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REV. T. SNOWDEN THOMAS, A. M., Editor,

FOR CHRIST AND HIS CHURCH.

WILMINGTON, DELAWARE, SATURDAY, DECEMBER 13, 1884.

Jesse Lee.

BY REV. OTIS COLE.

A heroic Methodist, a grand character, he is rightfully placed next Asbury in centennial remembrance in New England. Mr. Lee was not honored with elevation to the bishopric. His fame is sufficient without that. The high office would have been honored by his elevation. History declares Asbury's recognition of his fitness, and a letter from the great bishop to Lee evinces Asbury's desire for his fellowship in the arduous work of a Methodist bishop. Several times his great labors and powers received such recognition among his peers as to bear him almost to the Episcopal chair. Once there was a tie vote between him and Whatcoat, followed on the next ballot by the election of Whatcoat by a majority of four votes. The vigorous advocacy of certain ideas of church polity was probably the real reason of his non-election. He was not without honors. Thrice was he chosen chaplain of the House of Representatives, and once chaplain of the U. S. Senate. His historic fame rests on things more important.

For nearly forty years his ministry, with all its exposure and hardships, continued. From Florida to the British Provinces his voice was heard. Always vigorous, intense, pious, devoted, he preached with superhuman courage and power. People of all classes were melted under his word. In the Revolutionary army, where his conscience forbade him to bear arms and where he obeyed conscience at the expense of confinement in the guard-house, officers and men alike trembled and wept when he exhorted and prayed. Among his own people, in the Carolinas, in New England, wherever his brave, hardy spirit led him, the same scenes attended his ministry. At the conferences his preaching swayed his brethren and all who heard, as did the word of Coke or Asbury. Even on the Sunday following Whatcoat's election he could signalize his own failure by mightily preaching the gospel. He was a man of readiest wit, of quick and vigorous parts, of exhaustless energy, and of invincible faith: a man, too, of "rare popular eloquence," of unflinching courage, of masterly bearing, of flaming zeal, and of remarkable pathetic power. Often when speaking he was himself so moved as to be unable to proceed for very weeping and uncontrollable emotion, while his hearers were subdued by his genuine pathos, and with tears and sobs awaited his renewed utterance.

His path was near Asbury's often and for many years, and when that apostolic man died, full of days, honor, and success, Lee followed him to his resting place under "the altar of Eutaw-street Church" in Baltimore. Six months later his own body, worn and scarred also, was borne in the solemn stateliness of death to a sepulture in the old Methodist burial ground in the same city.

Jesse Lee was born in Virginia, March 12, 1758. Was converted in 1773 under the labors of Robert Wil-Virginia. Williams received great erty, neglect, all combined and con- — Rlustrated Monthly. liams, who formed the first circuit in

Jarrett, "an apostolic churchman," a notable friend of the Methodists. Lee's parents appear to have been converted under Williams and Jarrett, but a church built in Boston, and then after the awakening of Jesse and others of their children they also joined the Methodists. As this great revival advanced under Williams and Jarrett in 1775, our hero said: "I felt a sweet distress in my soul for holiness of heart and life. I sensibly felt, while I was seeking purity of heart that I grew in grace and in the knowledge of God. This concern of soul lasted for some time, till at length I could say, I have nothing but the love of God in my heart. My soul was continually happy in God. The world with all its charms was crucified to me, and I was crucified to the world," This at eighteen years of age. His first sermon was four years later, in North Carolina,1779.

Fifty-eight years of earthly life were granted him. Of these thirty-five were given to the work of an itinerant minister. He served as presiding elder on districts immense, as a chief counselor of the church in annual and general conferences, as founder of Methodism in New England, and as first historian of the church of his early choice. His rank is among the highest of the ecclesiastics of American history. True, he was not a bishop, "but," says Stevens, "his historic position needed no such addition No official distinction could enhance its dignity. In public service he may fairly be ranked next to Asbury, and as founder and apostle of eastern Methodism, he is above any other official rank." This latter honor specially endears Jesse Lee to all New England Methodists.

In 1785 he met in South Carolina a man designated by Stevens as "a mercantile New Englander," who told him of these eastern states, and left upon his mind "an irreversible conviction that it was his duty" to vis it New England as the pioneer of Methodism. Asbury treated his conviction "as premature if not extravagant;" but Lee cherished it, talked of it to his brethren, until five and a half years later he stood under the old elm on Boston Common to sing and preach a free and full salvation, and to pray for its triumph in Boston and New England.

A stout heart might well have been appalled at the reception accorded Lee, and at the thought of offering to a people already supplied with the ideas and institutions of Christianity the ideas and forms, the experience and life, of another church. To add to the difficulties of the situation, this preacher of new religious ideas was a stranger. He had letters of introduction to no one. He had come to the center of American learning with outscholastic training limself. Financially he was without strength, presently finding himself with two shillings only in his purse, and knowing there were behind him in the church of which he was a messenger no missionary funds whatever. But this man was fearless; was filled with an inspiration that made him expect success. Cold receptions, indifference inability to find any place in which to preach save in the open air, pov-

tinued, were powerless to damp his ardor or drive him from his purpose. Five more years passed before he saw the shadows lingered. This church "was located on a narrow lane in the poorest suburb of the city, but was for years a moral pharos, throwing an evangelical radiance over the population around it." In the meantime efforts were made by him and by others whom he induced to follow him, at other points in New England.

The first great success was at Lynn. The first church was erected there Febuary 20, 1791. The first Methodist Episcopal Church in New England was organized at Lynn, consisting of eight members. Sevendays later the membership was twentynine. In June they began to build a house of worship and in less than two weeks they entered the new house for worship. August 3, 1792, the first conference in New England was held therein.

Lee was not content with this, or with effort at these centers of eastern life. He seems, indeed, to have had the keen foresight of Paul, who said amid his great labors in Asia Minor: "I must also see Rome." Steadily, mightily, Lee struggled to plant Methodism in Boston, the great center of New England thought, culture, religion, life; and not only the ideas of Methodism, but also its organic life, the church. In Lee were the prevision of the seer and the sagacity of the builder. How grandly has subsequent history demonstrated the wisdom of its early toiler! His clear forecast, indomitable purpose, and courageous effort have had blessed outcome

But while so eager for victory in Boston and Lynn, this wise pioneer looked o'er all the land. He opened the soil in Connecticut and Rhode Island, casting in the seed of the Word while on his way for the first visit to Boston. Again and again he went over the same lines, renewing his efforts for the people over whom his heart so strangly yearned. He planned and executed a tour in New Hampshirə, of which there is no record. He led the way into Maine, and battled long and well to lay, with the aid of others he had induced to follow, the foundations of the church, while as yet that greatest of the eastern states was a dependency of Massachusetts. The great task of a pioneer was prosecuted to success Methodism was in New England. It had begun to conquer. It has remained to conquer sin. The benefits to New England life and to all the world have been marvelous. Not only the six conferences of Methodist Episcopal churches in New England have followed this brave work, churches of strength and beauty, but all religious and public life has been enriched by the influence of the ideas and experience brought hither by this noble son of Virginia, an early Methodist.

Now glory to the Lord of hosts. From whom all glories are."

Yet, also, this tribute to the memory of a good and great man. Honor to Jesse Lee, Methodist preacher, pioncer and founder of the Methodist Episcopal Church in New England. Our Young Women.

BY REV. DR. HOWARD CROSSY.

A primal defect in our social life is the notion that girls have nothing to do. Boys are brought up to some employment, but girls to none, except where pecuniary want compels them. The family that is "well off" has busy boys and idle girls. The young man, after eating his breakfast, starts out to his daily occupation, and returns at the close of the day. The young woman, after eating her breakfast, (usually at a late hour) saunters about in quest of amusement. Novels, gossip, shopping, (for unnecessary trifles), dressing in three or four different costumes, formal visiting, drawing if able, and lounging, are the elements of the young woman's day. In the evening, by way of recreation (!) she goes to the theatre or a ball. This unequal discipline of the sex.

es is the basis of innumerable evils-It makes the girl careless and selfish: st turns her mind to personal adornment and other frivolous matter as the great concerns of life; it takes away the sense of responsibility, and produces feebleness and disease in her physical constitution. It also prevents her from asserting her true dignity in the eyes of man; for the life of utility is alone dignified. Women, thus brought up in indolence, are looked upon by men very much as were the women of the old dark times of the world, as mere playthings, expensive toys, not as counsellors and friends. Marriage in such circumstances belongs to a low, sensual plane, and the girl is prepared neither in body nor in mind for the serious responsibilities and lofty duties which marriage implies. Her training, moreover, or lack of training, has made it necessary for a long purse to apply for her. Economy helpfulness, co-operation—these are not coming to the new household from this vain source. Dresses, drives, entertainments-these will form the staple demands on the young husband. Accordingly in city life, where this class of young women is chiefly general superintendency districting found, a young man is (greatly to his hurt often) kept from marrying by reason of its costliness, whereas society should be so ordered that marriage would help the larder and not beggar it. We want simplicity in life, frugality, modesty, industry and system. If we could introduce these virtues in our higher society, we should diminish the despair, envy, jealousy, dissipation and suicides of the single, and the bickerings, wretchedness and divorces of the married.

Let our girls have as regular daily duties as our boys. Let idleness be forbidden them. Let recreation be indeed recreation, at proper times and in proper quantities. Let us open more numerous avenues of female industry, and let every woman be clothed with the dignity of a useful life. Can such a reformation be brought about? My dear madam, begin it yourself. Rule your house-hold on this principle. Have the courage to defy fashion where it opposes. Be a bold leader in this reform, and you will soon see a host of followers glad to escape from the main determine the action of the old folly.—Dio Lewis's Monthly.

bishop?—Ed.)

Conference Notes.

Paragraph 583 of the new Discipline was left in an incomplete condition. Would it compromise the churches by mending it as follows: William Taylor, Monrovia, Africa."

A bishop in the M. E. Church has not absolute power in stationing preachers, even though they be in the effective ranks, and their characters have been passed. A two-third vote of the conference may take a preacher out of the hands of the appointing power, and locate him with. out his consent for being "unacceptable." (The power that ejects no more limits episcopal perogative than the power that admits. Ed.)

A conference is not obliged in all cases to accept a "transfer." If a Bishop announces the transfer of a man who is "unacceptable" to the conference, he may be located without his consent. (Our correspondent deserves credit for an original suggestion. This would certainly be "heroic treatment" of the disease; an application of the objection able provision, we think, little dreamed of by its authors; and yet entirely legitimate.—ED.)

A member of the M. E. Church cannot obtain and hold a certificate of membership with the idea that he is thereby freed from responsibility. He is responsible for his conduct to the church granting such certificate, until it is deposited elsewhere. Nor can a certificate be demanded unless a change of holding membership is actually intended. ("All acceptable members of the church desiring to remove their membership from the circuit or station to another are entitled to a certificate." See Discipline page 36. This settles the question.—

The death of Bishop Wiley reduces the Board to twelve, not counting Bishop Taylor. The needs of the work, and the financial ability of the church, call for as many more. The drain and strain upon mental and physical vitality, which is a necessity with so limited a number of superintendents, is a strong plea for additional bishops. The church has a thousand men who would do honor to the episcopacy. (Why not combine the diocesan and our bishops for four or eight years, a la Bishop Taylor? Let each bishop have his field of labor for a term, as now the pastor or presiding elder has ED.)

One of the most anomalous things in the M. E. Church is that a local preacher, whether he be Elder, Deacon or Licentiate, is a layman. (Is not the anomaly in the fact of the ordination of laymen?—Ed.)

Paragraph 548 of the Discipline is only advisory, but it is most whole-some; and if heeded, would restore and maintain the polity that has con-tributed so largely to the amazing Success of Methodism.

We append the paragraph entire. Direct negotiations between pastors and churches in advance of making the appointments by the bishop are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our bishops, pastors and people." Are the presiding elders included in the term pastors?

(Is there a prominent church, or prominent paster in any of our older conferences, with whom such negotiations are not usual, and in the

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Children's Pepartment.

Be Courteous.

As Annie Hale sat by her open window she heard a boyish voice exclaim in pettish tones:

"You Hat! Why isn't dinner ready? Hurry up, and don't keep a fellow waiting a week."

The voice belonged to the very individual of whom she had been thinking with loving pride. She knew how clearly the brown eyes shone; what a bright smile could light up the happy boyish face; she felt glad to know her favorite cousin was so strong and healthy, and she was sure that if God spared his life he would make a true, good man, for Will had given his heart to God, and only the day before, she had seen him stand in the little country church, and with earnest face promise before God and men to live a Christian life.

But one serious fault marred the otherwise noble character. Like too many other boys of his own age, Will seemed to think politeness at home was a very unnecessary observance.

He ordered his mother and sisters to give him this, or do that; when dressing he would stand at the top of the stairs and rudely call for any article of dress he might want and failed to find in his room; at the table he helped himself first, quite forgetful of the wants of others. He threw his hat or gloves anywhere on entering the house, and found great fault if they were not in their appointed place when he wanted them

When away from home Will was very polite, so Annie knew it was not ignorance, but thoughtlessness, and the mistaken idea that "sweet, small courtesies," had nothing to do with home life.

Cousin Annie knew so well the terrible power of habit, and feared that if Will's eyes were not opened it would be too late; so with a silent. but very earnest prayer for help and wisdom, she resolved to have a talk with him

An opportunity came that very evening, as Will asked his cousin to ride with him to town after the weekly papers, and Annie gladly accepted.

"What a beautiful night it is!" exclaimed Will as they rode slowly along in the moonlight. "Every thing seems brighter to me since yes terday."

"Yesterday was a most precious day to me, dear Will. I can not begin to tell you of all the solemn joy that filled my heart when I saw you publicly professing Christ, and promising to keep his commandments."

"I do hope I shall be strong enough to keep that promise."

"God will give you strength if you ask him. I know you will try; but Will, there is one command you forget, almost all together. You must let me speak plainly, dear cousin, for I only do it bocause I love you, and want to see your Christian character without a flaw."

"I cannot imagine what you mean Annie; for I have certainly studied my Blble, with Mr. Milton's help, the last few months, to find out and understand Christ's commandments, before I dared promise to keep them in that solemn way."

"You will find this one in the third chapter of 1st Peter, and eighth verse; and it is given in two words-'Be courteous."

Will was silent for a moment, and then said;

"Please tell me how to break it?"

"You fail to keep it when you order your mother and sisters, or the servants to wait upon you, without long?"—Christian Standard. establish since of the lender

a quietly spoken 'please'; when you tease the younger children, and make unnecessary trouble by your own carelessness. It seems to me that Christians should be particularly careful about these little things, for they have so great an influence. I know you want to set a good example to your younger brothers. who all look up to you and watch you so closely; and if your example teaches them to be gentlemanly, thoughtful and kind at home, you will accomplish much good. The truest politeness is forgetting one's self and thinking of other's comfort. No matter how gracefully a boy lifts his hat on the street, or proffers to his lady friends polite attentions, if he constantly disregards the feelings of mother, sisters and brothers, he is not a true gentleman; he has not learned the meaning of the Bible command, 'Be courteous.' Not one of your young lady friends can appreciate your considerate kindness as will your mother and sisters. We have Christ's own example as we read of his loving thoughtfulness toward his mother, and all these acts of courtesy will help your Christian influence."

"Thank you, Cousin Annie, for your plain speaking; I know I have not been courteous, but I will watch more closely, and pray for help to conquer what I know is wrong."

So Annie knew that her silent prayer had been answered, and that her words had fallen on good ground.— Early Dew.

No Difference.

A little black girl, eight years old. was setting the table, when a boy in the room said to her, "Molly, do you

The suddenness of the question confused her a little, but she answer ed, "Yes, every night."

"Do you think God hears you?" the boy asked.

She answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other little girl's, and, if I say what I ought to say, God does not look at my skin."-Baltimore Methodist.

Good Work for Children.

Let your daughter, with a little advice, cut up a few vards of calico and make aprons, dresses and bedquilts, even if there be a little waste, and poor fits. She will be likely to see her mistakes and profit by them. Let her make some cake and bread, and broil some meat and boil some corn, no matter if she does have to throw some of it into the swill-pail. It is better to make a few mistakes while young, in acquiring an education, than to grow up without experience. They must learn something, or make great blunders during a portion of their lives, when left to rely on themselves. In many respects children are not trusted enough. They are "bossed" too much .- Woman's Jour

WE are firmly convinced that our Sunday-school theatrical exhibitions are training up a host of stage-struck boys and girls. The ridiculous postur-ing, the hollow, mechanical, unnatu-ral tones of voice, the overdone gestures, the wretched selections of pieces to be spoken, and the dashing dressing are only suggestive of vaniThe Future of Romanism.

REV. DR. ABEL STEVENS.

A generalized view of Europe as-

sures liberal thinkers beyond a doubt, of two great facts: 1. That popery is smitten with irrecoverable decay. If we look merely at some of its particular or local incidents—as its strenuous exertions in England, or this Belgic reaction—we might draw a contrary inference; but looking at its larger geographical outlines, we see that its old prestige is passing away, its foundations given away. few centuries ago it was omnipotent throughout western and central Europe; kings trembled at its interdicts, and nations bowed before its supremacy; but that supremacy has entirely gone. Later it was still a civil as well as an ecclesiastic system, with its territory, army, and court; it is no longer such. Until within a few years it kept up diplomatic relations with, and considerable influence in the courts of Europe; its diplomatic pretensions are now hardly more than nominal. Its priests, and especially its Jesuits, controlled the education of most of the continent; it is now jealously deprived of that most potential agency. It claimed the "divine right" of not only its own power, but of civil dynasties; the theory of that claim, as regards the monarchies of Catholic states, may be said to be now universally refuted and abandoned; Austria being the only exception, if it may indeed be called an exception. It controlled the reading of the people by its "Index; its "Index" is now practically a nulity, a jest, even in Rome. Meanwhile many of its once most influential dogmas have quite lost their credibility among the intelligent classes generally, and the increasing education of the masses is fast rendering its immense system of legendary superstitions powerless, except as an argument against it. Its very claim of infallibility is becoming, in view of its many and egregious errors, an effective hostile weapon. Machiavelli, in his work on "Livy's history" (a much better and greater book than his "Prince") predicted, before the reformation, the ruin of popery, for he saw that it was incompatible with the moral and social progress of civilization. Though a bad man he was an astute thinker, and he took a philosophic, a generalized view of the subject, and took it in a period of the greatest glory of the papacy, when the Medician Leo X. wore the tiara, and was completing by revenues from the sale of his ard, and that means poverty and "Indulgences" the edifice of St. Pe- wretchedness to very little children that his own soul may be h Those very "indulgences" provoked, later, Luther's brave fight for reason and the Bible; and St. Peter's may be considered a grand historical monument of the reformation-of the new era of Protestant faith, progressive thought, popular education, and liberal government. Ginguene, author of the "Literary history of Italy," notes Machiavelli's prediction as "a very remarkable prophecy," and records how the church persecuted him for it and proscribed his book. To Machiavelli himself it was not at all remarkable, and in a subsequent chapter of his book he indicates the manner in which he saw the coming doom of the church-indicates it by the very heading of the chapter which, literally translated, reads: "That before great events arrive there appear signs which announ. ce them, or men who foretell them." He must be blind indeed who does not see in our age such "signs in all the intellectual and political heavens. Intelligent Catholics can hardly fail in moments of reflection to see them.

Montalembert, Lacordaire, Dupan-

Hyacinthe) saw them and endeavored to avert the dogmatic affirmation of the pope's ex-cathedra infallibility as an impolitic challenge of the intelligence of the age and a peril to the church. The affirmation cost the church its most eloquent preacher, Loyson, and its greatest scholar, Dollinger, besides thousands of other Catholics now organized as "Alt Catholics," and, what perhaps is worse, the final succumbency of most of the great men who at first opposed it, has been such an abject example of the sacrifice of reason to authority as to

disgust the intellectual world. The church struggles mightily to enforce its absurdities, but the struggle only renders them the more offensively striking. The memoirs of Bishop Dupanloup by his vicar general has just appeared from the press, and all Catholic France is in excitement and controversy about them; for they show his original opinions about the dogma of infallibility. The liberals of Belgium are rejoicing, and her Catholics raging, over a work just issued from the pen of Canon Gilson, chaplain to the court of Flanders, and dedicated to the Prince Baudouin, his former pupil-a book which an English journal pronounces "one of the most remarkable publications of the century." It is a "manual of moral philosophy," in which this high Catholic authority, seting the demands of the times and the perilous errors of his brethren, declares that "a church acts in an immoral manner when she imposes her doctrine upon men by force, or seeks to make partisans by means that reason disapproves." He is eighty-five years old; he has lived long enough to see the tendencies of his times. This struggle will go on, and will sooner or later shake away the very foundations of the papal system.-Northwestern Christian Advo-

one afternoon my mother sent me on an errand. She saw me neatly dressed in my pretty pink frock and white apron, allowed me to wear my new shoes, carefully brushed my hair, and tied on my clean white sun-bonnet, and sent me forth with a pleasand good-by. I felt very happy as I ran down the front path and along the shady trees, pleased with my clothes, my errand, and my mother's confidence in me. Soon I overtook a little girl living in the neighborhood, whom I had often seen and knew by name. She had not a pleasant home like mine, for her father was a drunkeven; and to-day, as she slowly dragged along, barefooted and ragged, bending under the weight of a heavy basket, she looked very wretched to me and quite unfit to be in clean my company. So, with only a glance, I crossed to the other side of the street and went on my way.

Returning home, I related my adventures to my mother, while she listened, with her pleasant interested smile, until I said: "I saw Mary Lemmon, and she looked so ragged and dirty that I was ashamed to be seen with her, so I went up on the other side of the street." And then, it seemed to me, the smile left my mother's face and a sad look came, but she said nothing.

A few days after my mother called me from my play, and looking at me tenderly, said; "Nannie, I am going to see Mrs. Lemmon; her little Mary died last night. To-day she is walking the golden street. Should you be ashamed to walk beside her there?"

Then, with tears and sorrow, I asked forgiveness of Him who made us to differ. It was well that He who sel. We cordially recommend the loup, Gratz, Dollinger, Loyson, (Pere gave me my noble father and loving book.

or has been frequently welly an other your of the second

mother, who with most tender care made my home and childhood happy should take this little child of want and wee to dwell in His Father's house above. But I never can forget that she might have had a pleasant thing to tell the angels about me, had I only given her a smile and a kind word that summer afternoon. Aunt Hannah, in the Interior.

UNDER trial, suffering or persecution, be sweet. Under all circum. stances be both kind and cautious, for the "servant of the Lord must be gentle to all, apt to teach." But remember that the man who wrote that sentence also said, "I have not shunned to declare the whole counsel of God," and, "Then that sin rebuke before all," and again, "Rebuke them sharply, that they may be sound in the faith." May God show us all the difference between the truculent. sickly, sentimental love which shrinks back from exposing to our friends their false refuge; and that healthy, robust, spiritual love, which. like the true surgeon applies the knife when he must, and the soothing balm when he can. In either extreme lies danger-death.-Shining

A Christian friend imformed us that a number of years ago, an earnest preacher, named John Holmes, had an appointment to preach one evening at Castle Bar in Ireland. On arriving at the place he found a congregation of three, to whom, not daunted nor discouraged, he preached the words of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted: a young man, who grew in grace, and was subsequently called to the ministry of God, and greatly used of the Lord in his service. It was a good hour's work when John Holmes preached the gospel of Christ to a I remember when I was a little girl, | congregation of three at Castle Bar. One soul saved is worth a life of labor. and especially when that soul, thus won, becomes a soul-winner, and gathers others to the ark of God, as has that Castle Bar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."-Free Methodist.

> AFTER the sermon, dear friend, the sermon that lifted you almost to the heavenly gate, what then? You cannot stay upon this mountain. The valley of week-day life awaits you. How shall you meet its troubles and perplexities? Take the sermon with you. Pray over it. Think of it. Accept its instructions. Pray for your pastor who has helped you, refreshed .- Christian Intelligencer.

How the FARM PAYS. The Experiences of Forty Years of Successful Farming and Gardening by the Authors, William Crozier and Peter Henderson. New York: Peter Henderson & Co. This goodly volume of 400 large pages is a veritable storehouse of varied information such as only authors of extensive experience could have collected. It is printed on fine, heavy paper and richly illustrated. The work has been gotten up in conversational form, the words as spoken being taken down by a stenographer, which is a decided advantage to the reader. The benefit of this plan is derived from the fact that the answer often suggests a question, just such as the reader would be likely to ask, but with no one at hand to answer. Every farmer and gardner who wants to make the best of his advantages can find in this book abundant help in his work, and will be more likely to "make the farm pay" if he has the benefit of its coun

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PENINSULA METHODIST, SATURDAY, DECEMBER 13, 1884.

The Sunday School. Vanity of Worldly Pleasures.

LESSON FOR DEC. 14, I884. —Ecclesiastes 2:1-13.

BY REV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

GOLDEN TEXT: "Wisdom excelleth folly, as far as light excelleth darkness' (Ecclesias

I. THE PROFITLESS SEARCH (1-11).

1. I said in my heart.—The writer is about to make a change in his quest. He has tried "wisdom" of the worldly sort, and been disappointed. The more he pried into the constitution of nature and the scheme of Providence, the more bewildered did he become. "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." The world about him professed to find satisfaction in pleasure. He will try that-not to indulge self, but as a philosphical observer, proving all things. Go to—as we say, "Come now." Prove thee with mirth-drop books and thinking, and see what merriment, a life keyed only to enjoyment, will yield. Enjoy pleasure -"see pleasure;" take thy fill of it; abandon care and be merry. No one could have had better resources for this experiment than Solomon. This also is vanity. - Pleasure failed to satisfy; mirth disappointed; this, too, he labeled "vanity." This word, which occurs thirty-seven times in the book, has for its primary meaning in the Hebrew, "breath," "zephyr;" and is therefore used for what is transient, inadequate, dissatisfying, disappointing.

"Mirth' is the entertainment of the fancy, and though it comes short of the solid delights of the rational powers, yet it is to be preferrred before those that are merely carnal and sensual. Some distinguish man from the brutes, not only as animal rationalc-"a rational animal," but as animal risible-"a laughing animal." Therefore Solomon said to his heart: "Laugh and be fat; laugh and be happy" (Henry).

2. I said of laughter, it is mad. "Thou art mad," i. c., irrational, senseless, and therefore the "highest good" is not to be found in thee. Of mirth, What doeth it?-"What comes of it?" "What's the good of it?" It cannot pacify a guilty conscience, nor soothe a sorrowful heart, nor satisfy the cravings of the human spirit.

"Innocent mirth, soberly, seasonably and moderately used, is a good thing, fits for business, and helps to soften the toils and chaggins of the lions of dollars. Peculiar treasure of lions of dollars. Peculiar treasure of lions of dollars. He doubtless resoften the toils and chagrins of huyet be wise? Can we use it as sauce, and not as food?" (Henry.)

3. I sought in mine heart-a third experiment. Human knowledge had failed, and so had pleasure. Possibly a combination might be the desired end, after all. Give myself unto wine-"draw my flesh with wine;" try feasts; see what meats and drinks will do. Yet acquainted mine heart with wisdom.—The palate was not to be allowed free rein. Wisdom was to guide and moderate indulgence. The mind was to be employed in studies, and then the body's weariness was to be solaced with banquets. Lay hold on folly. - Wisdom pure and simple had failed. He will adulterate it now with mixture of sensual folly. Till I might see. He claims in all this to be an investigator merely, a seeker after that "highest good" which men "should do under the heaven all the days of their life." He would rescue life from disappointment, and discover the only

spy, to discover the nakedness of the land" (Henry).

4-6. I made me great works.—He next tried fame-using his vast income in magnificent public works that might redound to his honor, many cities and store cities (see 1 27; 2 Chron. 8: 4-6). Houses-for example, his own splendid palaces which required thirteen years to build, and that of his queen, the daughter of Pharaoh. Vineyards .-Those at Baalhamon and at Engedi are mentioned in the Song of Solomon. Gardens and orchards.-The "orchards" correspond with the Greek 'paradises," or extended parks. Allusions to these also are found in the Song of Solomon-those on Mt. Hermon, and at Jerusalem, and Bethlehem. Pools of water-ponds and

Solomon" at Bethlehem are still pointed out. "Josephus is probably not indebted merely to his imagination for the description which he gives of King Solomon going in the early morning from Jerusalem into the country to a place called Etham, about eight miles distant, a fertile region, delightful with paradises and running springs. Thither the king, in rabes of white, rode in his chariot, escorted by a troop of mounted archers, chosen for their youth and stature, and clad in Tyrian purple, whose long hair, powdered daily with gold dust, sparkled in the sun" (Bullock).

canals for irrigation. The "Pools of

7. I got me servants and maidensgot them by purchase; increased his domestic establishment. Had servants born in my house-an additional natural increase. Possessions of cattle-stock, chiefly oxen and sheep, and these in numbers surpassing those of any of his predecessors. These were both for sacrifice and ta-

"There is no Hebrew word for "slave." The Hebrew bondman lost no right but that of the recompense of his own labor. If he was maimed by his master, he became free. If he was killed by him, his master was slain by the sword. Greek, Roman, and American slavery was very different from this. The slave was also taught in the law; could not be delivered up if he ran away; could marry a daughter of his master; and a maid servant could be the lawful wife of her master or her master's son. Servants, then, either purchased or born on the place, were not what we call "slaves." (Hyde).

8. Gathered me silver and gold.—See 1 Kings 10: 14-29. His income has king's . . . provinces. — He doubtless received royal gifts from the surrounding kings, and from the provinces into which his kingdom was divided, such as precious stones, curios, etc., too valuable for private uses and fitted only for the "peculiar treausre" of a king. Men singers and women the Temple choirs. These choral societies of choice picked voices were purely for the diversion of the court and the king's table. David's passion for music descended to his son -only with the father it was conseerated to religious uses. Musical instruments . . . of all sorts.—The words (in the original) are not found elsewhere, and the best critics prefer to render them "many womed," referring to Solomon's wives and concubines (see 1 Kings 11: 1-3). "It seems to mean "a wife and

wives," that is, "a queen and concubines;" and it may best be illustrated by the sacred narrative in 1 Kings olid, satisfying aim for all.

Strange women, together with (or besther with the indulgences of passions which we share with the brutae" (17.3). "He went over to the enemys sides) the daughter of Pharaoh;" share with the brutes" (Hyde).

and 1 Kings 3: 1, and 7: 8: "Solomon made also an house for Pharaoh's daughter, whom he had taken to wife" (Wordsworth).

9. So I was great—in wealth and building the walls of Jerusalem, and so high a pinnacle. My wisdom repower. None before him had reached mained with me.-He did not lose his Kings 7: 1-12; 9: 15-19; 10: 14- head. He did not become a slave to pleasure. True, his wives turned away his heart to idolatry, which was unwisdom, but in so far as the relation between his wisdom and his indulgences was concerned wisdom always remained master.

> "Observe, he calls it, 'his wisdom, and says that it continued with him It is evident, therefore, that he is speaking of that lower wisdom of the human intellect which too often labors for its own glorification, and displays itself in secular and earthly operations which are only material and perishable; and not of that higher and divine wisdom which is God's wisdom, and cometh from above (see | have lately been witnesses to its work-James 1: 17, and 3: 17, "The wisdom that is from above is pure, full of good fruits") and is conversant with what is heavenly and eternal, and aims at the glory of God. The for- dred names, and that list is kept so mer kind of wisdom may co-exist with such animal indulgences of sensual appetites as he is here describing; but the latter wisdom is "first pure, then peaceable," and There are strangers who are tempodwells only with the pure in heart" (Wordsworth).

10. Whatsoever mine eyes desired .-His "wisdom" was not allowed to check his pleasures. He tasted to the full every rational and every sensual delight—went into the business with his eyes open, and with his faculties fresh and keen. My heart rejoiced in all my labor.—He extracted "the very quintessence of the delights of sense" (Henry). This was my portion of all my labor. -This was what came of it all, all he derived from it, namely, enjoyment. Nothing permanent or profitable came of it all. He sought pleasure, and had his reward in pleasure, and that was

"This present and temporary enjoyment of them was all the benefit which I could expect or receive from all my labors, so that I made the best of them. I had a heart to use them, which many men through covetousness have not; and I tasted the sweetness of them, which many others cannot do; and, therefore, if any man could arrive at happiness by this means, I had done it (Pool).

11. Then I looked—reviewed the whole deliberately, weighed alike the enterprises and the enjoyments of his life. Vanity and vexation of spirit. -The Creator when He surveyed his empty and vain. No profit-no advantage; nothing lasted.

H. THE SUCCESSFUL SEARCH (12, 13). 12, 13. I turned myself—as though, on second thought, he would again weigh the value of his pursuits. What can man do . . . cometh after the singers—not to be confounded with king?—No subordinate could hope to make the experiment on the same scale. Solomon, with his resources, could settle the question for all time.

Wisdom excelleth folly as far as light, etc.—Intellectual culture is not the highest good, cannot of itself yield permanent satisfaction; but, as compared with the folly of sensual pleasure, it is as superior as light to darkness. Had Solomon known more about that "wisdom which cometh from above," his comparison would be more significant.

"The verdict follows the comparison. While culture and study can- 12; September 11, visitors 20, prayer not bring abiding good, or freedom from sorrow, yet they yield a noble

Our Plan of Pastoral Work.

BY CHARLES F. DEEMS, PASTOR OF THE CHURCH OF THE STRANGERS.

The pastor must know his flock. He must see his people that he may know how to preach, and that he may instruct and comfort each soul. How is he to do this in a large congregation in a great city? The very qualities which have gathered his congregation must have drawn attention to him so as to multiply the demands the public will make upon the pastor-demands which he cannot ignore without diminishing his influence as a pastor.

For some time I have followed a plan which has been of great service in my pastoral work. It may not suit others, but Elizabeth Stuart Phelps, who heard of it several years ago, made a pastor in her Story of Arni adopt it. Several clergymen ing, and at their solicitation this statement is prepared.

On a roll of communicants of the Church of Strangers are over six huncarefully purged that we believe 590 persons are known. They must must be seen. They live in a circle whose radius is about six miles rarily in the city who have special claims on this pastor. There are outsiders who must be visited. Frequently there are several sick at the same time, and miles apart. Then there are the innumerable interruptions which consume time. There is church business to be dispatched. There are church charities to be dispensed. How is this all to be done? This is our plan

To each member there is given at

the first of the year a card, with his name and church number on it, ruled so that he can keep record of the Communion Sundays, and spaces left for answers to the questions: "Have you visited your pastor this year?" "Has your pastor visited you this year?,' These cards are collected between the December Communion and Christmas. (Communion every month, first Sunday.) When collected a list is made of all those whom the pastor has not visited, and he cndeavors to visit them during the year. To those who have not visited the pastor a written invitation is sent during the year, specifying the time the parishioner should call. If practicable the pastor has a reception every week at his house, from 3 to 6 and from 7:30 to 9 P. M., and he announces the day from the pulpit on the preceding Sunday. He does not have evenings the year around By vary ing the day all have an opportunity. Moreover, if he had an invariable day it would preclude other things, such as marriages, funerals, preaching elsewhere, which might arise during the week. All who wish to see the pastor are without excuse, if they complain that they had not pastoral attention.

On the visiting day the callers are shown into the front parlor and there they may read or converse until each person's turn comes. They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his

coming.
Will they come? My memoranda shows that September 3 there were 16 visitors and prayer was had with with 13. One week it was Monday, the next Tuesday. It will be seen from this average, that if two-thirds were church members and 40 receptions were held in a year, 480 mem-

bers would have visited the pastor. In looking over the memoranda mentioned above, I find that in six hours, time having been taken for dinner, I had done pastoral work which would have required three whole days with a carriage to have accomplished. And it was done more satisfactorily. My pastoral work calls me to the poorest and the richest in New York, as the work of pastors in smaller places calls them to the extremes of society. I think I may say that in one-half the cases, I feel that the time selected for the visit was unfortunate. The men are not seen by day; they are at their business: the women have their household work or social engagements. Some have visitors. Some are in boarding-houses. Some are so situated that there is no opportunity for prayer.. All these difficulties are avoided by a visit to the pastor. It is known that he will be at home, that it will be no intrusion nor interruption, that in as much privacy as in his own home the parishioner may have interview, counsel, and the help of prayer. My people like it better and better-

This plan gives the pastor more time to visit the sick, to follow up those who ought to have a pastor's care but will not seek it. It does not take the place of the pastor's visiting his flock. From the interviews at his house he often learns the need of going somewhere he never would have thought of. It does not do away with work, but it doubles pastoral usefulness. The reports in our Church at the last Annual Meeting show that the pastor had made 426 calls and paid 629 visits during the year 1882.

This is the best plan for me. It is not urged upon any other pastor. He must determine whether it is worth trying in his field.

EVERY member of Christ's church is equally bound to the service of the Head of the church; and that service is pre eminently the saving of souls. There is not a moment of a man's life in which he may not be indirectly preaching and teaching, both strangers and friends; his children, his servants, and all who are in any way put under him being given to him as special objects of his ministration. - Ruskin.



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The Conference Back-Door.

Address.

The Baltimore Methodist of the 22d ult., has a very suggestive editorial, entitled-"The rear entrance to a Conference." After referring to the admirable provisions of our Discipline for guarding against the entrance of unworthy men into the ministry, the writer says,-"The Conterence has a right, and ought to exercise that right, to inquire, not if Annual Conferences should not only into the qualifications and have some kind of veto power in this character of the candidate for ad- case of transfers. Till then, let the mission, but also, if in that particu- brethren not hesitate to "speak out lar field the entrance of another. in meeting," that our honored Bish- His removal will be greatly regretted.

engaged there. This is a valuable prerogative of an annual conference. Any circumstance which tends to invade it, or to weaken the responsibility of the action taken is certainly to be deplored."

But the "rear entrance" often wholly multiplies this provision; over an Episcopal transfer no annual Conference has the slightest control. Very strong resolutions on the subject may be passed unanimously, but they are of force, only as explicit declarations of sentiment, which the President of the Conference, or the applicant may respectfully consider and then do just precisely as to him seemeth good. Sometimes the brethren are favored with such assurances of affection and of the necessities of the work that the "resolutions" are entirely forgotten and the transfer is effected all the same. We confidently challenge the history of the world to present a parallel to the wise and benificent use of power that has almost if not quite without exception characterized the administration of our Bishops from Coke and Asbury down, for the last hundred years. We therefore cast no reflection upon them in thus calling attention to their power in the premises, in contrast with the powerlessness of the Annual Conferences. Hence the need of very wise and unfailing use of the prerogative above named,-guarding the front door. But, our brother says, - (we give only extracts from his article).

"It may not be generally known that there is what may be called a Rear Entrance to a Conference. Suppose that a minister of another evangelical denomination desires membership in the Baltimore Conference and an appointment to work within its territory. A direct application to be admitted would probably encounter opposition and refusal. He, by the advice and aid of some influential friend, brings his request for admission not to the Baltimore Conference, but to the Texas Conference, and the gate is opened for his entrance. Once in, a transfer by Episcopal authority speedily brings into the Baltimore Conference a son for whom she did not pray, but for whose character she is now responsible and to whom a place must be given among her workers, however the field may be pre-oc-

Need it be said that such a proceeding throws upon some one the responsibility of violating the spirit of the Discipline and that too in a most important matter? We may admire the diplomatic genius of the adviser or agent in the case, but we cannot fail to feel that the dignity of the church has suffered. We may congratulate our brother upon the attainment of his desire, but we must unfeignedly lament that a single man by the influence of his wisdom or position, or both, can frustrate the conjectured wishes of one Conference through the indulgent laxity of administration in another.

Any minister of our own or of any other denomination, who would designedly perpetrate such a dishonest subterfuge for purely personal ends is unworthy the sacred office anywhere, and we are confident not one of our Bishops would knowingly lend himself to such a dishonorable procedure. Our protection against such intrusion is in the intelligence and integrity of the administration, and the fidelity with which each Annual Conference scrutinizes every application for admission. At the same time it may be well to consider

claim to be infallible and can only decide wisely on full information, the best administration of their exceptional powers requires that Conferences as well as individuals should give them the aid of their views. Hence, the propriety of the practice, comparatively recent, and limited in its observance, of consulting a district, or districts in the selection of a man for the Presiding Eldership. force, but to a Bishop who desires to use his appointing power intelligently, it is a valuable factor in reaching his conclusion. The Bishop makes no appointment without consulting his council, why make up that council without consulting the Conference?

Rev. Dr. Lucius C. Matlack. It will interest the many, ardent friends and admirers of this noble specimen of the high minded, courteous, and whole souled Christian minister, whose removal by death is comparatively so recent to learn, that through the thoughtful attention of Bishop H. W. Warren, a manuscript autobiography of Dr. Matlack has been lately placed in the custody of the Philadelphia Conference Historical Society. In view of the prominent part taken by him in the history of the church for nearly fifty years, this sketch of his life by himself is invaluable. The document has been placed in the hands of an able committee of the Society, Board of Managers, with Thomas W. Price, Esq., of Philadelphia, as Chairman, for examination with view to its early pub-

OUR CLUB RATES .- Have all our readers noticed the favorable terms on which they may secure one or more of the best magazines that are published in the country? Either Harper's Monthly or his Bazar, or Weekly may be had with the Peninsula Methodist for four dollars and a half-only fifty cents more than the regular subscription price of the magazine. So also The Century and St. Nicholas may be had with our paper for only seventy-five cents more than the regular rates. We ask attention to Club List, on page four. Here is a chance to make a present that will give fresh pleasure and instruction every week and month during the whole year. How much more sensible than to spend money for Christmas or Birthday gifts that can but afford a momentary gratification, and are of little if any real use.

A PASTOR FOR EASTON .-- As stated in our last issue, the vacant pastorate of our church in Easton, Md., has been supplied by the transfer of our esteemed brother, Henry S. Thompson, from the New Hampshire Conference, and his appointment to that important charge. We cordially welcome our brother home again to his native ecclesiastical territory. On the principle of equivalents, as Mr. Lightbourn goes out it is entirely fair to have Mr. Thompson come in. It may hardly seem necessary to say that Bro. Thompson, is the son of the late reverend, laborious and honored Thomas Jefferson Thompson, long an able and wise leader among his brethren, both of the Philadelphia and Wilmington Conferences. His name is as ointment poured forth. We understand Bro. Thompson is serving his third year, as pastor of our church in the city of Keene, New Hampshire, where he has done very effective work, is greatly beloved by his people, and stands very high in the respect of his fellow citizens.

ment in the case. As they do not place and associates of early youth and manhood, the necessity of a milder climate for the health of his wife, induces him to desire this change. Sister Thompson is a Pcninsula lady, the daughter of the late Dr. Culbreth, of Smyrna, Del. We have no doubt Bro. Thompson will prove a valuable accession to the ministerial force of the Conference, as a pure man, a devoted minister and a brave Christian gentleman. The voice of the district has no legal | May the Lord give him great success in his new and important charge.

A Word to Each Pastor.

DEAR BROTHER: Please read this paragraph from the Evangelical Messenger of the 28th ult.-

"The senior bishop of the Methodist Episcopal church says: 'If I were a pastor I would aim to at least double the circulation of the church papers among my people, believing that this would more than double the church power in every department.' Mark this!"

There is no question but that Bishop Bowman is correct in this judgment. A congregation thoroughly posted on church affairs will be interested in church work, and a pastor can scarcely do a family a greater service than to induce its members to take and read, at least, one of our church papers. Faithful as he may be in pastoral visitation, he cannot either in frequency or scope of information equal the weekly visits of a religious paper. By all means, get all who can and will afford it to take our unexcelled Advocate, and if possible the Peninsula Methodist, also. But don't let a family in your charge be without one of them, even if some friends must unite to make the paper a present, to some who will read, but can't afford to pay for it.

A Grand Idea.

Every Methodist Sabbath-school in the land to hold a Jubilee service on the same day-Sabbath, December 14th, in commemoration of the organization of the Methodist Episcopal Church one hundred years ago! The committee in charge of the arrangements for the Centennial Conference in Baltimore, this week, have been made out and published a program for a service by the Methodist Sabbath-schools of that city, which $they \, recommend \, all \, Method is t \, schools \,$ in the land to observe on the same day. This is certainly a grand idea, and it is to be hoped will be carried out. Let every school have a service in concert even if they may not be able to secure the program in time. We append order of service as published:

PROGRAM for Sabbath-school Centennial Jubilee, Dec. 14th, 1884.

- 1. Doxology.—"Praise God from whom all blessings flow."
- 2. Prayer.
- 3. Singing.—"All hail the power of Jesus' name."
- 4. Address.-Topic: "The hand of God as seen in the Sunday-school work of the past century." 5. Singing.—"All glory and praise
- to Jesus be given." 6. Address.-Topic: "The prom-
- ise of Sunday-school effort for the coming century." 7. Prayer.—For the spirit of con-
- secration to this work. 8. Singing.—"Walk in the Light."
- 9. Benediction.

Rev. T. R. Creamer of Scott charge, Wilmington, called at our office this week, and desires us to contradict the report published in the Morning News, that he contemplated retiring from the active ministry, which we cheerfully do and hope that the day when he is obliged to retire from the active work of the ministry may be lar field the entrance of another. In making, that our honored his refuel affection for the far in the future. Taborer will embarrase those already one may have benefit of their judg. Besides his natural affection for the far in the future.

Tenth Wedding Anniversary.

Rev. T. R. Creamer and wife, of Scott M. E. Church, celebrated their tenth wedding anniversary Wed. nesday evening of last week. All the M. E. churches in the city were rep. resented, as well as some of the churches of other denominations, the larger number of course coming from the church of which Mr. Creamer is pastor.

WILN Char

Prof. J. G. Robinson, came on from Baltimore unexpectedly, and presid. ed at the organ, and the choir of Scott Church sang some beautiful se. lections. The refreshment table was in charge of Mrs I. H. McKaig, Mrs. W. H. Foulk and Mrs. H. Calkins. Seven tables of twenty-five or more were filled and each remained until they said "It is enough," and still there was "More to follow," and Mrs Creamer was busy all next day sending out little bundles to the sick and supplies to the poor.

The presents were numerous almost every one bringing some token of affection, and friends of former charges sending their gifts. The presents from their city friends were of a useful kind and but few for show or ornament only.

We name some of the articles given, a ton of coal, a silk dress for Mrs. C., and something for all the little C's. with a balance of cash and an order on a first class dress-maker; a pair of all wool blankets a pair of gold spectacles from two esteemed families. Silver butter dish, sets of knives, lamp; bolt of muslin, overshoes, table-linen of the finest kind, and in abundance; towels sufficient to last for the next ten years. Bed-spread, album, pitcher, dishes, umbrella, handkerchiefs, cash in gold, silver and Greenbacks, &c., &c.

About 9 o'clock the M. E. preachers of the city came down in a company, and soon after the bride and groom were called for and placed in the center of the parlor under a hanging baskst of beautiful flowers, While the preachers and the company gathered around them. Rev. C. Hill, the presiding elder, stepped before them and in a beautiful manner addressed them, speaking of the past and congratulating them upon the present, and said as they had been pronounced man and wife ten years ago, he again declared that they were still man and wife. He then presented them with an envelope marked "from the presiding elder and the M. E. preachers of Wilmington, etc." This envelope was found to contain thirty-nine dollars in cash. Rev. C. W, Prettyman led in prayer, in which the whole company united, -Daily Republican.

A Question in Geography.

A wide awake correspondent from the Peninsula sends us the following. We shall very cheerfully give our esteemed brother Rev. B. F, Price of Wilmington, correspondent of the "Great Official" a chanch to rise and explain.—Ed.

"Something so unique in the Geography of our conference territory * * * "As Delaware, Maryland and Virginia meet in the southern part" - Wil. letter Christian Advocate Dec. 4,

Will Dro. Price please insert a disgram in the Peninsula Methodis: showing the points of contact of Md., Del. and Va., and thus locate "Virmadel"? Will he kindly show where the territory of Del. comes with in 29 miles, air line of Va.?

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Wilmington Conference NEWS.

WILMINGTON DISTRICT - Rev. Charles Hill, P. E., Wilmington, Del. In our church at North East, Md., last Sunday, very interesting services were held of rather unique character, both morning and evening. It being the monthly sacramental occasion, instead of a short sermon, the pastor availed himself of the occasion to give a centenary reading of the "General Rules," accompanied with a brief historical sketch of the progress of the church and the development of her usages and polity. He also called special attention to the influence of Methodism upon sister denominations; and claimed for Methodism under God, a large share of the credit for the Christian fraternity that is "uniting in one" the various branches of evangelical Christianity. The sacramental service that followed-the last one of the Centenary year, -was one of pecu-

liar intent and spirituality. The celebrated "University Singers," who had given a concert Saturday night in the Town Hall to a small audience, on account of the great storm, spent Sunday in the town. A praise service was arranged for Sunday night, and the musical part of the programme was committed to the University troupe. The singing was interspersed with appropriate remarks by the pastor and Rev. Wm. Howard from Alabama of the church South. In the course of his remarks, the pastor said, "The peculiar weird minor melodies originating on the southern plantations, were begotten of the burdened and longing hearts of an Israel in Egypt. In the Promised Land their simple faith so long anticipated, these melodies have been expanded into the wonderful harmonies to which we now listen with spell-bound interest and glowing worship. What freedom, culture and Christianity has done for plantation melodies, freedom, culture and Christianity is doing and will finally fully accomplish for the once enslaved race." The service was attended by a very large audience, and was deeply interesting and impressive throughout. The rendering of "Nearer My God to Thee," "The Lord's Prayer," "Sinner You'd Better get Ready," and the "Old Ship of Zion," were especially effective. At the conclusion, a basket collection of eleven dollars was handed to the leader.

The North East Sunday-school will give a Christmas entertainment in form of a Cantata entitled "Tiome Pictures."

Bethel and Glasgow charge, E. C. Atkins, pastor. The friends and members will hold a supper and festival on the 17th, 18th and 19th of this month, the proceeds to be applied to the church debt. A good supper may be expected.

New Castle charge, N. M. Browne, pastor. The ladies realized nearly one hundred and fifty dollars at their Thanksgiving supper.

Charlestown charge, E. E. White, pastor. On Thursday night of last week, after the regular church service had been concluded in the Perryville M. E. Church, Mr. Wm. Cole, in behalf of the lady friends of the church, presented the pastor with a magnificent hear and mountain goat carriage robe. It is beautifully lined and of the latest design. Bro. White has been the recipient of very many tokens of regard and esteem from all parts of the circuit, and has much to cheer him in his labor of love and duty. The extra meeting at Perryville which closed last Friday, result- ing. W. oller growth opened a good to

ed in the conversion of thirty pre- SALISBURY DISTRICT.—Rev. J. A. cious souls, 27 of whom united with the church, the remaining three connecting themselves with other de- ing repainted a few days ago, the nominations. The meeting at Principio began last Sunday night, with prospects good for a much needed re-

Rising Sun charge, J. Robinson, pastor. The Sabbath-school will have a Christmas tree and other inducements to please the children on Christmas Day.

The revival services in the M. E. and Presbyterian Churches of Elkton, are still in progress. This is the fifth week at the M. E. Church and the second at the Presbyterian. The congregations are large at both places nightly and an increasing interest manifested.—Cocil News.

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

Greensboro charge, Alfred Smith, pastor. Protracted meetings will commence in the church at New Year's. The Sunday-school entertainment and treat will be given in Mozart Hall, Tuesday evening, Dec.

St. Michael's charge, J. D. Rigg pastor. On Thanksgiving night, the Mite Society, representing a good portion of the male and female members of the church, formed a procession headed by the town Cornet Band, proceeded to the parsonage to show their kindly appreciation of their pastor and his wife, carrying with them upon a large tray, a magnificent silver tea service, including a large coffee urn. After the speeches of presentation and reception, a pleasant social evening was spent, ending with cake and cream.

Smyrna charge, J. B. Quigg, pastor. The Mite Society realized one hundred and ten dollars and seventyfive cents clear of all expenses, at the festival held on Thanksgiving evening.

Trappe charge, R. K. Stephenson, pastor. The extra meeting at Landing Neck church, closed last week. Seventy souls were brought into the church during these eight weeks of service.

Sudlersville charge, J. Owen Sypherd, pastor. The new church at Sudlersville will be dedicated on Sunday the 21st inst. Bishop E. G. Andrews has been engaged to preach in the morning. The pastor purposes to continue the services each evening during the week, and the following brethren as far as known will preach: Tuesday, Rev. f. E. Martindale of Dover, Wednesday, Rev. J. T. VanBurkalow of Cecilton, Thursday, Rev. T. L. Tomkinson of Millington, Friday, Rev. Wm. J. O'Neill of Church Hill. Former pasters and the public in general are cordially invited to attend these services.

DOVER DISTRICT-Rev. A. W. Milby, P. E., Frederica, Del.

Lewes charge, J. D. Kemp, pastor. The members of this charge held a festival on Thursday and Friday evenings of last week, and realized about \$125 for the church.

The new M. E. Church at Bethelis about completed. If the painters are through it will be dedicated on the 28th inst.

Harrington church, G. W. Burke, pastor. The church which has been closed for repairs for some time past, was re-opened last Sunday.

Denton charge, A. D. Davis, pastor, a correspondent writes: A revival of great power is in progress at Wesley, this charge. About a score of souls have been converted, and as many more are anxiously inquiring the way of salvation. The large audience room was too small to accommodate the vast audience that assembled there last Sabbath even-

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scaffolding in the main audience room fell, precipitating the workmen and the pastor, Rev. W. R. McFarlane, who happened to be on it, to the floor. None were seriously hurt except Mr. McFarlane, who was rendered unconscious for several hours by a bruise on his head.—Smyrna

Berlin charge, C. A. Grice, pastor. The recent revival at Synepuxent, resulted in 19 accessions to the church. The Sabbath-school here is large and increasing. Preparations are being made for a grand anniversary on Christmas night.

Delmar charge, A. Chandler pastor. The new church at Hepburn's (commonly called Kings) this circuit, will be dedicated on Sunday, Dec. 21st (D. V.) Prominent ministers are expected to be present and preach at 10 a. m., 3 and 7 p. m.

At Quindocqua, on Annamessex circuit, Rev. I. D. Johnson, pastor, a revival of remarkable power is in progress. From ten to fifteen are at the altar nightly, and thirty-eight have professed conversion. Hardened sinners, on whom the devil seemed to have such a heavy mortgage, that even their friends had almost lost hope of their salvation, have been redeemed by "the precious blood of Christ." The Holy Spirit has infused new life into the church, and it is earnestly working for the salvation of souls.

pastor. A correspondent writes: The revival begun here with our church re-opening, continues with encouraging success. There have been thirteen conversions at the time of writing. The Lord is showing his approval of the recent church enterprise by pouring upon us His Holy Spirit. The church was full both in the morning and night of last Sabbath. Regular nightly congregations are steadily increasing, and the prospect is, the Lord is going to do a great work for Onancock Methodism.

A correspondent from Laurel writes: The Revs. Walter Underwood of Seaford, and F. C. Macsorley of this place will exchange pulpits tomorrow 14th inst. both morning and evening. Miss Julia A. Thompson died December 1st at the residence of Isaac W. Sirman aged 46 years. She was a member of the M. E, Church and died in hope of a glorimembers, six miles south east of this place and is now building a church there. The African M. E. Church Rev. Mr. Woodland pastor, seems to be doing a good work among the colored people in the town and vicinity. The Rev, Daniel F. Brittingham of the Delaware Conference and pastor of the colored Methodists here, is succeeding in his church enterprise.

An Interesting Letter from Rev. N. McQuay.

A great work of grace has been in progress for several weeks at Hawkin's church on Marydel charge. The church has been wonderfully quick ened, about forty souls have been converted, and the work still goes on with unabated interest. The whole community is stirred, The members have been laboring heroically, and the converts have evinced great zeal. The contemplated work of erecting a new church in the spring will be rendered comparatively easy by this preparation of the hearts of Green, Mr. Douglas Morrison and Miss Mary the people. Before the necessary J. McBride. I githeour to the rest work you bloom me

feliaw sing A syndice of resistance to 110

three-fourths of estimated cost could be secured the season had advanced too far to begin the work this fall. With a new church, added to other advance movements, this appointment will move forward toward greater prominence.

On Thursday evening, Nov. 27th, a large company from Hawkin's visited the parsonage, and gave their pastor a substantial expression of their good will. They made a donation which did credit to their heads and hearts. At the close of a pleasant social time, Rev. R. Golt led the company in prayer, and made a brief address which was responded to by the pastor.

Revival services at Thomas Chapel resulted in the conversion of about twenty persons, and in great refreshing to the church. Some of the members, who, for a long time, had been neglecting their duties, were brought to the front and are now zealous in the Master's work. Bro. Gouley, a member of Asbury church, Wilmington, rendered efficient service in this meeting.

At Templeville a number have been converted, and we have had some very precious seasons; but many hearts are longing for greater manifestations of Divine power there, and still the cry goes up, "O Lord, revive thy work." Class meetings at Templeville are well attended and very spiritual. An unusually, large per cent. of the converts of two years ago have been steadfast and are among the foremost workers in the church. This appointment enjoys the advantage of numbering in its member-Onancock charge, I. G. Fosnocht, ship one of the best local preachers I have ever known. In systematic arrangement of sermon, thorough analysis of subject, and earnest delivery, he certainly excels.

Miss Mattie Roe, a young lady from Washington, has accepted the position of organist in Marydel church. A choir has been organized, and a decided improvement in church music is one of the results.

On the 18th of Nov. James Johns, one of the oldest members of Hawkins' church, and for many years a spiritual leader and a main pillar in that church, passed peacefully from the home he had occupied so long on earth to his "house not made with hands," in the seventy-sixth year of hisage. For a long time Bro. John's was class leader, exhorter, trustee and steward. He was looked up to as a spiritual father, and was loved by a large circle of friends. The regard in which he was held was evidenced by the unusually large procession ous immortality. The Rev. Benja- which attended his remains to their min Spencer pastor of the Zion M. E. last resting place. Bro. John's had Church has formed a society of 27 reared a family of intelligent children, composed of six sons and two daughters, and had freely expended his means in giving them the best available educational advantages. On the afternoon of Nov. 20th, he was buried in a style befitting his position and character, and in harmony with the love of his estimable WILMINGTON. family.

> With congratulation upon your success as editor, and with best wishes for your continued prosperity Iam

> > Yours fraternally N. McQUAY.

MARRIAGES.

STEVENS-WEIGHT.-On the 3d inst, at Washington M. E. Church, by Rev. T. O. Ayres, William H. Stevens and Fannie C. Wright.

COLBOURN—CARROLL.—On the 3d inst., at the residence of Mr. Hardings, by Rev. T. O. Ayres, John M. Colbourn and Mary E. Carroll.

Quarterly	Conference ments.	Appol	nt-
WILMINGTON I	HTRICT-FOUNTH	QUARTE	E.
Swedish Mission	n, Dec.	11	
Grace.	71	10	14
Mt. Lebanon	9.	13	14
Mt. Salem.	vd.	14	15
Bethel & Glasso	10.	20	21
Chesapeake.		20	2j
Elkton.	11	$\bar{21}$	22
Mt. Pleasant	14	28	29
Claymont	- 0	26	28
Brandywine,	H	28	29
Epworth.	" 30) Jan	4
Chester.	11	3	4
Charlestown.	14	10	11
North East.		ii	12
Elk Neck.	0	ii	12
Zion,	"	17	18
Cherry Hill.	A.	16	18
Hockessin,		24	25
Newark,	17	25	26
Union,	" 2	9 Feb.	ĭ
Newport.	" 3		i
Christiana.	Feb.	1	
Asbury,	44	1 7	8
St. Paul's,	11	Ś	9
Scott.	tt tt	12	12
Port Deposit.	п	13	15
Rising Sun,	16	14	15
Red Lion.	14	$2\hat{1}$	$\hat{2}\hat{2}$
New Castle	**	22	23
St, Georges, Del. City.	" 18		1
Del. City.	11	1	2
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DOVER DISTRICT-FOURTH OUARTER

	Woodlandtown,	Dec.	13	14
ı	Church Creek,	A4	15	14
Ì	Hurlock's,		20	21
ı	East New Market,	м	20	21
	Vienna.	44	22	21
	Bridgeville.	16	27	88
	Federalsburge,	*1	20 20 22 27 29	26
	Denton,	Jab.	3	21 21 88 25 4
	Felton,	11	5	4
	Dover.		5 8 12	11
	Leipsic.	**	12	11
	Wyoming.	**	16	18
	Camden,		19	18
	Magnolla,		24 26	25 25
١	Farmington	41	26	25
	Sezford,	" 30 Feb.		1
•	Galestown,	* 31 *		15 15 15 22
ı	Millaboro,	Feb.	7	8
,	Georgetown,	4	9	8
r	Ellendale,	14	14	15
•	Lincoln,	11	16	15
	Milton,	41	19	22
•	Lewes,	•1	20.	22
_	Nassau,	**	24	22
	Houston,	" and Mar.	58	1
	Milford,	Mar.	58 2 6	22 I 1 8 8
	Fgederica,	••	G	8
3	Harrington,	44	7	8
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Snow Hill, Stockton, Chincoteagu Laurel Shortley Powellville Parsonsburg Delmar, Barren Creek, Sharptown, Salisbury, Fruitland, Quantico. Pocomoke City, Pocomoke Circuit Onancock Holland's Island, Asbury, Annamessez. Smith's Island. 15 16 22 23 Tangier Island, Fairmount, $\frac{1}{2}$ JOHN A. B. WILSON, P. E.

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	FORTH.		GOING	
Mail			Mail.	
A, M			P. M.	P. M
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8.00	3 00	Lewes	1,20	7 40
807	307	Nassau	1 40	
8 14	3 14	Coolspring	1 33	
8 20	3 19	Harbeson	1 27	6 5 2
8 25	3 24	*Bennums	≥ 1 20	6 47
8 30	3 28	*Messick	a 1 15	G 42
8 45	3 35	Georgetown	1 10	6 38
8 55	3 44	Redden	12 52	6 28
9 01	3 49	! Robbins'	12 46	6 23
9 11	3 57	Ellendale	r12 40	6 18
9 24	4 08	Lincoln	12 27	6 06
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P Trains Pass.

A mixed train leaves Harrington for Lawes and intermediate points, connecting with train that leaves Wilmington at 1 01 p. m.

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

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New York, 2.00 2.45, 6.30, 6.40. 7, 9.55, 10.05 11.55 n. m. *12.41, 1.54, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m. For West Chester, via. Lamokin, 6.40 and 8.15 a. m.

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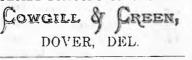
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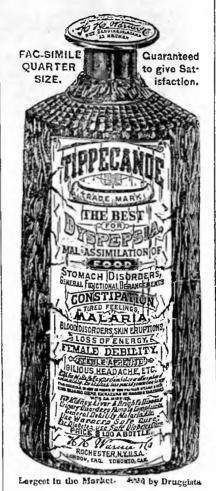
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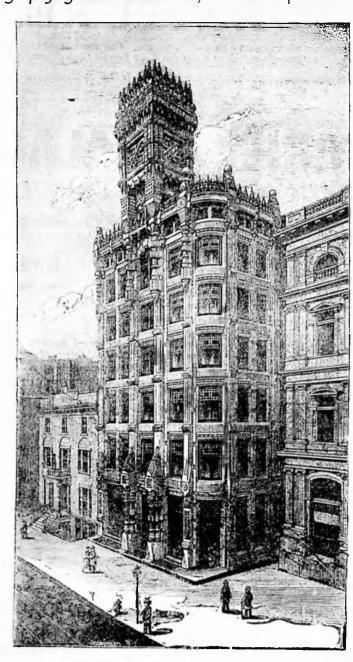
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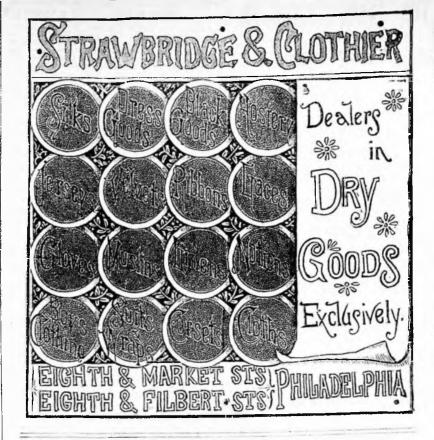
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