let me swear. And the robber ought to have liberty to go into all the houses he wishes to and take anything he pleases; and the murderer ought not to be hung—that's interfering with his liberty. I must say I don't understand it.

Then they say it is no sin to get drunk, but it is a sin to get drunk. Now, my father and mother teach me that it is just as wrong to steal as to drink money, and they always punish me just the same for it. If it is a sin to drink ten glasses of gin and get drunk, it is a sin to drink one glass; for some people can get more drunk on one glass than others can on ten. I've heard them say so myself. Now, in view of all these things—that's what the lecturer all say—in view of all these things, I don't mean to drink at all; I mean to keep on the safe side, and let drink alone, and so I've signed the pledge, and mean to keep it, too.

—*The Youth's Temperance Banner.*

Recollections of Snow Hill.

No. 3.

Having in a somewhat round about way brought my narrative up to the first attempt I made to preach in Snow Hill, I will ask the readers of the *METHODIST* now to accompany me around the circuit, and be introduced to the people I met, and the happenings which followed. After I left church, as described in my last, I was glad of the pitchy darkness to leave town in company with a good Bro. Chas. Collins, and return to the house of Mr. John Sturgis in the country. In the verdict, that I was probably a "singed cat," the people were tolerant, and I plucked up a little courage. Bro. Sturgis had a grand preacher's home, and I put in a week severe in study and prayer, to have a new sermon ready for the following Sabbath. More than one I did not undertake, although there were three appointments on the "plan."

On the text "God is love," I began at Snow Hill, and Dr. Williams did me the great honor to say my doctrines were sound. The afternoon service was five or six miles off in the Townsend neighborhood, where subsequently one of my successors found an excellent wife. There I used one of the two former sermons, and returning to Snow Hill at night, actually had some liberty on a passage I once heard somebody preach from, Prov. 3 17, and which opened out without much premeditation.

My third Sabbath took me to "Bowen's Chapel," in the morning where I met with Bro. Parker Bowen, Bro. Boston, and a good solid class, which it was always the custom for the preacher to "call," that is, lead, after the sermon. Then dinner, and away to "Wesleyville" where the simple hearted and devout Levin Holland, became my "guide, philosopher, and friend." Every itinerant, I am sure, who visited Wesleyville, or put up with Uncle Levin, will understand why I took such a wonderful liking to his manner and ways. More than one of the class I refer to, found a "help-mate" among the young ladies of that godly household. The bright little girl who always made my visit the more welcome, became Mrs. Rev. J. Pastorfield, in after years. I had no evening appointment on this Sabbath, and so Bro. Holland's class, after preaching on my Proverbs text, and I enjoyed a delicious rest, and some capital drum fish which my host had caught the previous day in the Atlantic Ocean, a distant view of which we had from that locality.

My fourth Sunday brought me in contact with an entirely different style of people from any I had seen before. I had been visiting from house to house, praying in many strange places; even in the cabins of the colored people, and taking further lessons from that man of inexhaustible humor, and good sense, Geo. Hudson. Then following a rough map of the forest roads some one had made for me, I brought up at a meeting house named "Holland's," where the majority of the congregation wore gingham sun-bonnets, and honest "home spun" apparel. Among them I had great liberty, and on another new text, which I was getting ready for my town congregation, and which by the way didn't "go" near as well at the latter as when I tried it first. The people of this neighborhood were a study to me as long as I mingled with them. In the midst of a rousing revival I was conducting there, later on in the year, the outside barbarians troubled us not a little. One dark night after several had "professed to get through," and we were hoarse with singing and shouting, I dismissed the crowded congregation. The night was dark, and the "sons of Belial" had removed the steps from both entrance doors. The first to step down and out fell sprawling, others tumbled after them, screams and laughter impelled those inside to hurry out, and such a scene!

Another species of amusement at Holland's in those days was, while we were at worship, to change saddles, tangle harness, remove linchpins, and otherwise annoy the most pious brethren and sisters we had, to the verge of backsliding.

Our afternoon work, in the "forest" part of the circuit lay at Salem, or Furnace, where it will be remembered, by a singular combination of circumstances I preached my first sermon, that Quarterly meeting Sunday morning four weeks previously, in the stead of a new, and popular presiding elder. I returned to the place that warm Sunday afternoon with very different feelings, having now, as I thought, obtained the knack of pulpit address, and increased my stock of sermons to half a dozen. I should have had a real good time but for several wasps, on whose domain I intruded in the little end pulpit, and one of whom, spitefully contested my right to occupation. After preaching and class, how glad I was to turn the head of my tired horse, Bill, toward the genial christian home of my earliest and best friends on the circuit, the Hudson family, where I forgot toil and care in their gentle greetings, and amused them by an account of my adventures in the region they called "Sockurn." Of these—more anon.

ADAM WALLACE.

The Church Feeding the Theater.

In an inland city of the west there went a strolling company, applying for the theater in which to bring out "Peck's Bad Boy." The manager, who seldom defrauded his own pocket, would not admit the play. A few days after a large and popular Sunday-school in the same city gave a festival, and a young lady called out the most excited applause by declaiming a few pages of this immoral burlesque, and the manager then brought out the play, and the well-whetted appetite filled the theater. Let the reader furnish the moral.—*Golden Censer.*

The Sunday School.

Paul before Felix.

LESSON FOR MARCH 8, 1885.—Acts 24: 10-27.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "A conscience void of offense toward God, and toward man" (Acts 24: 16).

I. A GENERAL STATEMENT (10-16).

10. *Then Paul*—after his accusers had been heard. In R. V., the first part of the verse reads as follows: "And when the governor had beckoned unto him to speak, Paul answered." *Forasmuch as I know, etc.*—Compare the quiet dignity of Paul's opening sentences with the fulsome flatteries with which Tertullus began his address. *Many years a judge*—about six years (from A. D. 52), a long period for a procurator to hold office in those days of disorder and frequent changes. Before that, he had been influential in Samaria, under the procuratorship of Cumanus. The remark was "complimentary without falling into flattery" (Cook). *I do the more cheerfully.*—R. V., omits "the more." *Answer for myself*—R. V., "make my defence." The Greek word is *apologia*, from which our word "apology" comes. In early Christian days self-vindications were called "apologies," no idea of excuse being implied, but simply defence.

11. *Because that thou mayest understand*—R. V., "seeing that thou canst take knowledge." *That there are yet*—R. V., "that it is not more than." *Twelve days.*—As it had been less than two weeks since he arrived in Jerusalem, whatever he had done must have been done within that time, and during or immediately after the Feast of Pentecost. He had arrived May 17, and it was now May 30. Whatever his crime, it was recent, and not remote. *To worship.*—Coming to Jerusalem with such a motive, was it reasonable that he would commit an act of sacrilege?

12, 13. *Neither found me in the temple*—R. V., "neither in the temple did they find me." *Disputing.*—He had not preached or engaged in any public colloquy. He had held his peace. *Raising up the people*—R. V., "stirring up a crowd." The crowd had been "stirred," but not by him. He had not been a mover of sedition—either in the Temple, or in the synagogues, or in the public streets. *Neither can they prove*—R. V., adds "to thee." Paul flatly denies, in these brief sentences, the first and third counts of the indictment, and challenges his enemies to establish their charge by legal proof, if they can.

14. *This I confess.*—As to the charge of being a heretic, of being "a ring-leader of the sect of the Nazarenes," he makes a qualified admission. *After the way . . . heresy*—R. V., "after the Way which they call a sect." "Tertullus had used the term in a bad sense (verse 4) of the Nazarenes as a schismatic offshoot from the body of the Jewish Church. The Greek word (*hairesis*) of which 'sect' is the translation, is the same as our word 'heresy.' It is used in the New Testament of a school of religious opinion, as of the Pharisees (Acts 15: 5) and Sadducees (5: 17), with no implication of erroneous doctrine. The word 'heresy' now implies doctrinal error. Christianity, in Paul's view, was not a sect of Judaism, but Judaism itself in its highest stage of development" (Howson and Spence). *The God of my (R. V., "our") fathers*—Paul claims that he had not abandoned the service of his paternal, his nation's God. He was not a worshiper of a strange God. Says Al-

ford: "The Jews had their worship of their fathers' God, with their ancient national rites, secured to them by decrees of magistrates and of the senate." *Written in the law and in the prophets*—R. V., "according to the law, and which are written in the prophets." Paul had not abandoned his book of faith. He held firmly to the whole Testament. The Bible of his accusers was his Bible.

15. *Hope toward God*—a Godward hope; a God-inspired hope; derived from His word and promises. *Which they themselves also allow*—R. V., "which these also themselves look for;" identifying himself in faith with his accusers, who could not have been chiefly Sadducees, and with the Jewish people. *A resurrection of the dead.*—R. V., omits "of the dead." *Just and unjust*—a general or universal resurrection both of the righteous and the wicked.

"The hope of the resurrection is established on a doctrine, the glory of which did not arise for the first time in the New Testament. This golden thread of eternal life passes, on the contrary through the whole of the Old Testament. The Creator, who animated the dust of the ground with His breath, the God, who made an everlasting covenant (Gen. 17: 7) with Abraham, Isaac, and Jacob, is not a God of the dead, but of the living. That hope was a source of comfort to Job (19: 25-27); Isaiah (26: 19) foretold it; Daniel (12: 2) bore witness to it. It is, however, true that this hope first acquired a firm foundation, and was endowed with life and productive power through the resurrection of Christ from the dead" (Lange).

16. *Herein*—hence; on this account. Because his hope of the resurrection was a genuine, vital one, he shaped his life accordingly. *Do I exercise myself.*—He trained his conscience as the athletic trains his body. *Always.*—His conscience never went on a vacation. *Void of offense*—without offence. The Greek word means "not causing to stumble;" "unshaken, preserved in its unimpaired equilibrium" (Meyer). *Towards God and men.*—In his relations both with his Maker and his fellowmen he had been loyal to his convictions of what he ought to do.

"Because he held the doctrine of the resurrection of the just and the unjust, not as a mere speculative doctrine, but as an awful reality, the rule of his life was to struggle to keep himself from sin; knowing that we shall be judged according to the deeds done in the body (Howson and Spence).—These words of Paul must have been almost as bitter to Felix as to Ananias, but he has at all events the decency to listen in silence" (Plumptre).

II. A PARTICULAR STATEMENT (17-23).

17, 18, 19. *After many years.*—There had been a four years' interval between his visits to Jerusalem. *Bring alms*—collected in Macedonia and Achaia for the poor of the church in Jerusalem (Rom. 15: 25; 1 Cor. 16: 1-4; 2 Cor. 8: 1-4). *Offerings*—for the Pentecostal sacrifices probably and those required for "purification" from the Nazarene's vow. *Whereupon certain Jews from Asia found me.*—This verse is greatly changed in R. V. It reads as follows: "Amidst which they found me purified in the temple, with no crowd, nor yet with tumult; but there were certain Jews from Asia."—Paul claims that he was quietly engaged in the temple in the midst of his offerings, "purified" as a Nazarene, and thus, "in an unobjectionable and holy condition." He had been "found" there, but not by these Sanhedrist accusers. *Who ought to have been here.*—It was they, the Asiatic Jews, who had started the disturbance. They dared not put in

an appearance, for their behavior had been highly illegal. *And object.*—R. V., "and to make accusation." Not being here to accuse him, no Roman judge could proceed.

"The policy and interest of the Sanhedrim forbade the presence of the Jews from Asia. Any examination of them in a court of law must have proved that they were the authors of the disturbance, and that it had its origin in circumstances not connected with Palestine, and beyond the cognizance of Roman law" (Schaff).

20, 21. *Or else let these same here say*—R. V., "or else let these men themselves say"—these accusing Sanhedrists. *If they have found any evil, etc.*—R. V., "what wrong-doing they found." My true assailants are not here; now let these priests bring any other charge, if they can, than the one I am about to admit. *This one voice*—his exclamation, before the council, concerning the resurrection. Says Meyer: "In this one exclamation must lie the crime discovered in me! A holy irony!"

22, 23. *And when Felix heard, etc.*—R. V., "But Felix, having more exact knowledge concerning the Way, deferred them." "Adjourned the court for want of evidence to convict and of a bribe to acquit" (Whedon). Felix' knowledge of Christianity may have been derived from his long familiarity with Jewish life, and from his connection with Drusilla. Right there in Caesarea lived Philip, and the new sect had doubtless achieved position and influence. He could not condemn Paul on the evidence given, and he dared not release him lest the Jews should create a tumult and complain of him at Rome. *When Lysias the chief captain shall come down*—generally regarded as an evasion or pretext on the part of Felix. There is no record of Lysias coming to Caesarea. Still, his testimony would have been important. *Will know the uttermost of*—R. V., "will determine." *Commanded a centurion*—R. V., "commanded the centurion," probably the one who had previously had the care of Paul. *To keep Paul*—R. V., "that he should be kept in charge." *Liberty*—R. V., "indulgence." He was to be detained in custody of a relaxed kind, watched by his guard, but not chained to him. *Acquaintance*—R. V., "friends." *Minister or come unto him.*—R. V., omits "or come."

"This was a precious boon to him. Philip, the evangelist, resided there with his family; Cornelius, the centurion, if still there, may have been quartered in the barracks of the Prætorium; the beloved Timothy was always by his side, except when away on some errand to a distant church; and as we find Luke and Aristarchus with him at the time of his embarkation for Rome, it is supposable that they had been at Caesarea all the time of his detention" (Kitto).

III. AN AWAKENED CONSCIENCE (24-27).

24. *Felix came with Drusilla*—his third wife; daughter of Herod Agrippa I, whose death is recorded in Acts 12: 23; sister of Herod Agrippa II, mentioned in the next lesson; of extraordinary beauty; married to Azizus, king of Emesa, who for her sake became a Jewish communicant; seduced from her husband and married to Felix, who had become enamored of her, through the arts of Simon Magus, the Cyprian sorcerer; had a son named Agrippa; perished, with her son, in an eruption of Mt. Vesuvius. Felix' first wife, a granddaughter of Antony and Cleopatra, was also named Drusilla. *Sent for Paul*—doubtless at the request of his wife.

25. *Righteousness*—justice. *Temperance*—continence, or chastity, as to the appetites and lusts. *Judgment to come*

—when he himself and those whom he addressed would be required to face the "deeds done in the body." *Felix trembled*—R. V., "Felix was terrified." "Such a picture as Paul could draw (2 Thess. 1: 7-10) completed Felix' disturbance" (Whedon). *Go thy way*—breaking up further conference. *A convenient season*—an opportunity for a second hearing.

"How suitable was this discourse to so unjust, lewd, and tyrannical a prince as Felix! Paul reasoned of righteousness, in opposition to his injustice; and Tacitus remarks that he acted as if he might commit every kind of villany with impunity. Paul reasoned of chastity, in opposition to his sensuality; and Drusilla, the partner of his guilt, sat by his side. Paul reasoned of a future judgment; and Felix was the murderer of Jonathan the high priest, whose only crime was that, like Paul, he acted the part of a censor (Gloag).—Felix treats Paul as Antipas had treated the Baptist. Mark 6: 20. He does not resent his plainness of speech; he shows a certain measure of respect for him, but he postpones acting "till a convenient season," and so becomes the type of the millions whose spiritual life is ruined by a like procrastination" (Plumptre).

26, 27. *Hoped also (R. V., "withal") that . . . given him of Paul.*—Paul had brought money to Rome. The Nazarenes, of which he was the "ring-leader," might, Felix thought, club together to purchase Paul's freedom. *That he might loose him*—omitted in R. V. *Sent for him the oftener*—not to learn more about the truth, but "fawning upon him for an offer of a bribe." *After two years*—R. V., "when two years were fulfilled." Doubtless Paul employed this period wisely, "superintending his churches in Asia Minor and Greece through delegates and by corresponding as he afterwards did at Rome" (Schaff). *Porcius Festus came, etc.*—The words to the end of the verse read thus in R. V.: "Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds." Felix was recalled because of charges lodged against him at Rome.

Delaplaine McDaniel.

More than thirty four years ago, when junior preacher on Cecil circuit, the writer first met Mr. McDaniel. With his excellent wife, he often came out from Wilmington, Del., to worship with their relatives and friends in the old frame church in Newport, his native village. In this old hip-roofed structure with its lofty galleries and highbox—pulpit to be reached only by a winding stairway, its rail-back benches the whole interior innocent of paint, its uncarpeted floors, and primitive candle-sticks, not only had their parents and grandparents rejoiced in the manifestations of the Divine Presence in saving power, as they listened to the Methodists fathers, but within its walls had been heard the voice of Francis Asbury, that peerless itinerant leader who was the Apostolic Bishop of American Methodism for nearly forty-five years, as, in his plain earnest and impressive style, he faithfully delivered his Gospel message.

Here, at our Sabbath afternoon appointment, we seldom failed to find Mr. and Mrs. McDaniel. His pleasant smile, attentive listening, and cordial greeting are cherished memories. In his seventeenth year he was favored with an experience of converting grace, so clear and so positive as not only to influence the whole of his after life, keeping him steady in his integrity amid all the counter-currents of an active and prosperous business career, flowering out in per-

ennial acts of wise and liberal charity, but after an experience of fifty years, to light with heavenly radiance his pathway through the shadowy valley. The "Hallelujahs," "Glory to God," "Bless the Lord," that expressed the grateful joy of the youthful convert, were echoed from the sick-room of the mature Christian, as he proved in those hours of final trial the faithfulness of the Divine promise, "I will never leave thee nor forsake thee."

He was apprenticed to a blacksmith in Wilmington, Del., in the sixteenth year of his age, and when twenty-one opened a store for the sale of iron. In 1847 with Messrs. E. A. Harvey and Jethro J. McCullough, he purchased the old Forge and water power at North East Md., where iron had been manufactured for more than a century before, and began making sheet iron, adopting as his motto 'Make your iron the best of its kind or not make it at all.' The goods of the new firm,—the McCullough Iron Company—found ready sale at good prices.

In 1851 Mr. McDaniel introduced into this country the business of galvanizing sheet iron. The Company's Manufactory was located in Wilmington, Del., at "The Rocks" the first landing place of the Swedes in 1638. Their business rapidly extended and under the wise guidance of their enterprising head was eminently successful.

Mr. McDaniel's high character as a man of business of the strictest integrity, honorable in all his dealings won for him the respect and confidence of all with whom he came in contact.

With Christian affection for all who named the name of Christ, Mr. McDaniel was an intelligent and devoted Methodist. His love for the church, at whose altar and under whose ministries in early youth, he found the pearl of great price, never waned, but grew stronger with advancing years.

The enterprise of erecting a beautiful church edifice in Wilmington as a memorial of the Centenary of American Methodism, in 1866, was accomplished largely through his energetic and liberal co operation.

To his widow and children he leaves not only a handsome estate, the well-earned fruit of honest toil, but also the priceless legacy of a good name and the example of a consistent christian life. He died in holy triumph Sabbath morning, Jan. 21, 1885.

"I AM WITH THEE."

"I am with thee!" He hath said it, In His truth and tender grace! Sealed the promise grandly spoken With how many a mighty token Of His love and faithfulness.

He is with thee! with thee always; All the nights and all the days; Never failing, never frowning, With His loving kindness crowning, Turning all thy life to praise.

He is with thee! thine own Master, Leading, loving to the end! Brightening joy, and lightening sorrow, All to-day, yet more to-morrow, King and Saviour, Lord and Friend.

He is with thee—yes forever! Now, and through eternity! Yea with Him for ever dwelling, Thou shalt share His joy exceeding, Thou with Christ and Christ with thee.

F. R. HAVERGAL.

A talented temperance lecturer was asked, "What shall we do with the grain now required for distilling?" "Feed the drunkards' wives with it, they have gone hungry long enough." was the prompt reply.

DR. HALL'S ENGLISH LONDON MALARIA PILLS. NO MEDICINE EQUAL TO IT. THEY TONE UP THE WHOLE SYSTEM. HAVE BEEN USED FOR YEARS BY THE S. O. PORTER & CO. BOSTON. BUREAU OF PATENTS FOR U. S. & CANADA. SOLD BY ALL DRUGGISTS.

Peninsula Methodist

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

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

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 Snow Hill, to receive moneys and enter new subscribers.

We call special attention to the article on Prohibition, from the Rev. Dr. Curry written in his vigorous, clear and graceful style. The unwisdom of a third party movement, as a means of securing the prohibition of the liquor traffic, is certainly made very apparent.

In view of the painful duty before the conference next week, that of subjecting three of its members to trial on grave charges, there must be great satisfaction in the fact that, by an admirable provision of our Church Discipline, each case may be referred to a "select member," to whom is committed by law, all the powers of the conference in the premises, and who can thoroughly investigate and wisely determine each case on its merits without prejudice to the accused or the churches. See Discipline of 1883, Paragraph 221.

It may not have been noticed by all our readers that the bishops have arranged to have the conference meet on Thursday instead of Wednesday as heretofore. Thursday is preeminently the Methodist day of the week, for it was on Thursday in the evening, that Mr. Wesley appointed a meeting for those who "desired him to spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads." Out of this meeting arose the "United Society, first in Europe and then in America." See paragraphs 28-29, New Discipline.

Snow Hill occupies large space in recent issues, we think very properly. Its far-famed hospitalities will be largely drafted upon during the session of the conference, and its history is full of interest. We continue our outline sketch of its Methodism, and give two letters from reporters, — ex-pastors, James L. Houston and Adam Wallace.

Bro. Houston was junior preacher in Snow Hill circuit part of the conference year 1834-5; the other part, in consequence of the death of his senior colleague, Rev. Samuel McElwee, he was preacher in charge. In the long list of conference appointments to this circuit from 1808 to the present time the name of James L. Houston stands at the head, as the oldest surviving pastor. His interesting letter in this week's issue, will be read with pleasure. The destructive fire to which he refers involved the loss of over \$100,000 worth of property, a heavy blow to a town of less than a thousand inhabitants. Bro. Houston's successor, was a youth who had been preaching but six months, and had just been admitted to the Phila. Conference on trial. In his fifty years of uninterrupted service in the effective ranks, since then that youth has become the eloquent divine, the Rev. Dr. John A. Roche, long an honored member of that body, and now of the New York East Conference. We shall print next week, a beautiful letter, giving his reminiscences of Snow Hill circuit in 1835.

We are pained to learn that our brother Rev. Newton McQuay has been called to taste the bitter cup of bereavement. His beloved companion, for years the subject of severe bodily affliction, fell asleep in Jesus Tuesday, the 24th ult. We commend our brother and his little boy to our Father in Heaven, who alone is able to heal such wounds.

At a special meeting of the official members of Maryland charge, called in view of their Pastor's affliction, very sympathizing, and highly eulogistic resolutions were unanimously adopted, expressing their high estimate of their pastor's devotion to his suffering companion, to the work of God, and to all the interests of his charge.

Methodism in Snow Hill, Md. CONTINUED.

Until May 4th, 1802, the churches in the lower Peninsula were included in Somerset, Annamesssex and Northampton circuits. At this date, a most wonderful revival was perhaps at its height. In May 1800, the saintly Richard Whatcoat who had been Presiding Elder, over the Delaware District, five years, was elected and consecrated Bishop, the General Conference thus accepting and endorsing the nomination made by Mr. Wesley three years before. In June following, the Philadelphia Conference met in Smyrna, Del. Bishops Asbury and Whatcoat were present, and Mr. Thomas Ware was appointed to the Delaware District, with William Colbert, David Eyan, Thos. Smith, Ed. Larkins, Johnson Dunham and Nathan Swain, as preachers on the lower circuits. Mr. Ware tells us, the revival had begun two years before in Pennsylvania, and it had made some progress on the Peninsula, notwithstanding the opposition of some who had heard exaggerated reports of the novel demonstrations attending the work. But at the Smyrna Conference its true character was manifest, and opposition ceased. People were present from almost all parts of the Eastern shore and returning home spread the holy fire. At the close of the Conference, one hundred converts were received on trial in the Smyrna Society. At the request of Governor Bassett and Dr. Ridgely, a meeting was appointed to be held for a week at Dover, the following May, to be called a "yearly meeting." This proved of even greater interest than the one at Smyrna. Mr. Ware says, — "The revival embraced all classes, governor, judges, lawyers and statesmen, old and young, rich and poor, including many of the African race,

who adorned their profession by a well-ordered life, and some of them by a triumphant death." There were few, if any, of the principal families in this metropolis in which there were not some converted; more than once the meetings were kept up all night in the church and also in private houses." Messrs. John Cooper, Wm. Penn Chandler and Christopher Spry assisted Mr. Ware in this great work. Thousands of people flocked to the quarterly meetings which were often held in groves, thus anticipating the camp meetings, which were introduced into these parts three years later. At the Conference of 1802, an increase of six thousand members was reported. Henry Boehm, who lived to be more than a hundred years old, one of the fruits of the revival, began his itinerant career on Dorchester circuit in 1800. In his "Reminiscences," he makes this interesting reference to Snow Hill, — "We preached against slavery, and persuaded our brethren and those who were converted to liberate their slaves, and we were often successful. There was a revival both among the white and colored people. We preached at Snow Hill. It was formerly a wretched place, where the traffic in negroes was carried on. The Georgia traders in human flesh came there and bought slaves and then took them South and sold them. Methodism made a mighty change there, and destroyed the inhuman traffic. Indeed, the whole circuit, (two hundred miles round) had a wall of fire around it and a glory in the midst. In every appointment sinners were converted. In their Episcopal tour down the Peninsula, in the spring of 1802, Bishops Asbury and Whatcoat visit Accomac, Va., and Worcester, Md. Mr. Asbury's record is, "Friday, April 23d, Bishop Whatcoat preached at the meeting house in Diamond Town to a numerous audience. We have a most pleasing prospect in Accomac, a general revival is going through the county. Next day we had a heavy ride to Snow Hill; our new meeting house not being finished, I preached in the Court House to many serious persons, upon the text — "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." After worship we rode on fifteen miles to Isaac Bowman's. The next day we had a great time at Bowen's Chapel; there were present about one thousand souls, to whom Bishop Whatcoat preached. I read a letter and gave an exhortation." This gives us the date of Whatcoat Chapel, and indicates that the church in Snow Hill was born out of this great revival, most likely. William Colbert and Henry Boehm were the ministers by whom these people believed. Four years later Bishop Asbury is again in Snow Hill; he writes "Monday April 7th, at Snow Hill my subject was Heb. 3: 12-14." In 1802 St. Martin's circuit first appears in the Conference minutes; six years later Snow Hill circuit appears with 583 white and 297 colored members, and Samuel Talbot, preacher in charge. In the seventy-seven years succeeding that date, there have been one hundred ministers of the gospel appointed from the Conference to this circuit; of whom thirty-four "remain unto this day," but the rest "have fallen asleep." Among the latter we name a few, — Joseph Aydeotte, 1809-11, and 1820-21; Stephen Martindale, 1811-12; Joseph Lybrand, 1812-13; Lawrence Lawrenson, 1813-14; David Daily, 1815-17; Matthew Sorin, 1827-28; James A. Massey, 1829-30; William Barnes, 1830-31, and Joshua Humphries, 1832-3. Of the surviving pastors, the two whose terms are

most remote from the present are James J. Houston, junior preacher in 1834-5, and John A. Roche, the elder in 1835-6. Of the others twenty-four are still in the effective ranks, — four of whom, Messrs. William Mul-len, Curtis F. Turner, Joseph S. Lame, Thomas Kirkpatrick in the Philadelphia Conference, Mr. Thomas L. Poulson in the Baltimore Conference, and the rest in the Wilmington Conference.

The eight Presiding Elders who served the Delaware District from 1808 to 1840, were men of mark, — Solomon Sharp, James Smith, William Bishop, Henry Boehm, Lawrence Lawrenson, Henry white, Dav-ence Daily and Levi Scott, afterwards Bishop. In 1840 Snow Hill District appears in the Minutes with James A. Massey, Presiding Elder, — his successors were Thompson, 1843-7; J. D. Onins, 1847-51; David Daily, 1851-5; T. Hubbard, 1855-7; H. Colclazer, 1857-61; A. Wallace, 1861-5; S. M. Cooper, 1865-7; Vaughn Smith, 1867-71; J. L. Taft, 1871-75. During Bro. Taft's term, the districts are rearranged, and Salisbury becomes the title of the lower district. 1875-79, N. M. Brown is the Presiding Elder; 1879-83, T. J. Williams; 1883-4, J. A. B. Wilson.

Of the twenty preachers who have served the District in which Snow Hill has been included since 1808, six survive, of whom Messrs Wallace and Cooper are in the Philadelphia Conference, Messrs. Brown, Williams and Wilson in the Wilmington Conference, and Mr. Smith has withdrawn from the Conference.

The Wilmington Annual Conference of the M. E. Church will convene in its seventeenth session, in Snow Hill, Md., March 12th, at 9 a. m., Rev. Bishop Stephen M. Merrill, D. D., presiding. After religious services, Rev. John D. Rigg, secretary of the Conference at its last session, will call the roll, and the Conference will organize by the election of secretaries and the appointment of standing committees. The daily sessions will be held in the mornings, — the anniversaries and the committee work occupying the afternoons and evenings. Bishop Merrill had been editor of the Western Christian Advocate, when elected to the Episcopacy in 1872, and was forty-six years of age; having entered the ministry at the age of twenty-two. Since his election, besides attending to his Episcopal duties at home, he has made official visits to our church missions in Mexico in 1877-8; to Europe and India in 1880-81; to Japan and China in 1883-84.

Unlike the Bishops of the Protestant Episcopal and Roman Catholic churches, whose jurisdiction is limited to certain districts or dioceses, the Bishops of the Methodist Episcopal Church are a unit, and the entire church is their common diocese. For convenience of administration, the Bishops, at their Annual meeting, divide the entire work among themselves, and to each one is assigned for the year the supervision of a certain number of Conferences, and such other duties as may be judged proper. Bishop Merrill's official residence is Chicago, Ill.

Our lists of homes for Conference members and visitors has been printed from the Democratic Messenger, with alterations as suggested by Rev. J. H. Willey. Since printing, Mr. Willey sends us the following changes: "put Atkins with Dr. Hall at Nashville at Franklin House; also please state that arrangements have been made for the entertainment of those preachers' wives who have occupied the parsonage here and also for all the lay brethren who have given timely notice of their intention to come."

The train from Salisbury to Berlin makes connection at Berlin, with the late train for Snow Hill, on the D. M., & V. R. R.

The many friends of Mr. J. H. Thompson, formerly Chief Engineer and Supt. of the Wilmington and Northern R. R. will be pleased to learn that he has been appointed Division Engineer of the Philadelphia and Reading R. R. The Division to which Mr. Thompson has been assigned is one of the most important in the Reading System, covering the territory from Easton to Scranton, and making with the main line and branches over 300 miles of track.

Mr. Thompson was in the employ of the Reading Company some years of the Reading appointment to the present position shows the company's appreciation of his former services.

Whereas it has pleased God to sorely afflict the family of our dear pastor, Rev. N. McQuay, during almost his entire ministerial term among us; and

WHEREAS, this affliction has culminated in the death of his dear companion, on the 24th inst. and

WHEREAS, by the law of our church, he must soon be transferred to another field of labor. Therefore.

RESOLVED 1, That we have seen with sympathy and admiration, his un failing love and devotion to his suffering companion, his devotion to all the people of his charge, both in and out of the church, and his considerate respect for the feelings of all.

RESOLVED 2, That we hereby assure him of our appreciation of his spotless and devoted life among us, our heartiest sympathy with him in his bereavement, and of our earnest prayers to God, in his behalf.

RESOLVED 3, That by his devotion to God, his love for the gospel, his sanctified power in its ministrations, his exemplary life, his meekness of spirit, and his courteous and gentlemanly demeanor, he has deeply impressed the people and greatly endeared himself to them.

RESOLVED 4, That when Bro. McQuay shall leave us, we shall not cease to pray that God's special blessing may abide with him, and his motherless little boy.

RESOLVED 5, That a copy of these resolutions be sent to the PENINSULA METHODIST, with a request for publication, and also a copy to our pastor.

JAMES R. DILL, chairman. C. W. SMITH, sec'y Marydel, Feb. 28th, 1885.

"He that is faithful in that which is least is faithful also in much." Some one thus writes the editor of the Nashville Christian Advocate: "The notice you gave of a quaint brother who said in class-meeting, that the Lord had blessed him with almost every thing but prosperity, and that he thought he could now stand that, followed by your remark, 'So many others think,' reminds me of what a brother said to his pastor, seemingly deploring the shortage of his preacher's 'quarterage' and other collections on his circuit. Said he, 'Brother Owens, if I was rich, like many others, no preacher should leave our circuit without receiving his asscsmnt in full; the missionary treasury should be well cared for, if I was only rich! Owens, patting him on the shoulder, said to him, 'Ah! my brother, the Lord is afraid to trust you.'"

Wilmington Conference NEWS.

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

Chesapeake City charge, T. A. H. O'Brien pastor. During the past seven weeks the attendance at the revival meetings now in progress have been large, and a wonderful awakening has occurred among those hitherto unconcerned. 102 persons have professed faith in Christ, and 80 have united with the church on probation. The good work still goes on, and the end is not yet.

Missionary collections in Asbury Sunday school, Wilmington, will be somewhat in advance of last year, the sum total from church and school about the same, \$900.

At the Leaders and Stewards meeting on the 28th of Feb., in Asbury M. E. Church, Rev. A. Thatcher, and Rev. Chas. Moore were unanimously invited to fill the Asbury pulpit March 15th.

Christiana, Del., W. M. Green, pastor, closes his second year with encouraging results, a small increase in the membership; some advance in the benevolent collections of last year, though that year they were fifty per cent more than those of the previous year. During these two years there have been raised on parsonage account, \$328; for Sunday-school library \$72; for repairs on the Salem church \$600; and \$165 for repairs at Ebenezer, leaving but a small balance yet to pay on these improvements. The three churches are now in good condition, there is a comfortable house for the preacher, and one for his horse. A newly organized Mite Society is fruitful in adding new comforts to the parsonage. In all the work by which these results have been achieved, the pastor's wife has been to him a willing and most efficient "helpmeet."

Charlestown circuit, E. E. White, pastor. Interesting revival services; fifteen conversions in Charlestown, making seventy-eight for the circuit.

The Missionary Anniversary of the Sunday School of New Castle was held last Sabbath afternoon. The collection was an advance over last year and will be beyond the apportionment. Eighty-nine persons have joined the church in this place, and a number still seeking. The present pastorate closes with all church and Sunday school interest in fine condition.

Chester charge, L. W. Layfield pastor, writes: We are pained to announce the death of John B. McCay, one of the official members of Chester station. Bro. McCay was in his 77th year, and for many years a steward, and trustee of Bethel Church. He was a faithful and efficient officer, liberal in his gifts, and a true friend to his pastor. May his memory be cherished. During the year the \$2000 indebtedness on the church has been canceled, and we have a large and beautiful church entirely free from incumbrance.

Last Wednesday evening, being the 12th anniversary of the pastor's marriage, quite a number of friends gathered at the parsonage. A pleasant time was had, and many gifts left behind. We are closing up our third year pleasantly, and we believe with a measure of success. Two weeks ago a commodious house with some 40 acres of land, with apple orchard, was purchased by the trustees for the use of the new preacher, at a cost of \$2800. Of course the Bishop would say no, or I should consent to come back another year. May their prosperity and happiness never be less.

Thursday evening, Feb. 26, the eighteenth Missionary Anniversary of the M. E. Sabbath school was held in the church in Newark, Del. A prominent feature was the singing, accompanied by an orchestra and an organ. The Rev. Thos. H. Haynes, pastor of the church, delivered an address, in which was set forth the progress the church had made under the different dispensations, in a clear and forcible manner. The report from the various classes exceeds that of last year by \$26. The sum received for both home and mission purposes reaches over \$140. The number of scholars enrolled is over 160, and the attendance during the year has been 114.

There were a great number present at the Charlestown parsonage, Thursday afternoon and evening, Feb. 26, to show their kindly feeling toward their pastor, E. E. White, and his estimable wife. The gifts presented were tasteful, appropriate and numerous. Groceries and dry goods towered high, and a well-filled pocketbook found its way under the pastor's supper plate. The supper was prettily arranged, and all that could delight the eye, tempt the palate and gratify the appetite were spread in profusion. Music enlivened the occasion, and the usual good time which characterizes an entertainment of this kind was enjoyed.

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

Sudlersville charge, J. O. Sypberd, pastor writes: We are about closing our revival services here which have been held for five weeks, with some blessed results. The church has been quickened; twenty-two have united with our church, one with the M. E. Church South, and one with the P. E. Church. We have spent three delightful years with this people. The first year with Bro. W. B. Guthrie as my colleague, we had eight appointments. We built a neat church at Roseville, twelve miles distant. The second year we started with five appointments and Bro. A. Chandler assisting for a few months, when the charge was divided by the Presiding Elder, leaving three churches in my care. During this year we repaired Dudley's, a mile and a half out of town, and celebrated its centennial. The parsonage also came in for a share of attention, and was greatly improved within and without. This was due mainly to the Ladies Aid Society of this place, sometimes styled the "mighty Aid." They are a noble band of workers, untiring in their efforts to make the pastor's family comfortable. May Heaven's choicest blessings rest upon them.

This year as you know we have erected here a church which has been pronounced, the "Gem of the Conference." We have had plenty of work these three years, while our Heavenly Father has owned our efforts, in the conversion of precious souls each year, and the last has been the crowning one. All praise to the great Head of the church.

The Lord has graciously preserved my health and the health of my family. Sudlersville is one among the most healthy spots within our Conference.

Whatever falling off there may be in the Conference collections this year in consequence of the large outlay for church building, I have no doubt will be handsomely made up next year, for these people love to give. They believe the words of the Lord Jesus, "It is more blessed to give than to receive."

Kent Island charge, J. A. Arters, pastor, held its Sunday-school Missionary Anniversary Wednesday

night Feb. 15th. It was a very pleasant and profitable entertainment. The exercises consisted of Dialogues, select readings, and addresses by the scholars. The choir rendered excellent music. The theme of the entire programme was missionary work. We realized from the entertainment \$22.20 for foreign missions. The missionary collection is 25 per cent in advance of last year.

Easton charge, H. S. Thompson, pastor, writes: Our meetings are still in progress. About 160 conversions to date. The work at present is principally among men. Our working force, which has stood so faithfully by the services during the past eight weeks is nearly worn down, but we struggle on, trusting in the Divine arm for daily strength.

Missionary Day in the M. E. Church at Smyrna last Sunday turned out \$450 against \$518 last year.

Our pastor, Rev. L. E. Barrett, preaches his farewell sermon at Still Pond, Sunday, March 8th. During his three years' residence with us he has made himself dear to the hearts of his congregation, and it is like severing one of the dearest links in friendship's chain to have him leave us. For natural eloquence Brother Barrett has few equals and we predict for him a bright and brilliant future.

Sunday, Feb. 22, being missionary day the scholars of the M. E. Sunday School held possession of the church during the evening. The exercises all tended to show the need of the doctrine of Christ among the heathen and the hardships that are undergone by the missionaries. As a solid result of the work of the Sunday school, the collection footed up something over \$154. That this amount is less than last year may be explained by the hard times and scarcity of money among the farmers.—*Kent News.*

The revival in Hillsboro has resulted in 75 conversions and 60 accessions to the M. E. Church, and 10 to the church south. There are others to join yet. There have been 103 accessions on the circuit during the year. 184 sermons preached, 334 pastoral visits made, and 18 weeks spent in revival meetings. Last Sunday morning 14 were received, 10 on probation and 4 by letter. 91 remained for class after the sermon. The collections are in advance of last year.

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

The Methodist parsonage at Hurlocks is nearly ready for its occupants. When finished, it will be a handsome and convenient home. The purchases and improvements by the people of this charge during their first year, will amount to \$2500 or over.

Cambridge charge, J. E. Bryan, pastor, writes: Our meeting still in progress with considerable interest. Between 75 and 80 converted up to this date. The Methodist Protestant Church of east Cambridge is also having a gracious season. Between 30 and forty converted in three weeks, and still continues with considerable interest.

Quantico, T. H. Harding, pastor. This circuit extending about twenty-five miles east and west, and about half as far north and south, has but four churches. Lots have been engaged, and arrangements are making for building three new churches, one on the lower part of Nanticoke point, one on White Haven, and one at Royal Oaks. No churches of any kind are now at these points. The pastor's second year closes pleasantly with some twenty-five accessions.

Vienna charge, V. S. Collins, pastor, writes: The year is closing pleasantly commencing with 117 members, we have received sixteen into full membership and forty six upon probation, during the year.

Collections all taken and up to the apportionments. A new library just introduced into our Sunday School in the village, using the catalogue and card system of distribution. Have organized the Sabbath School board into a normal class, which meets every Tuesday evening. Class and prayer meetings are well attended.

Felton charge, I. Jewell, pastor is enjoying a grand meeting. Twelve have joined on probation, nine at the altar Tuesday night. The church is fully aroused to the importance of this great work, and many of them are working with a will. This appointment is enjoying good health, financially and spiritually.

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

Pocomoke City charge, W. E. England, pastor, has just closed an interesting revival. Twenty-two have been added to the church.

We have the following from Gumboro, Del. "Our beloved pastor, Bro. W. F. Corkran, has been with us two years, and we earnestly pray he may return for the third year. He has been active and successful in remodeling our churches, in promoting all the interest of our Zion, and has been favored with God's blessing in the conversion of many souls. His amiable companion and gentle little girl are dear to us all.

The *Peninsula Methodist* is a great favorite here with all who take it, and all such declare it ought to be in every family."

Sunday Feb. 22, was set apart as Missionary day, at Asbury, near Crisfield. Several weeks ago, however, each Sunday School scholar was given a small jug, in which to store away the loose pennies, picked up here and there, in this section. A miniature ship, made by L. E. Lawson, Esq., was presented to the Sunday School, and it was to be awarded to the scholar having the largest amount of money in his or her jug when the jug-breaking came off. Some labored early and late—availing themselves of every opportunity to increase their stock of pennies, for the benefit of the heathen. The jug-breaking occurred on Sunday last, and Miss Lillie Sterling, daughter of Geo. F. Sterling, Esq., secured the prize. We understand that the collection by this means approximated \$90.—*Leader.*

New Sleeping Car Line between Pittsburg and Detroit.

It is announced by the Passenger Department of the Pennsylvania Railroad, that, commencing March 1st, a new line of Pullman Sleepers will go into operation between Pittsburg and Detroit. The west-bound sleeper will leave Pittsburg on Fast Line at 11.05 p. m., running through to Detroit via Toledo, Ann Arbor and Milan, and arriving at Detroit at 12.00 noon. The returning car will leave Detroit at 3.20 in the afternoon and arrive in Pittsburg on Day Express at 6.25 a. m., thus making a connection for Harrisburg, Philadelphia, Baltimore, and Washington, either by New York and Chicago Limited or Day Express.

A Final Suggestion.

In order to have uniformity in the statistical reports of pastors, may I again call the attention to the column in form No. 1, marked "other collections?" On the finance sheet, along with "church relief," please put "moving expenses." For district parsonage or any other collection, local or otherwise, for which no column is provided in either of the statistical blanks. It is not necessary to specify on blank No. 1, the various collections that go to make "other collections." The finance sheet was printed before the statistical slips were furnished from New York, hence the appearance of "church relief," at the bottom, instead of "other collections."

J. D. RIGG.

CONFERENCE NOTICES.

Class of the Third Year.

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

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

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

Jno. D. C. HANNA, Chairman.

The class of the fourth year will please meet in the Methodist Episcopal Church in Snow Hill, Md., on Wednesday, March 11th at 3.15 p. m. Signed in behalf of the Committee.

JAMES CONNOR.

Half fare tickets will be sold to all attending conference at all the stations on Delaware, Maryland, and Virginia R. R. from March 10th, and continue during the session of conference.

J. A. B. WILSON, P. E.

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

J. H. CALDWELL.

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

CHAS. HILL,

Wilmington, Del.

Class of the Second Year will meet in the basement of the M. E. Church, in Snow Hill, Md., Tuesday evening March 10th, at 7 o'clock. It is desirable that members both of the committee and class, be present at the time and place designated.

T. S. WILLIAMS.

THE members of the class for First Year will meet committee at the church in Snow Hill, on Tuesday afternoon, March 10th, at 3 1/2 p. m.

ALFRED SMITH.

Chairman Examining Committee.

Candidates for admission on trial, please meet the committee of examination, in the basement of the M. E. Church, Snow Hill, March 10th, 7.30 p. m.

W. F. CORKRAN,

Member of Committee

To all ministers, laymen and visitors who expect to attend the session of the Wilmington Conference in Snow Hill, I am authorized by R. J. Henry, superintendent of the W. & P. R. R. to say that half fare tickets will be sold all along the line between Salisbury and Berlin. Beginning March 10th and continuing until the close of the session.

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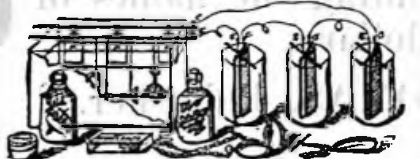
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