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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

A Letter from Bro. W. P. Dodson.

N'HAUGUE-IA-PEPO, W. C. AFRICA.
Thursday, July 2d, 1885.

The trip down the coast from Loanda to the mouth of the Coanzo, and up the river, a total distance of 230 miles, was a wonderful one. When it was first talked of in America, I thought of it, as a ride in, perhaps a little scow or tug, and living on hard crusts, or something of the kind; but it proved very different; in fact, it was equal to any Hudson river trip, not only in point of scenery, (though of vastly different style,) but the accommodations were surprising, and far surpassed either ocean steamers, the "Montreal" or the "Biafra." The boat, the "Serp Pinto," is so built, that while broad and long, she can carry an extensive and heavy burden, and only draw three or four feet of water.

You see, as above, that I am at N'haugue-ia-Pepo, to which place our glorious little "pioneer party" walked, just thirty days ago, a distance of 55 miles from Dondo. So we are about 285 miles by actual travel from Loanda. We walked from Dondo here, in three days.

Well it seems the Lord's will that this is to be my home. I have all along, looked far into the interior. I may not now relate the many interesting experiences of our walk from Dondo, of our precious rest on a certain Sabbath, at a native village, of all the curiosity, surprise, wonder, and unvaried, simple, hearty hospitality; of the sights along the highway, that led often, over mountain tops, and down into valleys; and of the sweet rest at night, under the stars, on the bosom of mother earth with plenty of rubber and woolen blankets, happy all the time, crowned with good health, pleased with God's beautiful earth and sky, and humbly exultant at being a child of his; made new *inside*, kept pure, and free from all wilful sin, with sweet rest from the old fatigue I had in "going about" so long trying to establish my own righteousness, instead of submitting to the "righteousness of God."

We first encamped here, at the "caravansary," where all the carriers stop to rest, on their way from the far interior to Dondo. This road or path is really wonderful; being only about eighteen inches wide, lying through ten feet of grass and bush, sand, gravel, rocks, and often water, extending from the coast, on over the dark continent to the other side; with as many branches as there are to the main artery of our circulation; and every one, main path and all, "as crooked, as the morals of the people." But the people who go along this weary way, (weary to them from the loads of from fifty to one hundred and sixty pounds, invariably upon their heads) are, or seem to be, such as one might suppose, lived in the second or third century. If a man has a true heart this is the place to test it. The dear Bishop has stopped in the midst of our singing to them, (as they gathered about us by fifties at the caravansary) and wept like a child, and cried "O Lord, how long!" and I am thankful at being touched in like manner, as I have seen them rushing along, so submissive, under the immense loads; or two of them bearing some lazy hulk in a "tipoya," with bells around their waists, so as to keep in perfect time, seemingly to prevent jolting the very life-breath out of him, as they almost run along, their black skins glis-

tening in the torrid sun, bathed in sweat running from every pore. They are like foolish children, sinfully natural; self-interest, and cupidity prominent; sometimes so unreliable, as to leave their share of a cargo in the road, having been previously paid. Yes, there is much to write against them, but it is all summed up in the fact, that they are under the dominion of sin; oppressed by the devil, and for the purpose of forbearance, long-suffering, and severe trial of faith and patience have we come here, while we prepare, and God prepares us, and them to receive the gospel, the good news of salvation, through the blood of the Lamb.

The Bishop was anxious to occupy Dondo, but Providence did not so indicate. He broached the subject of school to me, but my judgment and feelings were both against it. It is said to be very sickly. Loanda still holds the bulk of our party, but they will now come on as fast as conveyance can be had. Two young men will be left there to test the matter of school. Charletaine, our Swiss brother of 9 or 10 languages, and Bro. Ratliff. It is 2300 feet higher here, than at Loanda, and proportionately more healthy. We are surrounded by mountains on every side, and the thousand "varas" of land, granted by the Governor of Angola (equal to 2500 acres,) is a beautifully fertile spot, and lies in rolling hills, and pretty little valleys. The Coanza runs by it, at the distance of a mile. Generally on Saturday, which is recreation day with me, I go to its banks and fish and sketch, and bathe in its limpid water, seeking a place down amid the rocks, where a "zbackeray," or crocodile is not likely to be or to come. Crocodiles are numerous fifty miles down the river, but up here the river is so steep and tumbles in cascades, most of the way; so that they are very few, and far between, if ever here at all. There are no wild beasts here, that I know of; some say, there are small wild cats; but I have threaded grass, and brush, hill and dell all over the place, for thirty days, as have others, and all we have found thus far, have been deer, hares, rabbits, monkeys, a large goose-like bird, partridges, &c, and all these are so scarce, as to be hunted for, and I might add without danger thus far, to any of them.

Each man of the "pioneer party" started out with some little burden, a knapsack, or haversack, or gun. Our "Cabinda boys" taking our beds and the rest, if there was anything remaining; but the "Cabindas," who are trained as gentlemen's servants, started a meeting at Pambos and we were compelled to obtain regular "carriers." So I piled my haversack on my boy "Sam," and gave him my gun, canteen and filter, and went free, which lessened the labor to me, and he could stand it very well; but before we reached our destination, the scamp had slipped everything on the poor carriers, and marched like a gentleman, near me, with gun and canteen. When we encamped here the first day, the Cabindas all held a meeting, and declared against bringing water; and came to inform me, as I have acted as provider and manager of the boys; I refused them any assistance from the carriers, who had been imposed on, and for awhile we came to another stand. The Bishop said, "Bro. Dodson I sustain you in your decision," and the next day he gave a kind explanation, and told me to

pay them off. He even paid their passage from Dondo to Loanda. The Bishop is so patient and kind. In the face of all the trouble those fellows gave the party, he simply sat down and explained to them that they had not been accustomed to such work as we must subject ourselves to; that they had been brought up to wait upon travelers, and would not do for our work. It whipped them completely. As I handed out their money and passports, they refused them and begged to stay, saying in their broken English, "Massa, me no want to make bad, Massa say go work, me go work; Massa say bring water, me bring water. Massa say make house, me make house;" but our lamb-like, yet iron Bishop said, in almost a whisper, "It is all fixed, you would not be satisfied."

The Bishop gave me his boy Henry, for a cook. We have gotten along principally on native resources, but when vendors are scarce, we have to go to our canned goods; but I have found indigenous resources far superior. The Casava root serves as a splendid boiling vegetable, and is made into flour, farina, tapioca, starch, &c., and is a subject for study and experiment among American cooks for time to come. We have literally "milk and honey," baranas, oranges, limes, pine-apples, custard apples, &c. A good-sized laying hen, or a "gallo" (rooster) can be bought for 5 macutos or 15 cents, frying chickens 9 cents, a goat giving milk for one dollar and a half, or two dollars, a milch cow for ten dollars, eggs, two for a cent, beans, corn, sweet potatoes, yams, and peanuts are sold very cheap, often taken in exchange for our salt and "fazenda," as they term our unprinted calico goods. In the meantime, brother Mead, who, with his family of eight in all, is to be stationed here, is opening a farm, having now about twelve men at work daily, digging and clearing. Much of the land is under cultivation by natives, in their native way, which will not be disturbed, though in the territory granted us by the Governor. Soon he expects a pair of oxen to put under our American made yoke to hitch to our great plow.

Things seem to be settling down to regular work now. The Bishop thinks this will make a grand enterprising station, to which all missionaries in future, might come directly without stopping at Loanda.

I have been detained here for the purpose of establishing the first self-supporting native school. This the Bishop proposed to me, and I was ready to say "Yes, if it is God's will!" and told him I would think and pray about it, which I did. The next morning, when we all awoke, and were lying in our cots, the Bishop talked over the plan, and halloed over to my tent, "Bro Dodson are you awake? how does tha strike you?" I said, I think I can say yes to it all Father Taylor." I began at once on my appointed work, and found I had no will more pleasing than what seemed the will of God. We have had friends prepared no doubt of the Lord awaiting us, among them Marcu Zegury at Pungo Andongo, where Bo. Wilkes is to be stationed; and the Commandante, or Chief Officer of Government here Suzalen-Cunha, a young man rough and ready, and withal a fast friend of mine; he is sitting opposite me at this, his own table, and it is a little while after "jantar," (dinner). I began my school en-

deavors under his knowledge, and he sent out a letter to the thirteen Sabbas of the district, (native chiefs) requesting them to send their children to school. I have met at his table from time to time, many through whom I have been able to communicate the work desired to be done. Four days ago, Monday June 29th, according to promise, I was at my place, under the tent I had before raised near the Commandante's house on the hill. I passed the Com. and senior Zagury (then visiting him) on their way to see us, apologized, and passed on, to meet my engagement with the little children, or big, if they came. I found not one; undaunted, I went to the Commandante's house, and got his little servant boy "Kabok," and going into the tent, he knelt beside me, and learned his first lesson in phonetic-object lesson English, which he holds to this day. The next day, the Com. thought it wise for the Bishop and me to visit the Sabbas; before we reached his house two native children had come to school, then five or six more, cleaned up "like Sunday," with cute little caps on. On the first regular day I had ten, and now expect I will have to teach a class in the afternoon, of the little fellows who work in the morning. The morning class is composed of children of the "gentes;" some of them dressed like little boys at home—white suit, stiff black hat, copper-toed shoes in the dress of little "Zhwow Morees." The little rag-tags are the ones my heart goes out after. Senhor Morees, a native black, quite well off, and very nicely dressed, (better than I) sent his little servant girl with the children. They told me she was not intended to learn. It was a cross to her, but I made her take part with the rest, to their amusement at first, but she soon shamed them out of that, by her aptness. Oh we have casta here—a negro servant of a negro servant is much more a servant than we are accustomed to in America. You have heard of a free-nigger dog, haven't you? Much the same.

The dear Lord does bless me in my work; it looks so small, but I have learned to praise him by faith. I know he has called me to this work; I know the work is his; I know the power is his; I know I am trusting in him for wisdom. What else can I do, but go ahead, and praise him for what *must* come, if not till years after I am gone. I have the Commandante and others anxious for English teaching; and even now, I judge, as Bro. Mead said this morning, I may be considered as supporting myself, at least. Our plan is known to the natives, and they are expected to pay what they can for their schooling, in eatables, or whatever they like. I am, as it were, on tip-toe, to see what the Lord is going to bring out of it.

Another department assigned me, is that of Medicine; I surely have not sought it, and rather shrink from it, owing to my deficiency; but the Bishop and the brethren thrust me into it. True I have performed a lot of cutting and probing to get the "beeches" out of their flesh, and healed them all up; they are a little animal or insect like our "jigger," except that they bury themselves in the flesh, and if allowed to remain, form large sacks, which become filled with eggs, and if neglected, cause the loss of hand or foot. I have seen natives whose toes have been almost completely eaten off by them. This has been rather

a low grade of surgery, but very useful. Three of the brethren were taken with fever, either from over-exertion, or the strain of continuous walking in the hot sun, and a fourth was taken a few days since. The Bishop said, in each case, "Dr. take the case in hand, and do your best;" which I did, pursuing the course through which I was put; and the Lord has brought every one of them out. Yesterday I set a broken wrist for Bro. Mead. The Commandante had heard of all this, and came rushing into the tent, a few days ago, saying something about "mulher!" morer!" (woman! dying!) and made wild gesticulations toward the sun, and I concluded a woman had fallen from sunstroke, or exhaustion; so catching up a sponge, clinical thermometer, and my hand-case of a few medicines, I rushed off with him; taking it all, as from the Lord, going out, feeling very little. He took me to one of the surrounding hamlets, to a little mud and grass hut, where I found an old woman prostrate upon a low bed, surrounded by a lot of gaping natives, some crying, others laughing, and having a good time generally. I was quite sure, after a very quick examination of heart and pulse, temperature and appearance generally, that the poor old negro woman was forever at rest. Yet, as I was looked up to, it became my duty to do all I could to bring her back to life, to toil again under the hot sun, instead of some lazy "buck," (for the women do the brunt of the work here). So I forced a dose through her gently closed teeth, which would have excited her heart to action, if life was in her, and gave some of the more merry of the party, the job of rubbing her feet, after I had given her a sponge dousing, appropriate to heat stroke, and bathed her spine and head in the vinegar some old aunty brought; but no pulse, no heart beat followed. I then resorted to artificial respiration; but after all, my first impression was the more confirmed; and a small mirror held close to her face, betrayed no signs of breath. I said to those standing around, "muinta tarde" (too late) and left. On my way back, a negro man, one of the "principos," who had met me previously at the Commandante's, came asking me to visit his home to see his wife. She had fever, and that was more in the line of my recent experience; so I gave medicine and instructions, and left the place, not at all anxious to gain an increased notoriety. At night they celebrated the old woman's death by gun firing, drum beating, sawing some unearthly instrument, akin in sound, to our noted "horse-fiddle"—with song and dance, continuing until morning. Poor things! The Lord teach us how to get at them, and raise them up!

The Bishop has concluded to buy this house of the Commandante. It is quite old style, and old, but made of stone, with a tiled roof; and is better than an attempt to build an inferior house at greater cost. The Bishop had me to go ahead, and negotiate for it, as I was the foremost man in Portuguese. I have reason to be so thankful that the Lord has used me in so many ways, and blessed me with good health, and I only tell you these things to increase your joy and comfort. The Lord knows. He pays me well every day. Sometimes I have more blessings than I know what to do with.

I am taking the natural, baby-fashion, in learning to talk Portuguese—learning by listening and trying it. Now I will begin to apply myself to the books, as children do, after they learn to talk a little. It is nature's plan. So I am fixed perhaps for years. I am only about sixty days away from you, and though time is consumed in transportation a letter or paper will come right to our door. I could have a mail "via Lisbon" every thirty days. Perhaps the best style of address is—Loanda, Province of Angola, W. C. Africa. Care, Newton Carnegie & Co. For Wm. P. Dodson N'haugue-ia-Pepo.

Youth's Department.

THE CHILD OF NAZARETH.

That little home in Nazareth,
How bright it must have been,
When in it dwelt the blessed Child
Who knew no touch of sin.

How glad His mother must have felt
As day by day He grew,
In strength and beauty by her side,
So pure, so sweet, so true.

And often as she spoke His name,
Dear Name, and angel given,
And quickly at her call He came,
She saw the light of heaven.

Upon the gentle lifted face,
And in the wistful eyes,
That were so strangely beautiful,
So loving, meek, and wise.

I think He was a joyous child,
And where He went and came,
The mountain kids about Him played,
The wild wood birds grew tame.

None ever heard a hasty word,
From this fair, sinless Child,
None ever saw Him frown, but all
Were happy when He smiled.

I'm sure He did not fully know
His Father's business yet,
But still His hands were swift to do
The tasks His mother set.

And up and down the hillside paths
His feet were quick to run
On errands, if His mother sent,
For was He not her Son.

I like to think, my little ones,
That on the birthday page,
The very age that you are now,
Was once the Christ Child's age.

And, as He stands at God's right hand,
The King of earth and heaven,
He comprehends your childish thoughts,
Though you are only seven.

Or nine, or twelve. He knows about
The prizes you would win,
He was like you in everything,
Except the blight of sin.

Oh, who can help but love Him well,
This Friend for life and death,
Whom God and man with favor crowned,
The Child of Nazareth?

—The Congregationalist.

The Legend of Vienna Rolls.

A great many years ago there lived in the city of Vienna a worthy baker, whose trade, though small, afforded a comfortable support for his little family. At the time of our story there was a war between the Turks and Austrians, and the city had been for weeks in a state of siege. Hemmed in on all sides by the Saracen armies, it was impossible to obtain food from without; and the supply within was rapidly failing. The people were in utter despair. If they did not surrender they must die of famine; while if they did, they could expect no mercy from the cruel Turks, and would certainly be massacred. Prayers were daily offered in the churches for deliverance, but it seemed as if nothing could avert the dreadful fate that must soon overtake them.

So the days passed on. One evening, our baker was in the cellar kneading the dough, (and what a little lump it was!) that was to furnish bread for himself and his neighbors on the morrow. He was intent upon his work, when suddenly he was aroused by a slight rattling sound, which seemed to be in the cellar and to come and die out at regular intervals. He stopped his task, listened carefully, and, tracing it to a distant corner soon discovered its cause. On the floor stood a little toy drum belonging to one of his boys, and upon its tightly stretched head several marbles dancing about produced the sounds he had noticed.

"That is curious," said the baker, and he watched the drum closely. Every second or two the drum-head would vibrate, and the little marbles would rattle as if alive. Putting his ear to the earth, he heard what seemed a distant tapping or hammering; and he noticed that at each faint tap the dancing of the marbles repeated itself.

For a long time, he could not account for the taps, when suddenly it flashed upon him that they were caused by the steady blows of a pick, and that the Turks were doing what had been much feared,—they were undermining the city. There might still be time to defeat their plans.

To tell of the difficulty the honest man

had in getting the authorities to listen to and believe his tale, of the sneers and mockings he met with everywhere, would make a long story. It is enough to say that his firm belief in his own idea, and the earnest effort he made to impress this belief upon others, at last reached the general in command of the city; and an investigation was ordered, which proved that the baker's suspicion was correct.

His timely information enabled the Austrians to construct a countermine, which at the proper time was fired and exploded; and the Turks were put to flight. So the city was saved.

When quiet was restored, and thanksgiving offered for the victory, the baker was sent for, and ushered into the presence of the Emperor himself.

"My worthy friend," said the Emperor, "we owe our deliverance, under God, to you. Name your reward."

"Sire," answered the baker, as his face flushed with pride, "I ask but one thing. A poor fellow like me is neither fit for riches nor rank, and I want neither. Grant me but this one privilege, your Majesty, and I am content: let me and my children after me, henceforth, make our bread in the form of that crescent which has so long been our terror, so that every day those who eat it may be reminded that the God of the Christians is greater than the Allah of the infidel."

The baker's request was granted. An imperial order was at once issued, conferring upon him and his descendants the sole right to make bread in the shape of the Turkish emblem, and forbidding any one under heavy penalties from ever infringing this right.—*Harper's Young People.*

"By Many Infallible Proofs."

When we consider how easily and readily any infidel speculation is taken up, we are constrained to wonder at the credulity of unbelief. It is more marvelous a thousand times over, than the most unquestioning faith of the simplest-minded Christian. There is a story of an ancient giant who used to make his breakfast off a half dozen windmills with their contents, and had no difficulty in digesting them, but who, on one occasion, after a hearty meal on windmills, went home and choked to death on a small paty of butter. It is even so with many so-called skeptics; they find no difficulty in swallowing no end of infidel and rationalistic windmills, but profess that they do not so much as dare to look at, much less seriously consider, the "many infallible proofs" upon which the Christian faith rests, lest they should be choked to death by the mere sight of them.

The truth is, that the Christian, of all other persons, has the surest and most solid ground for his faith. It is both intellectual and soul confidence in God, based upon great historical facts, which have been and are attested to him by "many infallible proofs." When the apostles of Christ went forth to the world, they went everywhere heralding a fact, declaring and announcing Jesus and the resurrection. Men were called to faith and repentance, and entreated to accept the divine forgiveness and return to God, on the ground that he had declared himself gracious to sinners through Jesus Christ his only begotten Son, whom he had sent as his ambassador, and whom he finally accredited by his resurrection from the dead. These facts give to Christianity its power over the hearts and consciences of men. It is the fact of a personal Saviour who once lived among men, announcing and declaring God to them; "who died for our sins according to the scriptures, was buried and rose again the third day, according to the scriptures," and who has gone to prepare a place for us; who in the meantime, ever lives to make intercession for us, being touched with every feeling of our infirmities. It is the fact of Christ, his death and resurrection, which makes

the Christian faith impregnable. Theories could be controverted, speculations encountered by other speculations, but that Christ died and rose again, is a fact which is indisputably imbedded among the best attested realities of time and human history. It was the preaching of these grand facts which aroused the consciences and pricked the hearts of the very people who had murdered the man of Nazareth; it was the declaration of the fact of the resurrection which first brought the scoffing Athenians to listen with attention and respect to the preaching of Paul. It is the preaching of the personal Christ and his resurrection from the dead, which holds the attention of the world to-day. This great manifold fact of Christ was not an invention of religious fanatics, not the imaginings of ascetic enthusiasts, but the well-attested reality of the time and day in which he first preached to the people. Upon the certainty of the resurrection, the apostles did not hesitate to declare their whole faith rested. "If Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ." Nothing could be more squarely put than that the Christian faith rests on the solid ground of fact. It is worthy of note that Luke, the Gentile physician (by profession and training a representative of what we would to-day call the scientific, skeptical class), wrote to his friend, Theophilus, two long letters, in both of which he opens by insisting that the Christian faith and doctrine was grounded in facts and not in speculation. In the opening of the Gospel that bears his name, he professes that he was induced to write it, that his friend "might know the certainty of those things" which had been declared to him, and which he had undoubtedly taken on the testimony of the apostles. And in his record, known to us as the Acts of the Apostles, he uses this extraordinary language in his opening sentence. Speaking of Jesus, he said: "He showed himself alive, after his passion, by many infallible proofs." Here is the ground of the Christian's faith. Here he stands; like Luther at Worms, he "can do none else." To challenge faith is to challenge these facts; to challenge these facts is to challenge all history. For if Christ was not raised from the dead, then was not Rome ruled by Augustus. If Christ was not raised, then was not the battle of Bunker Hill fought, and the monument of that famous battle is the result of an idle fancy, invented to give an historical basis for the theory of our Government.—*Independent.*

The Sheet-Anchor.

General Grant's Centennial Message to the children of the United States, deserves to go down with his famous war dispatches. In it he says: "Hold fast to the Bible as the sheet-anchor of your liberties." It is to be hoped that through all those weary days of suffering at Mount McGregor, with eternity in full view, he found the Bible the sheet-anchor of his hopes.

There are two lives in which tempests do not arise which bring into use the sheet-anchor, which is the sailor's chief dependence. In one form or the other the trouble comes which makes the heart cry out spontaneously, with the Psalmist, "Save me, O God, for the waters are come into my soul." "From the end of the earth will I cry unto thee, when my heart is overwhelmed lead me to the rock that is higher than I." The life of General Grant, with all its triumphs and honors, was no exception in this respect. At the close of his career he could have adopted almost the language of JACOB before PHARAOH—"few and evil [brief and sorrowful] have the days of the years of my life been."

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," said SOLOMON; and all history confirms the wisdom of the caution, and emphasizes the uncertainty of life's fortunes. What singular contrasts present themselves in the history of men who in their time have come to great power and influence in the world! MOSES was at one time a vizier on the Nile; then an heir in a palace; then an exile; then the prince and leader of a great people. DAVID was a

shepherd boy, a courtier, a warrior, a refugee, a king, a broken-hearted father. Roman history furnishes a striking commentary upon the instability of human power and prosperity. As in a panorama it portrays the varying fortunes of mortals. The same truth is read in the strange experiences of ALFRED of England, and in the lights and shadows of NAPOLEON'S life.

Perhaps nowhere, however, is this fact better illustrated than in the career of our own Presidents, LINCOLN, GARFIELD and GRANT. They were men of great abilities, great achievements, and their lives were full of strange contrasts and surprises. Each sprang from humble origin. Each fought the hard battle of poverty, and conquered his environment. Each came to be a popular idol, and ruled a nation. Each passed away under melancholy circumstances which touched every heart. And the stay and hope of each at the critical point of life, amid its changing fortunes, was the sheet-anchor of the Word.

CANON FARRAR, in his splendid address on General Grant, at Westminster Abbey, thus refers to his last sufferings: "Who can tell if his closing hours of torture and misery were not blessings in disguise—God purging the gold from the dross, until the strong man was utterly purified by His strong agency?" Very likely; for the school of suffering is the advanced school of life. It pleased God to make even the great Captain of our salvation perfect through suffering. It is one of the mysteries of life that some of its most precious experiences are entered only through the door of suffering. Some things we study; others we grow into; but the best things we suffer into. God leads us unto the end of human things, that we may come to the beginning of divine things; He pilots us into heavy seas that we may prove the sheet-anchor. His strength is made perfect in weakness. Through helplessness and suffering we sink into the everlasting arms. "Lo, all these things worketh God oft-times with man, to bring back his soul from the pit, to be enlightened with the light of the living."

It is strong consolation when the waves run high to be able to cast the sheet-anchor that holds within the veil; but it is inexpressibly sad to be in the world amid the uncertainties, sharp contrasts and changing fortunes of life, without God and without hope—to be in the storm without the sheet-anchor.

It was the sheet-anchor—the word of GOD which kept PAUL the prisoner in peace and poise, when the vessel in which he sailed rocked like an egg-shell in the trough of the sea, and went to pieces at last in tempestuous Adria.

"Bring the Book!" said WALTER SCOTT when dying, to LOCKHART, his son-in-law. "What book?" was the inquiry. "There is only one Book." MACAULAY had a deep religious nature, but he endeavored to suppress it. He wrote eloquently of the consolation which the works of Athenian genius have afforded great men in hours of trial and pain—"by the lonely lamp of ERASMUS, in the tribune of MIRABEAU, in the cell of GALILEO, on the scaffold of SINEY. But at the close of life, when infirmities came upon him, and when his heart was overwhelmed, he turned from the delights of literature to the fountain of living waters for consolation. In a letter, which TREVELYAN, for some reason has not published in his memoirs, an English clergyman discloses the comfort which the dying scholar and statesman gained from Christianity. In his last days, SAMUEL JOHNSON was consoled in a similar manner. And CARLYLE records that, through many a long, restless night, his heart had been soothed by repeating over and over, the LORD'S PRAYER.

Thus warriors, statesmen and scholars discover, with suffering human hearts everywhere, that nothing holds in the heavy seas but the "sheet-anchor." "Hold fast to the sheet-anchor of your hopes—the Word of God."—*Pittsburgh Christian Advocate.*

At the recent Dubuque District Camp-meeting held near Maynard, Ia., many marvelous conversions occurred, but none so impressed the writer as did that of a deaf-mute boy aged thirteen years. Small for his age, but bright and observant of all that was going on about the stand though unable to hear a word, he noticed the going forward of seekers, and saw a friend motion to him to come and kneel among them. As quick as thought he consented, and was soon bowed in penitence and prayer. In less than twenty minutes he was on his feet again, and was observed to be radiant in countenance and vigorous in making motions. Furnished with writing material, he joyfully inscribed "Saved," and soon thereafter disappeared. Perhaps two hours passed away before he was seen again,

and now a lady was with him, who said she was his mother; that her boy had hastened home, a distance of three miles, and told her of his new-found joy, and insisted on her coming with him that she too might find Jesus and be saved. She proceeded at once to the place of prayer, and ere long she too was happy in a Saviour's love. How suggestive is such an incident, and how strikingly does it illustrate such texts as: "He hath chosen the weak things of the world to confound the mighty;" "He is no respecter of persons;" and "A little child shall lead them."—*G. W. Brindell in Northwestern.*

Annual Meeting of the Baltimore Branch Woman's Foreign Missionary Society.

Having just returned from the fourteenth Annual meeting of the Baltimore Branch, Woman's Foreign Missionary Society, held in the old Charles street Church, the 8th and 9th insts., it occurs to your correspondent to make a few jottings that may be of interest to your readers. This is doubtless the last gathering of its kind to be held within these sacred walls, for the building is already passing out of the hands of the Trustees, and will be pulled down to make room for houses of business.

The meetings were largely attended and of absorbing interest. There were few changes in the list of officers. Mrs. F. A. Crook being retained as Pres., and Miss Isabel Hart as Cor. Sec. Mrs. C. W. Baldwin and Mrs. Dr. Morgan will go as delegates to the General Executive meeting in Evanston, Ill., Oct. 28th.

Thursday afternoon was devoted to the young ladies, who read fine essays, and discoursed delightful music; and one hour and a half of Friday afternoon, was made memorable, by the beautiful performances of the little ones, the "Busy Bees" of the various churches.

Much regret was expressed at the absence of Mrs. E. B. Stevens, Sec. for Wilmington Conference; (she being in attendance at a similar meeting in Titusville, Pa.) but the report she sent in was very gratifying.

This branch covers the states of Maryland and West Va., including the cities of Washington and Baltimore. Seven thousand seven hundred dollars have been raised during the year, one thousand of which came from that part of the state lying on the eastern shore. Delegates were present from the following churches of the Wilmington Conference, and perhaps from others, unknown to the writer; Port Deposit was represented by Mrs. Davis and Mrs. Cook; Millington, Mrs. T. L. Tomkinson; Easton, Mrs. L. Dodson and Mrs. S. E. Shannahan; Trappe, Mrs. R. Coburn; Snow Hill, Mrs. R. W. Todd and Miss Stevenson. An appeal was made by these ladies for the future meetings of the branch to be held in the smaller towns, and not always, as heretofore, in the cities of Washington and Baltimore, which resulted in the unanimous decision to accept the invitation of the Easton Auxiliary to hold the Annual meeting of 1886 in the town of Easton, Md. Let other towns of our Peninsula, Cambridge, Snow Hill, St. Michaels, Chestertown, and Port Deposit, follow Easton's example, and share in the stimulus of these stirring addresses, encouraging reports, and heart-thrilling experiences.

L. E. T.

Dr. Farrar took the opportunity in his last Bampton Lecture of emphatically declaring that he was the minister of a Protestant Reformed Church; and he warmly protested against the medieval dereliction so threatening in his own communion. His outspoken and timely words produced a deep impression upon the crowded congregation, and it was impossible to suppress a slight involuntary outburst of applause. That is a very significant incident. If liberal clergymen would only speak out, they would find eager support from the overwhelming majority of the people. England is further from Rome than ever.—*London Methodist Times.*

The Sunday School.

The Temple Repaired.

LESSON FOR SUNDAY, OCTOBER 25, 1885.
2 Kings 12: 1-15.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122: 1).

I. THE HIGH PLACES (1-3).

1. Jehoash—called "Joash" in the Chronicles. Began to reign.—He was only seven years old at the time, and the eighth king of Judah. As he owed his accession to the high priest Jehoiada, who planned the revolution which placed him on the throne, he submitted to the influence of that loyal and resolute priest during his minority and for several years after. After the death of Jehoiada, the weakness of the king became apparent, and he fell into bad ways, and was assassinated (2 Chron. 24). Forty years—several of which were devoted to the restoration of the temple. Zibiah of Beersheba—known only by her name as the mother of Jehoash. His father was Ahaziah.

2, 3. Jehoash did . . . right in the sight [R. V., "eyes"] of the Lord.—In this verse the king's good behavior is limited to "the days of Jehoiada," who died at the age of 130, about the time when the repairs of the temple were completed. Jehoiada's wife was the aunt of the king (she was the sister of Ahaziah). It was she who rescued him from the massacre of the seed royal, and nurtured him with a mother's tenderness during the years of his concealment. Thus the relation of the young king to the high priest and his wife was almost a filial one; he owed to them his life, his education, and his throne. While the good priest lived, the king was preserved from evil counsel. But—R. V., "howbeit." The high places were not taken away.—They were forbidden in the Law (Lev. 26: 30; Num. 33: 52; Deut. 33: 29), but the people clung to them with a strange fondness. They represented an unlawful attempt to assimilate the worship of Jehovah to the idolatrous rites which they superseded. Quite likely during Athaliah's wicked reign, when the temple worship was suspended, the adherents to the true faith were compelled to resort to the "high places," and the king may have foreborne to deal radically with an evil which would probably correct itself as soon as the lawful place of worship was restored.

"The worship in 'the high places' was more or less prevalent in Israel from the time of the Judges. It brought the divine service of Israel into a resemblance of the idolatrous practices of the heathen, who always erected their altars on the tops of hills or mountains, presuming they were nearer Deity and heaven. This sacrificing in high places was not idolatry; they worshiped Jehovah, the true God, on elevated spots. But even this worship of Jehovah, in such places, was fraught with danger on account of its resemblance to heathen customs. There was danger to Israel that this sacrificing on 'high places' might degenerate into heathenish idolatry (Terry)."

II. THE NEGLECTED TEMPLE (4-8).

4, 5. Jehoash said to the priests.—It is somewhat strange that the king and not the high priest is credited with this command. It would seem to have Jehoiada's special province to take the lead in restoring the temple. All the money—reckoned by weight at this time, coinage not having been instituted. Of the dedicated things—R. V., "of the hallowed things." The purposes for which money was brought into the house of the Lord are at once specified. Even the money of every one that passeth the account.—This rendering, in the R. V., is put in the margin with a slight change, viz., the word "numbering" substituted for the word "account;" and the R. V.,

reads simply "in current money." The marginal reading refers to the poll-tax, the half-shekel required by law of every Israelite that was numbered, from twenty years old and upwards. See Ex. 30: 13. The money that every man is set at—R. V., "the money of the persons for whom each man is rated" (in Hebrew, "each man the money of the souls of his estimation"). The law of "estimation" in the case of any one making "a singular vow" is recorded in Lev. 27: 1-8. All the money . . . cometh into any man's heart, etc.—such contributions as might be made towards the repairs of the temple after the priests had appealed to their "acquaintances." Let the priests take it to them.—The priests were to turn collectors, and stir up the liberality of the people "in all the cities of Judah" (2 Chron. 24: 5). Every man of his acquaintance—R. V., "every man from his acquaintance." And let them repair—R. V., "and they shall repair." The breaches of the house.—That these "breaches" were serious, that the ruin was extensive, may easily be inferred from the policy and behavior of Athaliah. During the six years of her infamous reign she not only transferred the revenues of the temple to the support of Baal worship, but enriched the altars and house of the latter by sacrilegiously pirating from the former.

6-8. In the three and twentieth year . . . the priest had not repaired.—We do not know at what time the order was given to the priests, but doubtless some time before this, and some commentators date the order in the year of the king's accession. The king had tried to hasten the matter (2 Chron. 24: 4), but without success. The unsightly, offensive "breaches" still remained. Why repair ye not the breaches?—The king puts this searching question to Jehoiada and the priests. Their answer is not given. But it is quite easy to understand that, as a consequence of the disorders of the times, the priests themselves were not very energetic, and were not able to collect much more than was necessary for their own support and the current expenses of maintaining public worship. It was not good financiering to appeal for so many objects at once. Receive [R. V., "take"] no more money of [R. V., "from"] your acquaintance—that is, cease further collections for temple repairs. Deliver it for the breaches of the house.—Keep separate the money to be hereafter given for this purpose in the manner to be specified, and pay it to the workmen. Priests consented to receive no more money of the people—R. V., "priests consented that they should take no more money from the people."

Neither to [R. V., omits "to"] repair the breaches.—They were excused both from the duty of soliciting money and from the responsibility of making the repairs.

"The priests now relinquished the revenues which belonged to the maintenance of public worship, retaining only the perquisites allowed them by the law, and were released from their agreement to make the repairs; and the king now took the work of repairing into his own hands (Todd)."

III. THE WISE PRIEST (9).

9. Took a chest and bored a hole—done by Jehoiada, at the king's command (2 Chron. 24: 8). Sit it beside the altar—the brazen altar of burnt offering in the court of the priests. On the right side—on the north side, just within the entrance to the court. A proclamation was made, also, that the people should bring in the temple tax that Moses ordered in the wilderness. Priests . . . put therein all the money, etc.—that is, the priests stationed at the door of the court received the money contributed for the repairs of the temple, and deposited it at once in the presence of the giver in the appointed box.

"It appears that the chest was locked, and had a hole bored in its lid only just large enough to admit pieces of silver. The contents therefore could not be

touched, except by the royal officers who kept the key. This encouraged the people to give. It is not certain that the priests deserved this suspicion, but it was natural that suspicion should attach to them in consequence of their having taken the revenues for years without having made any repairs; and doubtless there were some dishonest hands among them, even as there were among the apostles" (John 12: 6) (Todd).

IV. THE ABUNDANT TREASURE (10-15).

10-12. There was much money.—"All the princes and all the people rejoiced, and brought in, and cast into the chest," etc. (2 Chron. 24: 11). The king's scribe and the high priest came up.—According to the parallel account, the chest when full was taken by the Levites into "the king's office," and there emptied and counted. Put up in bags—sealed and labeled. Told the money—kept the account of it according to its weight. They gave the money, being told—R. V., "they gave the money that was weighed out." Into the hands of them, etc.—into the hands of the overseers. Laid it out—R. V., "paid it out." To the carpenters and builders.—When the workmen are paid, there is no delay about the work. To buy timber and hewn stone—R. V., "for timber and hewn stone." Evidently the repairs were very extensive.

13, 14. Howbeit—R. V., "but." Not made for the house of the Lord bowls of silver, etc.—But in 2 Chron. 24: 14, it is especially stated that such vessels were made of the money so contributed. It seems, however, that not until the repairs were ended was the money so used; in other words, the surplus was devoted to the sacred utensils. But—R. V., "for." They gave that to the workmen—R. V., "they gave that to them that did the work." The refurnishing of the temple with the sacred vessels was not attended to until after the workmen were paid.

"There is a curious verbal contradiction between this statement and that of 2 Chron. 24: 14: 'They brought the rest of the money before the king and Jehoiada, whereof were made vessels,' etc. But the two writers are not really opposed. All that the author of Kings desires to impress on his readers is, that the repairs were not delayed by any deductions from the money that flowed in through the chest on account of vessels or ornaments of the house. What became of the surplus in the chest after the last repairs were completed, he does not care to tell us. But it is exactly this, the application of which is mentioned by the writer of Chronicles" (Rawlinson)."

15. They reckoned not with the men, etc.—So fine a reputation did these overseers have for honesty and faithful dealing, that their accounts were not audited. The money to be bestowed on workmen—R. V., "the money to give to them that did the work."

"But this work has a strange ending. Joash himself in his later years not only favored idolatry, but took from the temple the very treasures he had placed there with the surplus money, and gave them as a bribe to Hazeal, the king of Syria" (2 Kings 12: 17, 18) (Peloubet).

The White Cross Army.

BY REV. ALFRED SMITH.

In 1883 the Bishop of Durham organized in his own parish that he called "the White Cross Army" the object of which was the elevation of morals amongst men. The organization at once sprang into favor, and during last year many branch societies have been formed throughout England; and in April, branches of the same society were formed in New York and Baltimore. The accounts of these organizations as given in the papers were so meagre, that I could get no satisfactory information as to their object or character. I was interested from the first, and from the little I thus learned. I judge it must be

a grand thing, so I wrote to New York to Dr. DaCosta for full information. He promptly responded by sending me all the literature on the subject.

I devoted myself at once to a careful study of the organization in all its bearings, as a result of which I decided that in society, everywhere, there is urgent need for such an organization. Every careful observer must know that there is a dreadful state of morals amongst men. Taking the rank and file of men in any given community, the number that are pure is comparatively small.

And then too, society has set up a different standard of virtue for men, and from that set up for women. The woman is held to the standard of absolute purity and virtue, while neither is demanded of men in order to retain their place in society. This state of things I have always hated; and yet the problem has been how can we remedy it. The subject is one of such delicacy that we cannot touch it in the pulpit before promiscuous audiences. In consequence of this fact the evil has gone on unrebuked. "The White Cross Army," I believe, is the agency under God for the solution of the problem. It gathers males over 18 years of age into a society with the following pledges:

I promise by the help of God,—1. To treat all women with respect, and endeavor to protect them from wrong and degradation!

2. To endeavor to put down all indecent language and coarse jest;

3. To maintain the law of purity as equally binding upon men and women.

4. To use every possible means to fulfill the command "Keep thyself pure;"

5. To endeavor to spread these principles among my companions, and to try and help my younger brothers.

The organization is officered by President, Vice President, Secretary, and Treasurer, and calls for meetings once in three months, at which meetings addresses shall be delivered upon some phase of the question whose solution is aimed at by the organization.

Well, without consulting much with flesh and blood, I began a few weeks ago the preparation of a lecture on the subject, using great care to put it in language as chaste as I could command. When I was ready I announced a free lecture for men in my church on Thursday night Oct. 1st, at 8 o'clock. Great curiosity was awakened, but I kept the secret, and when the hour arrived a splendid audience of men greeted me. I delivered the lecture, after which Bro. T. O. Ayers, of Denton, made a short address. I then proposed to organize a branch of "The White Cross Army" at once. It was warmly endorsed, and 33 of those present marched up and signed the pledge. Great interest is awakened and already there is a call for another meeting and a repetition of the lecture. I give these facts in detail hoping that my brethren of the Conference may be encouraged to venture out on the same line. There is great need for it. Let us begin at once, and cease not till we have elevated public opinion to that standard which will maintain the law of purity as equally binding upon men and women. We must not allow the standard for women to be lowered, but we must demand for the sake of our sons and younger brothers, that the standard of men be elevated.

Greensboro, Md., Oct 5th, 1885.

Letter From Holland's Island.

MR. EDITOR:

Enclosed please find list of fifteen new subscribers for PENINSULA METHODIST, making a total of twenty-three. Monday afternoon and night, there was a terrible storm on the Chesapeake; steamers from Salisbury and Chrisfield failed to put in an appearance as usual Monday night, but were reported going up Tuesday morning. About the beginning of the storm, a funeral was in progress at the house of Capt. Thomas G. Duncan; his handsome little boy Charley, having

died of diphtheria,—a severe affliction, the first of the kind in their large family.

Tuesday morning, 13th inst., we had the highest tide, I ever saw in the Bay, overflowing the large marsh running through our Island, except the high County road, which is bordered on either side with a pretty growth of sea bushes. This road connects the two Islands, formerly known as Price and Courtney, now known as Holland's Island. The arrangement of buildings present a town like appearance, and without exception the residences surpass any village I ever saw, taken as a whole. We have one general store, conducted by two of our leading citizens, who are also prominent men in the church, Peter H. and Jesse J. Parks. The former takes care of pastor and wife,—a truly pleasant home. The store was formerly run by our very worthy, and highly appreciated Bro. J. A. Diggs, Esq., now of Baltimore City. He was an excellent Sabbath School Superintendent, and his absence has been keenly felt. The good wishes and prayers of his friends follow him.

We have about thirty sail, large and small, engaged in the oyster business. The last building lot sold on our Island, brought at the rate of about \$325, acre; and a handsome building has been erected thereon. A little later, we shall be regaled with new luxuries, such as soft clams and salt water, terrapins, wild geese and ducks. Our brethren, Capt. Geo. Todd, W. A. Parks, Geo. B. Walters and Ephraim Price, are among the experts in gunning for these water-fowl, coming in with astonishing quantities.

Our third quarterly meeting was held Friday night, 9th inst., by our P. E. Rev. J. A. B. Wilson, after preaching us an able and instructive sermon. From his expressive face, we judge things went on satisfactorily. He was taken away, the following morning, by our genial and kind Bro. Rev. Jno. Tyler, to Smith's Island, after partaking of a favorite dish, raw oysters.

HENRY S. DULANY.

Letter From Rhode Island.

ED. PENINSULA METHODIST.

Owing to a recent indisposition, I have been unable to send a letter to your paper, telling of the doings in this place. Meanwhile time has flown apace ushering in the beautiful autumnal season. The wanderer has returned from lake, mountain, and sea, and settled down to quiet home-life; or else is preparing for his southern flight. Schools have reopened, and busy boys and girls are spending some weary and some delightful hours in pouring over their tasks.

Rev. O. W. Scott, the newly appointed principal, of the Academy here, is earning golden opinion from scholars, teachers, and the community at large. An informal reception was extended him and his lady, upon their entrance upon the school term, by our Methodist ladies.

Rev. Mr. Krauser, a missionary from Valparaiso, Chili, lectured on the 28 ult. in the Academy chapel, on Bishop Wm. Taylor's self-supporting work in South America. His object is to raise funds for a house of worship, in Valparaiso. Oct. 1st, Rev. S. E. Quimby, late Principal of the N. H. Con. Seminary, delivered a very fine lecture on "Our Nation's Tongue." The public are always glad to avail themselves of these literary treats, provided by the Academy so generously for all. One of the first violinists of Europe is expected to give a concert in the Academy chapel this week, of which I hope to tell hereafter.

W. E. P. H.
E. Greenwich, Oct. 13, 1885.

The Longfellow Statue Association of Portland, Me., has contracted with Franklin Simmons, sculptor, for a bronze statue of Longfellow, to be erected in one of the public squares of that city. The statue will be heroic size and cost \$30,000.

The Postmaster General has decided against special Sunday deliveries of letters.

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. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

The wife of our esteemed brother, Rev. T. L. Tomkinson, Millington, Md., will please accept our thanks for the interesting report she sends us, of the Annual meeting of the Baltimore Branch of the W. F. M. S. We think it much to the credit of the *Eastern Shore* that its contribution was nearly one seven the of the entire amount raised in the whole territory in which the society operates. We congratulate the Ladies, delegates from the Wilmington Conference, portion of the field, upon the appointment of the next Annual Meeting at Easton Md. It will be for the interest of the cause, as well as for the edification of the people.

Our young friend Dulany writes us enthusiastically of the attractions of Holland's Island. We trust he will be diligent and faithful and be able, with the Divine blessing, to give his people spiritual diet as generous, as from his reports, we may judge is the material diet they furnish him.

Bro. Dulany wishes us to correct the statement in his former letter in reference to the water for drinking, on the Island; he says "it is astonishingly good for the locality."

We award him the palm for the largest list of new subscribers sent us for several months, and hope he may soon be able to report a PENINSULA METHODIST in every family in his charge. A pastor can scarcely do his new converts a better service than to secure for them the weekly visits of a religious paper.

A Protest Against Pirating.

We are pleased to notice several of our exchanges show their appreciation of the PENINSULA METHODIST by frequently transferring to their columns what they find of special interest in ours. The *Snyrna Times*, in appropriating a large part of one of Dr. Wallace's letters, gives due credit to the paper from which it is taken. We regret that we cannot say as much of others, who with similar good taste, seek to gratify their readers with selections from the Doctor's interesting reminiscences. These serial articles are written by Dr. Wallace expressly for the PENINSULA METHODIST; and when our brethren of the quill wish to enrich their pages by quoting from our pages, they ought at least to give us credit for the same.

A Sabbath in Philadelphia.

Last Sunday was one of the balmy days of the balmy days of this beautiful October. Among the many sanctuaries for worship that offered their attractions, the writer made choice of the beautiful

white marble edifice, on the south east corner of Broad and Arch sts., a model of architectural symmetry within and without. The congregation only partially filled the spacious room, with about a score in the galleries. Perhaps this was not equal to the usual attendance, as it was a financial day; and we opine, even our high-toned people fail to find such special days more attractive than common-folks. Dr. Longacre, the pastor, discoursed for one hour on what he termed the Christian law of universal participation in Christian work; taking for his text the four words, "Every one of you." 1 Cor. 16-2. In answer to the question, why not relegate our church benevolences to the rich, he said the rich cannot meet the demands; they are too few in number. The returns of our missionary collections show that nine-tenths of the annual amounts raised, are contributed in sums of less than ten dollars. Besides, the rich are not willing to contribute what is needed. They are subject to continual appeals for every variety of objects; they must withhold if they are to accumulate. There is not a Christian work in which the Church is now engaged but would die out if left to be supported alone by the rich.

To the allegation that it was hard to call upon the poor to support these benevolences, he replied that their contributions were indispensable; and though separately small, amounted to a large sum in the aggregate. The Divine requirement was not oppressive; "if there be a willing heart, it is accepted according to what a man hath, not according to what he hath not." Of all the offerings Christ observed men casting into the treasury, the poor widow's two mites alone received his special commendation. The poor must not deprive themselves of the blessing that is promised to every one that does what he can, be that much or little. The poor as well as the rich may be workers together with God. In closing the Dr. made a brief explanation of each of the seven objects for which contributions were solicited, the names of which were printed on collections cards, distributed through the congregation. We should like to know the result of this attempt to lay upon the consciences of his people, the claims of so many of the great enterprises of Church benevolences, in a single appeal. We incline to the opinion that every one of these enterprises ought to be presented separately, and with such an array of facts, as would awaken interest in every lover of Christ and his cause, and stir all hearts with a holy enthusiasm to take part, in this way, hastening the Redeemer's triumph.

In the afternoon we visited Bethany Sunday School, John Wanamaker, Superintendent, and gained some valuable hints; we received a pretty good one on punctuality, by being kept "outside the gate," a full half hour, until the introductory exercises were all through, simply because we were not on time. The superintendent, we noticed, was moving among his classes during the time devoted to lesson study, posting himself freely as to what was doing. The music, vocal and instrumental, Prof. Sweeney, leader, is a chief attraction, and suggests that more attention should be given to this powerful means of attracting the people to our services. Each congregation ought by all means to make available the very best musical talent within its reach; and this for the good of the musician, as well as for the ingathering of the public.

The practical thoughts of the lesson were very forcibly presented by Mr. Wanamaker in a few very aptly chosen words at the close. God commends John for the good he did, and just so commends us as far as we do anything that he can commend; John went wrong because he was heedless, did not look unto the law of the Lord; so with us, we go wrong because of heedlessness,—we are warned but don't heed the warning. At night we heard Rev. Dr. Sexton,

a distinguished Congregationalist Divine and Scientist of London, England. He discoursed for an hour to a large congregation in Spring Garden St. M. E. Church, on the words of David, Psalms 18, 35,—"thy gentleness hath made me great," illustrating very impressively the power of gentleness.

Rev. P. S. Bennett in *North Western Christian Advocate* of the 14th inst., challenges the statement of Dr. Dorchester in reference to the date of "the first Temperance Society in the world," and styles the late celebration in Philadelphia a Centennial farce precipitating a Centennial forty years too soon. It is indeed true that Dr. Benjamin Rush's celebrated essay on "effect of ardent spirits on the human mind and body," was published one hundred years ago, and produced a profound impression; but it is equally true that John Wesley anticipated Dr. Rush by at least forty years.

"More than forty years before Dr. Rush wrote, Mr. Wesley sent forth sentiments as radical as those of any total abstinence. After assuming a position similar to that afterward advocated by Dr. Rush, he says: "All who sell them [liquors] in the common way to any that will buy them, are poisoners general. They murder his majesty's subjects by wholesale. * * * The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood." About 1744 he made a rule for his societies prohibiting "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity." The "extreme necessity" was understood to confine their use to purely medicinal purposes. This identical rule was in force in England from 1744, and in America after 1766, in all Methodist societies till 1784, when it was adopted as one of the organic laws of the Methodist Episcopal Church. Here we have a connecting link between these teachings of Wesley and the essay by Dr. Rush. The house of Dr. Rush "was a constant home for the early itinerants"—Coke, Ashby, and others. This "frequent association with Methodist itinerants, whose societies had been from the beginning strictly temperate," was one of "two things that led to his temperance efforts." The other was his "observation in a very extensive practice as a physician." At one of Bishop Ashby's visits he complained of being unwell, whereupon the doctor prescribed a "dram of spirituous liquor;" but he declined it, not believing it a "case of extreme necessity." The bishop, it seems, came out all right, and the doctor learned a lesson—one of his "observations as a physician." Dr. Rush says in this very essay: "The Methodists and Friends have for some time past viewed spirituous liquors as contraband articles to the pure laws of the gospel, and have borne many public and private testimonies against making them objects of commerce."

It seem a temperance society was formed as early as the sixteenth century; another in 1789 in Litchfield County, Conn.; D. Dorchester's original society in 1808 in Mass., under the lead of Dr. Clark; and the American Temperance society formed in Boston, Feb. 13, 1836, "the true beginning of the present temperance movement. Mr. Bennett as "a worker in the cause for nearly half a century," enters his protest against what he terms this "gnoring of correct history."

Our Conference News items are most cheering with the glad tidings of gracious revivals, and successful church work. Will not our brethren, the pastors, place a copy of the PENINSULA METHODIST in each of the families represented in these ingatherings, and thus foster in them an intelligent interest in the church of their choice.

Here and There on Snow Hill District.

REV. J. WALLACE, D. D.
No. 32.

I cannot lose my reminiscences of Cambridge Circuit in 1851, without some reference to the corps of theologians we had at the colored people's church in town. There was Solomon Jackson, the oldest and most dignified among the local preachers, of whom there were about half a dozen. In appearance, he resembled the portrait of Dr. Adam

Clarke, as given in his great Commentary; and when his turn came to preach, he took special pains to show how little his brethren knew, compared with his own profound erudition in the matter of doctrines and discipline. A more practical man was Janifer, who subsequently emigrated to Liberia where both himself and an intelligent barber of the town, attained political distinction. Then we had the unassuming but popular Wilmore Elzey, long a slave, and so valuable to his owners, on account of trustworthiness and good judgment, that they were very reluctant to part with him, when he was called out to the itinerant work, in which he soon became a Presiding Elder. He was an excellent preacher, gentle in manner, and very circumspect in life and character.

Mr. Wm. Rea, of whom I have spoken, took great pleasure in the colored people's meetings. They were, in fact, his training school, after he became a member of the church. He was a seeker for some time, and to help him on in the way, had purchased and studied Clarke's Commentaries. The witness of the Spirit, however, he was very slow to apprehend, until, as he told me, one evening, in his mental trouble he sauntered round to the Methodist Protestant Church, which was situated on a back street. It was only a weekly prayer meeting, and not largely attended. The minister read as a part of the exercises, the narrative of the young man who came running to Jesus inquiring, "What must I do to inherit eternal life?" The passage took hold of Bro. Rea. He surprised the few present, by going forward and kneeling at the altar. They gathered about him to help him by prayer, but his thoughts were preoccupied with the condition as stated by the Saviour, on which the young man could find salvation, "Sell what thou hast, and give to the poor, &c." This very thing he resolved to do, and after making a mental calculation of all his property, arranged a plan of action. He deliberately thought out the process—printed posters should specify his town property, personal effects and everything he owned, the day of sale, the probable bulk of proceeds, the distribution of every dollar to the poor; and then he would offer himself as a living sacrifice, taking up his cross, to become a disciple of Christ. When he had prearranged the whole business, he got up from his knees, and quick as a lightning flash, felt he was saved. The heart burden was gone. His doubts and difficulties had vanished. The love of God filled his soul, and his first confession was made then and there. He became so absorbed by this wonderful change that he started home praising God, and forgot his hat. During that night he told everybody he met with what the Lord had done for him, and next morning, when he set to work to make out the inventory for his intended vendue, it was made clear to his mind that literal compliance was not demanded. The surrender of himself and all he had to the service of God once fully made, brought the assurance that he was accepted.

The conversion of Wm. Rea, was the sensation of the whole county for a time, particularly as he carried out the sentiment of the old hymn with tireless activity:

"I praised the Lord from day to day,
And went from house to house to pray;
And if I met one on the way,
I always had something to say,
About this heavenly Union."

Rev. David Daily was our Presiding Elder, succeeding Rev. J. D. Onias, and his quarterly visitations were occasions of much interest to me thrown as I was, directly in his company. He was almost a crank as I thought, on the subject of hymnology. The new book issued about that time was scanned, criticised and commended, with such enthusiasm by the old gentleman, that I began to take a new interest in the sacred lyrics of the church, and found myself often spending hours of study over the construction and sentiments of hymns,

the beauty and appropriateness of which I never noticed before.

This was my fourth and last year of the Conference Course of Study. It involved a thorough review, and required more time than I could possibly spare to devote to it. I kept an account of my daily round of duty; and the monthly average appears in my diary as follows:

Sermons preached 14, pastoral visits 35, schools and funerals addressed 7, prayer and class meetings held 10.

These figures multiplied by 12, footed up a heavy year's work, and possibly to the fact that I was kept so busy, may be due the result, as I remember, of excellent health, personal religious enjoyment, and a pretty fair degree of preparation for our final examination.

The item above of "schools addressed," relates to the day schools, in passing which as I traveled about the country, I always made it a point to visit them, make the acquaintance of the teacher, and at his invitation speak to, or pray with the scholars.

The Cambridge of to-day, I suppose is an almost entirely different place in appearance from the time of which I write. The railroad was then an unexpected possibility. Most of the people I mention have passed away. Zion church is one of the prominent stations in the Wilmington Conference, and of late years, I learn, has been remodeled and beautified, and always asks for the best ministerial talent available. It has survived the strain of division which occurred during the war of 1861-5, on the question of slavery, and the establishment of a Southern M. E. church, by disaffected members of its own communion. The excitements of those days I shall have occasion to recur to, when I, reach the period of sectional strife, during which I had charge of the District.

The people were kindly tolerant in regard to the junior preacher's inexperience and lack of pulpit ability; but some of them, when they learned after election day, that I had voted for the first time in my life, and that the name of Mr. W. L. Hearn, a prominent democratic candidate, was on my ticket, took occasion to lecture me severely on the discrepancy between square religious principle, and any fellowship with the party represented by my friend Mr. Hearn. Notwithstanding all this, I have continued to vote for the right men, regardless of party affinities, up to the present.

I had but one serio-comic disagreement with Mr. Rea, I had preached, as I secretly thought, a pretty good sermon one Sunday evening, and was stopping at his house. A pleasant company were seated in the parlor after service. I supposed somebody would refer to the sermon, but all seemed reticent, until he observed that as to preaching, he thought he could stand it by grace, as long as I remained on the circuit, but one thing he could not stand, which was my singing. He said it hurt his sensibilities whenever I tried to sing, and begged me to let the choir attend to this matter, without making such discord. It reminded him of a certain "Aunt Lucy's cow," when she had nibbled everything off the pasture, stood at the gate lowering for her supper.

This turned the laugh against me tremendously, but I quickly informed my host that I should sing on regardless of his fastidious ear, or the aforesaid cow. These bull-frogs down along the river shore, I said, were not very musical, but they all seemed to sing the very best they knew how, and as I had as much right to sing as they had, and did as well as I could, I intended to persevere.

He was out about the streets next morning and repeated my answer as a good joke, so that wherever I happened to call, everybody sympathized with me, and at some cheerful evening parties they used to solicit me to sing, with the view, I suppose, to ascertain where the advantage lay, between the preacher and the bull-frog.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

The improvements to Asbury M. E. Church will be completed in three weeks, and the auditorium will be reopened on Sunday, November 8th. Several visiting ministers will be present, and an all-day service will be held.

A concert, under the auspices of the Young Men's League, was given in Grace M. E. Church on Thursday night.

At Asbury M. E. Church last Sunday morning a large collection was taken for Church Extension.

Mt. Salem M. E. Church, R. C. Jones, pastor, is enjoying a very interesting revival service just at this time. 25 have professed conversion, and many others are seeking. There were 8 forward and five professed conversion on Sunday night last. Many who have not attended the church for years have come back, and entered earnestly into the services. The congregations are unusually large, filling on Sunday evenings, both the audience and lecture rooms. The church is expecting a large ingathering of precious souls.

Scott Methodist Episcopal Church, on the corner of Seventh and Spruce streets, since it was built has carried a mortgaged debt of nearly three thousand dollars. A meeting was held last week; at which time it was unanimously agreed some steps should be taken looking to the liquidation of the debt in the near future. The plan suggested and adopted was the division of the whole amount into shares of five dollars each, and the monthly payment of twenty-five cents per share. This plan will bring the opportunity to help in this movement, within the reach of those of the most limited circumstances. One hundred shares were taken by the few present at this meeting. This church is located in a section of the city where the opportunities for christian work are most favorable. The friends of the church hope that the friends of God and Christianity all over the city will aid the pastor and his co-workers in this determined and hopeful effort to give their church what it has never enjoyed—freedom from debt.

The new M. E. church at Cokesbury will be dedicated on Sunday, November 1st next, at which time all friends of the cause of Christ are invited to be present. The Rev. James Conway, of the Presbyterian church, Port Deposit, will preach the Dedication sermon, The Rev. L. E. Barrett, of Tome Memorial church, and a number of other preachers will be present and take part in the exercises. —*Appeal*

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA, DEL.

A correspondent from Trappe charge, writes: An all-day meeting was held last Sunday at Landing Neck church. It began with an experience meeting at 9.30 a. m., in which nearly every Christian testified. Preaching at 10.30 a. m., followed by the administration of the sacrament of baptism. At 2.30 p. m., Mrs. E. B. Stevens, who happened to be present, addressed the class of probationers, the pastor followed with a short talk. Then out of a class of 73 probationers, 53 presented themselves and were received into full membership. 12 who were absent on account of sickness and other good reasons, will be received later; 8 will be dropped. A general hand shaking followed, while we all sang, "We're Marching to Zion." The Lord was with us in great power. Of these 53, 40 were adults; and 30, heads of families. The protracted meeting at this church began in the evening.

The reopening services at Bay Side M. E. Church, A. P. Prettyman, pastor, will be held November 1st, and Rev. C. H. Richardson, of Broadway M. E. Church, Baltimore, will preach, and assist with others in the finances. Former pastors are cordially invited.

Dover District.—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

REV. F. J. COCHRAN is holding a series of revivals services at Prospect M. E. church on Farmington circuit.

The dedicatory services at Thawley's M. E. church, Hickmantown on Sabbath Oct. 11th were of a very successful character. The weather was all that could be desired; congregations large, and services interesting. Nearly all of the indebtedness was subscribed; a small balance was assumed by the trustees. The church was then dedicated to the service and worship of Almighty God—free from all debt. Rev. F. J. Cochran of Farmington, preached in the morning. Rev. G. W. Burke took charge of the dedicatory services in the afternoon. Rev. W. J. D. Lucas preached in the evening to a crowded house, after which a prayer-meeting was held by the pastor. Three penitents bowed at the altar; meetings were continued during the week. G. W. B.—*Enterprise*.

Quarterly Conference meeting held at Hurlocks, Oct. 17-18th; Bro. Milby present, and looking well. In the press of work there was an exchange, and Bro. P. H. Rawlins preached Sabbath afternoon at McKendree to a large audience. Revival progressing slowly, but surely both in convictions and conversions. The church is greatly revived.

Salisbury District.—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

The meetings are still in progress at Stockton charge, S. N. Pilchard, psstor. There have been fifty conversions thus far.

Immanuel M. E. Church, Chrisfield, Md., W. W. Wilson, pastor, is in the midst of a glorious revival of religion. About seventy have been converted and the altar is nightly crowded with penitents. Whole families are being reached, and some of the most dissipated are being saved. The meeting commenced in the woods about eight weeks ago, where it remained for three weeks, after which it was moved to the church. Instead of abating, it seems to grow in interest, and now bids fair to exceed in the number of its converts the meeting of last year which resulted in ninety conversions. The church is greatly quickened, and the house crowded at every service. On Sunday evenings the church will not nearly hold the congregations. At least a hundred turned away last Sunday night for want of room.

The revival services at Asbury M. E. Church near Chrisfield, Rev. W. E. Avery, pastor, have closed, with forty conversions. The pastorate of Bro. Avery has been a grand success; the first year he had one hundred and twenty-five conversions, the second year twenty-five, the third year forty. He will leave with the universal good will and love of his large congregation.

The extra meeting at St. Peters, on Annapessex Cirent, Rev. Benjamin C. Warren, pastor, has closed with good results. Bro. Warren is also enlarging Quindocqua church and otherwise improving it.

Rev. Henry C. Dulaney, on Hollands Island, seems to be "the right man in the right place." Bro. Dulaney retires from a most flourishing and flattering business at Fruitland, Md., to preach "the glorious gospel of the blessed God." He has a worthy helpmeet in his precious wife, the daughter of Dr. Phillips of Philadelphia.

Revs. C. A. Baker and John Tyler of Tangier and Smith's Islands respectively, are finishing up their third year. It is needless to say that Charley is up with his collections. He leads the District in the early disposal of all save Missions and Worn-out Preachers. Bro. Tyler also is tireless in his efforts in this and other directions.

Rev. C. A. Grice has closed his interesting and profitable meetings at Leatherbury's Chapel on Onancock circuit. Over one hundred were converted.

Zion Church, Fruitland circuit, was dedicated to the service of Almighty God, Sunday, Sept. 27th. The new structure replaces an old one, precious to the hearts of many, on account of its many pleasant associations. As we grow older we are inclined to dwell much on the past; and many of our people love to recall the many happy experiences they have had in the old church. But the new one is in modern style, more commodious and more beautiful; no doubt many will find peace and consolation within its walls. The people deserve much praise for their generosity, energy and perseverance in building this Zion to the glory of God.

Rev. J. D. C. Hanna preached a masterly sermon, and dedicated the church. His impassioned eloquence drew tears of joy and tears of repentance from many in his immense congregation. The church is finished and paid for. Rev. Bro. Einstein, of the M. P. Church, occupied the pulpit in the evening, while Bro. Hanna preached to a large congregation at Fruitland. A gracious revival is in progress at two appointments on this circuit. Several have professed faith in Christ, and the good work is still going on.

A correspondent from Pocomoke City writes; Our church improvements begun in August and is nearing completion. It consists of 12 feet front extension to old building, a corner tower 12x12 and 93 feet high to top of final, new gothic roof, gothic windows with stained glass, heater in cellar, new pews and new furniture. The audience room will be frescoed in oil and nicely painted. The outside will be painted also a blue stone color. The large triple front window is the gift of the Sunday School, and will cost \$100. Expect all of the windows will be memorial, of which there are only four to be taken. A new McShane bell weighing 560 lbs will be placed in the tower. When finished it will be one of the prettiest churches on our shore. The entire cost will not exceed \$3000. The Methodists and others of this place merits commendation for their

liberality toward this much needed enterprise. The matter has been talked of for a long time, and some had almost despaired of ever seeing the "old hive" take on new habiliments. The stringency of the times has made the undertaking quite hard on our Methodists, who are making many sacrifices to accomplish this object. The people are united, and our little "Spartan band" here are true to the core. Already about two-thirds of the amount needed is in hand in subscriptions and cash. Our congregations are fine, Sunday School growing, and we are looking for the Lord to do larger things for us before Conference. We are praying to God to show His approval of this undertaking, by giving us at least a hundred souls; that the glory of this "latter house" may surpass that of the former. A Supper and Festival will be held by the ladies of our church here on next Thursday, Friday and Saturday afternoons, Oct. 29, 30, 31st. We expect, (D. V.) to rededicate the first or second Sabbath of December. A handsome \$40 Communion service was purchased some time ago for our church.

Our acknowledgments are due to our venerable friend and brother, Rev. Dr. John S. Porter for his interesting article on the late Lawrence Lawrenson, which appeared in our issue of last week. Our readers will remember Dr. Porter as one of the many valuable contributions of the *Peninsula* to the itinerant army. We hope he will favor us with some autobiographical notes, as his strength may permit. In this issue we give a long but very interesting letter from Bro. W. P. Dodson. Bro. S. T. Gracey again favors his *Peninsula* friends with a letter which merits special attention. Our home correspondents send us interesting items.

W. V. Tuxbury, the artist, desires all who are contemplating having crayon, or other portraits made for Christmas presents, to forward their orders as soon as they can conveniently, so as to give him plenty of time to finish them to their satisfaction.

The Baltimore Synod of the Presbyterian Church called in a body on President Cleveland on last Monday.

Archdeacon Farrar has planted a tree on Mr. Childs' lawn at Vooten near those planted by General Grant Christine Nilsson. Thomas Hughes, Robert C. Winthrop, Hamilton Fish and Secretary layard.

Diamond Anniversary of the American Board.

The greatest religious gathering, in point of number ever held in Boston, has just closed its sessions. It was the 74th Anniversary of the American Board of Commissioners of Foreign Missions, representing that form of benevolence as carried on by the Congregational Church. From outside of the city and vicinity over 4000 persons reported by letter their intention of being present, and were gratuitously provided with entertainment from Tuesday to Friday. This attests the hospitality of all denominations of Christians at "the Hub;" for all home were open to the great crowd. Two of our largest halls, "Tremont Temple" and "Music Hall," each capable of seating nearly 300 persons, were crowded to their utmost even of standing room, and at a moderate estimate 7000 people listened to the exercises in these two halls, while Park Street Church on Wednesday, was filled with another crowd at the same hours of service, and the speakers went from one hall to another and repeated their addresses. The Secretary's reports gave not only an army of statistic, but presented able considerations of great missionary problems, and will furnish interesting and profitable reading to the Christian public, and prove an inspiration to great activity in Christian effort for the salvation of the millions in heathendom. The receipts for the year amounted in all to \$657,008; expenditures \$621,153.01. The Society is out of debt. Rev. Dr. Walker of Hartford, delivered a very eloquent sermon on Tuesday evening from Hebrews xi: 13, 39, 0.

The venerable Mark Hicks L. L. D., presided at the meetings in Truont Temple, and made an eloquent address, viewing the work of the society. He is 83 years old, and this is the 28th of his service as resident. Rev. Dr. Storrs of New York, preached a sermon of over two hours in length, which held the vast audience in rapt attention until its close. The sermon discussed the prospective advance of Christian Missions, suggested by present lines of movement in Christendom. He said that all skeptical theories are failures, and that the number of the who believe in Jesus Christ as the Divi Saviour of the world was constantly increasing. He dwelt upon the decadence of the dhamedan power,

and closed with the wish that this Puritan city might be the New Jerusalem. At the Music Hall at the same time, eloquent addresses were delivered by Rev. Drs. Behrends of Providence, Barrows of Chicago, Taylor of New York and Jos. Cook of Boston. At the same hour, Mt. Vernon Street Church was densely crowded to listen to the thrilling addresses from Rev. Mr. Whitney of Micronesia, Rev. Mr. Rigg of Western Turkey, Rev. Mr. Fay of West Africa, and Rev. Mr. Petit of Japan.

At the meeting of the Woman's Board, Mt. Vernon Street Church was filled, and the overflow went to Park Street and lecture rooms of Mt. Vernon, all of which were crowded. Mrs. Bowker, President of the Board, made a very interesting address, Mrs. Moses Smith read report Miss A. B. Child represented the Woman's Foreign Work; and was followed by really eloquent addresses by Miss Agnew of Ceylon, Mrs Dr. Pease of Micronesia, and Mrs. Bowen of Western Turkey. The women's effort has been very successful; so much so that their receipts exceeded those from the churches by \$6,000. This year the excess is \$15,000. Some 213 churches contributed only through the Woman's Board. The statements in this direction called forth the inquiry by one of the Secretaries in his report, whether there was not a tendency to suffer the Foreign Missionary work to pass largely into the hands of the women. This Secretary says the women are stirred by the needs of their sisters in heathen lands; and have, and are sustaining the trust placed in their hands in this work with a self-sacrificing zeal, a wisdom and success that merits and receives the heartiest approbation; but it was not intended that their work should be other than supplementary, neither increasing or diminishing the ordinary flow of funds to the board from churches and individuals.

But I must not attempt to write of all the items of these reports and these wonderful meetings. It was grand to have this staid old city swept by such a missionary religious fervor, and it was a grand answer to the charge made the Sunday evening previous in the Boston theatre by a notorious infidel lecturer, that religion was losing its control and influence in the country. Let our church roll out the glad response of a million this year for the Missions of the M. E. Church.

S. L. GRACEY.
Boston, Mass., Oct. 16th, 1885.

PERSONAL.

Bishop John F. Hurst of the M. E. Church, visited his sister, Mrs. S. L. Kurtz, at Cambridge last Sunday week. In the morning he filled the pulpit of the M. E. Church, to the great delight of a large congregatig appreciative hearers.

D. L. Moody, the revivalist, has received a \$2500 check from a New Haven admirer.

Mr. Blaine will remain at Augusta and work on his book this winter.

Mr. Ruskin, at last reports, was still earnestly desirous of completing his unfinished autobiography.

Bishop Simpson's son-in-law, Colonel Weaver, takes the chair of modern languages at DePauw University, Greencastle, Indiana.

Miss M. Lizzie Maris has been appointed pianist of Grace M. E. Sunday school, Wilmington, Del.

Mrs. Garfield it is said is writing a biography of her lamented husband.

The Rev. J. M. Hope, pastor of the Delmar Missionary Baptist Church, will preach his farewell sermon there next Sunday and then proceed to Cape Charles City to pursue his work as a missionary. He labored two years at Delmar.

Mr. Nicholas F. Goldberg, artist and fresco painter, who left this city for Europe nearly two years ago, has returned in good health and spirits, notwithstanding the report of his death and burial in the land of his ancestors. During his tour he visited the museums, cathedrals and great buildings in the beautiful cities of Paris, Munich, Vienna and Rome, and is now better prepared than at any other period to beautify and decorate the interior of churches and other buildings in our city and on the Peninsula, where his artistic taste has already been appreciated and admired. His address is Wilmington, Del.

MARRIAGES.

WARRICK—JOHNSON.—Oct. 17th, 1885, in New Castle Co., by Rev. E. C. Atkins, Mr. Elsworth Warrick and Miss Sadie Johnson.

BROWN—BUTLER.—On Sept. 27th, 1885, at the M. E. Parsonage, Chesapeake City, by Rev. T. A. H. O'Brien, Alphonso E. Brown and Miss Maggie Butler.

HENDERSON—TATLOCK.—On Oct. 10th, 1885, at the M. E. Parsonage, Chesapeake City, by the Rev. T. A. H. O'Brien, William E. Henderson and Miss Virginia Tatlock.

PAYNE—EVANS—Oct. 4th, 1885, at the M. E. Church, Tangier, Va., by Rev. C. B. Baker, Nathaniel Payne and Melinda Evans.

BRADSHAW—CROCKETT—Oct. 7th, 1885, by Rev. C. S. Baker, Elisha E. Bradshaw and Bettie Crockett.

CROCKETT—THOMAS—Oct. 11th 1885, by Rev. C. S. Baker, John D. Crockett and Evaline Thomas.

VALENTINE—TYRE—Oct. 14th 1885, by Rev. C. S. Baker, Mr. Wm. Valentine and Miss Jennie Tyre, both of this city.

ELLIS—BLACK—By Rev. Joseph Dare, at the residence of Mr. John T. Black, 414 Taylor St., Wednesday, Oct. 21st, 6 o'clock, Mr. Ernest B. Ellis, formerly of Salisbury, Wicomico Co., Md., to Miss Mary H. Black, of Wilmington, Delaware.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Zion,	Oct.	24 25
Rowlandsville,	"	25 26
Rising Sun & Hopewell,	"	25 26
Cherry Hill,	Oct. 31, Nov.	1
North East,	"	1 2
Scott,	"	3 8
Union,	"	4 8
St. Paul's,	"	8 9
Port Deposit,	"	12 15
Charlestown,	"	14 15
Newport,	"	21 22
Asbury,	"	21 22
St. Georges,	"	27 28
Delaware City,	"	28 29
Red Lion,	Dec.	6 7
New Castle,	"	6 7
CHAS. HILL, P. E.		

EASTON DISTRICT—THIRD QUARTER.		
Queenstown	Oct.	24 25
Wye	"	24 25
Kent Island	"	24 25
Greensborough	"	31 1
Hillsborough	"	31 1
Oxford	Nov.	6 8
Royal Oak	"	7 8
Trappe	"	8 9
Easton	"	13 15
King's Creek	"	15 16
St. Michael's	"	20 22
Talbot	"	21 22
Middletown	"	29 30
Odessa	"	28 29
J. FRANCE, P. E.		

DOVER DISTRICT—THIRD QUARTER.		
Farmington	Oct.	24 25
Burrsville	"	26 25
Denton	"	26 25
Galestown	Q. C. Oct 31 Nov	1
Seaford	" " 30 "	1
Bridgeville	"	2 1
Ellendale	"	7 8
Lincoln	"	9 8
Milton	"	14 15
Georgetown	"	16 15
Millsboro	"	21 22
Nassau	"	20 22
Lewes	"	20 22
A. W. MILBY, P. E.		

SALISBURY DISTRICT—THIRD QUARTER.		
Tyaskin,	Jones' Oct	24 25
Mt Vernon,	John Wesley,	23 25
Princess Anno, P A	"	25 26
Deal's Island,	"	25 26
Somerset,	Dames' Q	25 26
St Peter's,	St Peter's,	25 27
Cape Charles City,	"	29
Onancock,	Nov.	31 1
Accomac,	"	1 2
Fairmount,	"	5 8
Westover,	Rehoboth,	5 8
Pocomoke Ct	Curtis,	8 9
Asbury,	Asbury,	7 8
Annapessex,	Quin	7 8
Crisfield,	"	6 8
JOHN A. B. WILSON.		

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Historical Sketch of the Wilmington Conference Academy.

BY REV. R. W. TODD. CONTINUED.

During the Conference year 1872-3, the agent, Rev. J. B. Quigg, secured pledges to the stock of the Academy to the amount of thirty thousand dollars; but by the terms of the charter, a subscription to the amount of fifty thousand dollars was required before any building could be begun.

The committee recommended that the Conference subscribe fifteen thousand dollars to the Academy fund; five thousand of this amount to be paid by a loan of the Tract Fund, in the hands of the Trustees of the Centenary Fund; and ten thousand to be considered in the form of an Endowment Fund, of which only the interest was to be paid by the Conference, and this by the Annual Education collection.

The interest the Conference agreed to pay by its Education collections, for the twelve years since the subscription and pledge were made, amounts to \$10,800; of this the Conference have actually paid \$10,577.18, leaving a deficiency of only \$222.82. The collections of the present year will complete the payment of interest in full, and probably pay two or three thousand dollars on the principal of the Endowment subscription.

In September following, a building was rented in Dover, and our Conference Academy started under the management of Rev. J. M. Williams, A. M., at that time a member of the Conference; and before the next session the Academy building had been completed and occupied.

During the year, the agent had collected less than one half of the subscriptions; and an additional apportionment of \$25000 was ordered to be made among the several charges. Rev. W. H. Hutchins was appointed agent to finish the work of collecting subscriptions already made, and to secure, if possible, the additional subscriptions needed.

In the beginning, Dover had offered the choice of two or three locations, and \$10,000. Her people have paid every dollar of their original subscription of \$10,000. They said to the Trustees, "Here are the locations offered; take your choice; we will donate any one of these lots." But in the judgment of the Trustees, all the proffered locations were

objectionable. The writer with others urged the purchase of the present location, on the ground that in the end the best would prove the cheapest; and against the strong opposition of many of the Dover Trustees, Gov. Saulsbury included it was chosen. The fidelity of the Dover people to their promise, is shown in the fact that they have redeemed all their pledges of pecuniary help, and added thereto a sum more than equal to the market value of the lot the Trustees declined.

When the Conference met in Wilmington the following spring, our Academy building was in ashes and ruins; but the Conference adopted the recommendation of the Trustees, and resolved "to take immediate measures to rebuild our Institution." Again a house was rented, the school continued, and a contract made for the restoration of the Academy building.

Archdeacon Farrar was born in Bombay, India, his father being at the time a Chaplain in the British Army. His preparatory education was secured at King William's College on the Isle of Man and his graduate courses were taken at King's College, London, and at the London University. In 1854 he received the Bachelor's degree, with the highest classical honors, at Trinity College, Cambridge. He served as professor in Marlboro and other colleges, and afterwards, for five years was Head Master of Marlboro College. He became a presbyter in the church of England in 1857 and in 1876 was made one of the Canons of Westminster Abbey and rector of St. Margaret's Church, near the Abbey. In 1884, he resigned the rectorship of St. Margaret's and became Archdeacon of Westminster Abbey.

As an educator Farrar has had much experience, as the fluency of his discussions on educational topics last week at the Baltimore Academy of Music, proved. As a preacher, though his articulation is not distinct and his delivery is not specially graceful, he is very popular in Europe always attracting large audiences. His chief permanent fame will come from his writings—such works as the Life of Christ, The Life and Times of Paul, &c., being permanent Christian classics.—Baltimore Methodist.

There are two Bishop's Thomas Bowman one of the Methodist Episcopal Church, and one of the Evangelical Association. It is the latter who is delivering temperance lectures in Ohio—not our Bishop Thomas Bowman.

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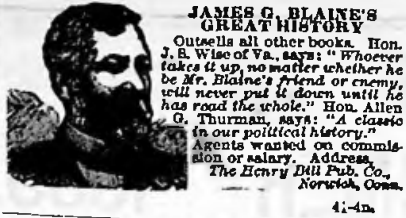
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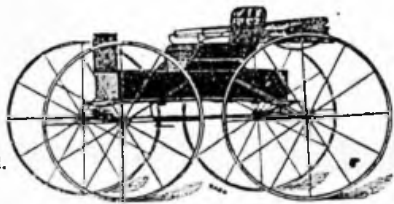
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