



Peninsula



Methodist.

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Editor.

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Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

AN IDLE WORD.

Only an idle word!
But it grieved a tender heart;
It passed in a breath, but it left behind
A bitter, nameless smart.

Only an idle word!
But it added a burden more
To a soul, whose weary weight of woe
Was heavy enough before.

Only an idle word!
Forgotten as soon as said;
But 'twill rankle deep in some human heart,
Until that heart is dead.

Only an idle word!
Beware that ye speak it not;
Lest always, for one, might its echo live,
And its sting be unforgot.

—Zion's Herald.

Personal Reminiscences

REV. JOHN S. PORTER, D. D.

DEAR BROTHER:—In a brief conversation not long since, you kindly requested some brief account of myself and my early ministry, as well as reminiscences of others. It is not easy to satisfy the intelligent readers of your paper with such scribbling, unless there is a particular gift for such composition. Dr. Wallace can do it without trying; it flows from his pen as a refreshing stream.

It is known to many on the Peninsula that I was born in Worcester County, Md., about four miles from Snow Hill. My parents were members of the M. E. Church before I drew the breath of life; having been members of the Presbyterian Church before they knew anything about the Methodists. In 1801, during a wide spread and powerful revival of religion in that part of the state among the Methodists, they were induced to attend their meetings, and soon became awakened; and having obtained a knowledge of salvation by the remission of their sins, they judged it best, to connect themselves with those, who had led them, by the help of the Spirit, into a comfortable religious experience. Their house was used for a preaching place for a time. Then the church at Acquongo branch was built, and here the family and neighbors had their place of worship; and in 1816, when I was eleven years old, my name was put in the class book by David Daily, of precious memory.

My father continued to worship in that church, until he sold his farm and mill, and removed his residence to a point, where it became most convenient to have his church home at Bowen's Chapel, near Newark. After a few years, moving again to a point nearer Wesleyville, we all went to that church. All the time, my father's house was a home for the preachers on the circuit, or for those who transiently passed through that part of the country. This was a paying arrangement for the family; especially for the children. The visits of those ministers were of great benefit to us, who were soon to take our places on the stage of action, and elbow our way through the world.

After connecting myself with the church, I was kept by gracious influences from neglecting the means of grace, whether it was the preaching of the word, attending the Sacrament of the Lord's Supper, or the class meeting; and was often deeply stirred, but my experience was not joyous. I feared God and walked orderly, but had not the Spirit of adoption, whereby to say, "Abba, Father." It was not till the summer of 1824, that I was brought to know the liberty and comfort of the children of God. I was in a prayer meeting, where

a young woman was earnestly seeking the Lord, and seeing me standing by, she asked, "what shall I do?" My answer was, "believe on the Lord Jesus Christ;" and as these words were uttered, my own heart believed, and I was happy, nor have I cast away my confidence to this day. (More than sixty years.)

Before that, I would pray in prayer meeting when called upon to do so, but now, I was led also, to exhort, and take part in the social meetings earnestly desiring to be useful, and lead souls to Christ. This was continued till 1826, when Rev. John Henry was in charge of Snow Hill Circuit; from him I received a license to exhort. When my careful father advised me to give the paper back to the preacher, I said, the paper was unsought by me, and unexpected, and it may not be right to hand it back. It may be my duty, to exercise myself in that way; and you may be sure, it will not unduly exalt me. The responsibility will keep me humble and prayerful. I might have said, it may be my duty to do more, even to preach the gospel; for I was feeling deeply on that subject at the time; but I kept silent. Even when some ministers and members of the church would speak to me in relation to it, I would avoid saying a word that would intimate a thought on the subject.

Matters stood in this condition, when I entered into business with my brother Samuel, and married a most excellent lady, hoping that the trouble about preaching would cease. Although it did cease for awhile, it soon returned with increasing force, until I was constrained to speak to my wife on the subject. She appeared to be disinclined to converse in regard to the matter. She would listen, but make no response. One Sunday night after we had retired, I told her, the question as to my duty to offer myself to the Church for the gospel ministry was more than I could manage alone, and it would be necessary to submit it to the authorities of the Church; and if they judged it was my duty to go, I should have to do so. To this she answered, "not while I live." At that time she was in usual health, and as likely to live as any other person. Her answer was a surprise, but nothing more was said by either of us. In about two weeks she was taken sick, and though not seriously so, as we supposed, yet the family physician was summoned, and continued his visits, until she was suddenly taken worse, and soon after ceased to live on earth.

I was then residing in Snow Hill, to which place we moved in May 1827. In that town there were three exhorters, duly licensed, George Hudson, Ephraim Mathews, and myself. As the circuit preachers only visited us every other Sabbath, it devolved on the exhorters to conduct the services in their absence. Brother Mathews generally had an appointment in the country, and the others stood for the service in town. Brother Hudson and myself were class-leaders, and for the public services we took turns, equally divided. This service was of great profit to me as a training school, and although not licensed to preach, we both preached the best we could, avoiding the formal taking of a text, &c. Having been for nearly two years thus employed, I was not entirely without experience in public speaking, when in 1829, I was licensed to preach by the Quarterly Conference in the month of March, and at the same time,

recommended to the Philadelphia Conference as a suitable person to be admitted on trial in the travelling connection.

EDITOR PENINSULA METHODIST.

There has been no definite understanding in the Wilmington Conference, as to the exact meaning of the last column in table 1 of our Statistics, known as "Other Collections." Definiteness of purpose may have been in the minds of those who prepared the form, but vagueness seems to stare at us every time we look at it. But let us look at it in the light of the Discipline, if there gleams an explanatory ray from that lamp of the Itinerant.

On page 53 the items are given that compose said table No. 1. In class 4 of those items, the "Benevolent Collections" are named; and among those collections we find, as the last, "Other Collections." From this we learn that it was designed by the General Conference that any moneys reported under that head should be for "Benevolent purposes." So much we think is clear.

In class 3 of the same form, we have an item called, "Current Expenses," (for sexton, light, fuel &c.) which I judge, was designed to include moving expenses, collections for District parsonage, fire insurance tax, or anything else that is really a part of the "Current Expenses." But it is the prerogative of Churches to do extra benevolent work; that is, we are not restricted to the special work named in the Discipline. If, therefore, a special benevolence is inaugurated by an Annual Conference, and a collection is taken in its behalf, it could with propriety, be reported as "other collections." I am, however, in favor of a special column for the collection for Domestic Missions as ordered by our Conference. But my judgment, (for which I have been asked), is, that "other collections," referred to in form No. 1 of General Statistics, is designed to cover local benevolent work, whether under Conference direction, or promoted by individual pastoral push and enterprise. I would not, therefore, include in such collections the expenses of the Sunday School, because there is special provision made for that item in form No. 3. And to put that item of expense in "other collections," would be to credit the Church with twice the amount it paid. It is certainly not in order to include moneys raised to pay for any treat, entertainment or excursion given to the Sunday School.

Inasmuch, therefore, as there will be a special column in the Statistics for the Domestic Missionary Collection, I would suggest that we observe uniformity in our reports. (1) By ascertaining what is really a part of "Current Expenses," viz: sexton, light, fuel, moving expenses, District parsonage, fire insurance tax, Sacramental wine, or anything else that may be really regarded as "Current." (2) By reporting in "Other Collections" only such items as are really for benevolent work—such as moneys raised for the poor, (Disc. par. 201,) for the promotion of the work of temperance, &c. (3) By reporting Sunday School expenses in the column designed for that item in table No. 3, and in that only.

My apology for so long an article about so small a matter is that the vagueness of the term, "Other Collections" has created such variety of opinions, as is likely, materially, to affect

the reports demanded at our hands. I do not assume the role of Dictator, but give the above as what seems to me to be a reasonable construction.

J. D. RICE.

Philadelphia Letter.

The readers of the PENINSULA METHODIST, need not be reminded that Philadelphia claims them as cousins, if not nearer of kin. It is but natural therefore, that now and then, they would be pleased to hear from their near neighbors and friends on the other side of the arbitrary lines that separate them.

There is a change in this city, which the editor of the PENINSULA METHODIST, as well as the writer, has had the honor of serving, but which, at one time, was afflicted with a church quarrel. The result was, that the dissatisfied ones went away and formed a new church. After a time, the new society paid the old mother a visit, on a love-feast occasion. During the speaking, one of them arose and expressed his surprise and delight in finding the old church still alive, which could scarcely have been hoped for, after the secession of so much piety. When the brother resumed his seat, some one, having an eye to the point in the case, struck up the chorus, "We are all here, do thyself no harm." The visit was never repeated, as the new party had a short life and a quiet death. We rejoice to assure our friends down below, that we are moving on, although we very much miss the "garden spot" of Methodism, as the Peninsula was called when we were young.

If the life of all that is of good report, may be inferred from the life of the PENINSULA METHODIST, then truly there are no signs of death; our dear colleague of other days, remains in the editorial chair, the same amiability of temper, savvy of disposition, and keenness of intellectual perception, that he possessed in the days of his youth on circuit.

The churches of this city are about holding their own, and that is all. But few accessions are secured, as compared with former years; and the gain is almost wholly from the Sunday-schools. Some changes of pastors will be made at the next session of the Conference; but few of them, however, will be for any other reason, than the expiration of the time limit.

Baltimore, it is said, will have at Mt. Vernon Place the present incumbent of Broad and Arch, Rev. Dr. Lougare, for a second term. The pastor of Spring Garden will grace a church in Brooklyn.

The great question of the day is the struggle for the Sabbath. There are most unmistakable signs of deepening conviction, and increasing zeal, and determination on the part of the friends of the Sabbath. Temperance men, are seeing more clearly than ever, that the liquor traffic is the implacable foe of the day of rest, and that the strict enforcement of Sabbath laws would of itself greatly cripple the saloon nuisance.

The Sabbath Association of this city, the oldest, perhaps, in the world, is doing much to awaken public thought.

An effort is being made to close also, the confectionery and cigar stores, and to stop all other worldly and unnecessary business "on the first day of the week, commonly called Sunday."

Shall the American Sabbath be relinquished? We pass the question around.

More anon.

OCCASIONAL.

Letter from Rev. N. McQuay.

DEAR BRO. THOMAS:—It looks now, as if we are snowed in, for the remainder of the winter. Yesterday and last night, we had the greatest fall of snow for many years; and owing to the strong wind which blew incessantly, the drifts are very deep. The outlook is somewhat gloomy to persons situated as we are, eighteen miles from the nearest railroad station, with navigation closed. However, we are cheered with the hope that before many weeks, the gentle hand of spring will open the ice-barred doors of navigation, and brush away the snow from the highway of travel to the main. But there are always rich mines to work, within our more immedi-

ate surroundings, and these seasons of isolation can be turned to good account.

Yesterday I had a letter from Prof. S. T. Ford, of Van Norman Institute, New York, with whom we are to arrange for one of his rich and racy entertainments, to be given on the Island, Feb. 19th. No doubt he will have a full house, and will entertain us delightfully. In the Fall I held revival services at Trinity and Kingsley, with good results in both places. At Trinity, there had previously been only one conversion, that of Bro. Thomas; who was one of my most efficient helpers in the meetings. A number of souls were born into the family of God, and deep impressions were made upon many more. Among the converts were a number of members of the Methodist Protestant congregation. There are many excellent people on that part of the Island, to whom it may appropriately be said, as Jesus said to the young ruler, "One thing thou lackest." At Kingsley there were quite a number of converts, and the church was quickened. This appointment is in a flourishing condition. Before we were ready to begin our extra services at Stevensville, the weather became inclement, and indefinite postponement was the result. It is as difficult to hold such services here in the winter, as at a country appointment; as most of our people live in the country, and the road leading from the town to the church, is at times almost impassible. Even our regular Sabbath services are interfered with in the same way. People in town who do not keep a team, are sometimes compelled either to wade to church, stay at home, or seek spiritual food in other denominational pastures. The church ought to be brought closer to the people. The Protestant Episcopal and the Methodist Protestant brethren, in addition to having good church buildings, have them located in the heart of the town, and when our people are unable to get to their own church, the sweet sound of worship so near their own door is an inspiring invitation.

I have found Bro. Yingling, pastor of the Methodist Protestant church, to be a warm-hearted, and genial companion, apparently free from the least trace of denominational prejudice. His estimable wife seems to fit into the itinerant niche, as perfectly as though she had been cut out for it; and together they help to make bright hours in the circles, blessed by their ministries. During their two year's residence on the Island, the terrible malarial scourge, which during some seasons brings the dark shadow of death to so many homes, robbed them of two lovely children, and sister Yingling was brought near the gates of death. For several years, at intervals, the Island has been swept by these malarial cyclones. During the past year, many homes put on the drapery of death. What a scourge to such a beautiful and otherwise healthful section of country.

Rev. Mr. Thompson of the Protestant Episcopal church, is a very pleasant gentleman socially, and is possessed of good literary attainments. His wife, a lady of culture and refinement, makes him a very efficient help-meet.

Since I began writing, a large company of horsemen have been out; breaking a path through the town, and outside, as far as they could force their horses through the snow drifts.

I fear that Uncle Sam will find his line of communication with us cut off, and our isolation be made more complete by having no mail for awhile.

Our 4th quarterly meeting came off Jan. 23d and 24th. Bro. France, despite the ice and snow, was with us promptly at the hour for convening the conference. Sunday morning was very inclement, but we enjoyed a clear and earnest exposition from him on Luke 18: 1. Bro. France has made a deep impression on our heart, as a pure man, of warm and sympathetic friend, a clear and earnest preacher, and a wise counsellor. He left us Sunday afternoon in the midst of a blinding snow storm.

Kent Island, Md., Feb. 4th, 1886.

BEHIND the snowy loaf is the mill-wheel; behind the mill the wheat-field; on the wheat-field falls the sun-light; above the sun is God.—J. S. Russell.

The Sunday School.

The Second Temple.

LESSON FOR SUNDAY, FEBRUARY 21, 1886.
Ezra 1: 1-4; 2: 8-13.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "They praised the Lord, because the foundation of the house of the Lord was laid" (Ezra 3: 11).

I. THE RETURN DECREED (1-1).

1. In the first year of Cyrus—of his sole rulership in Babylon. After Darius' death, he kept the reins in his own hand. Cyrus—birth uncertain; supposed to have been the son of Cambyses, a Persian nobleman, and Mandane, daughter of Astyages, king of Media. He was exposed to death, it is said, by Astyages' order at his birth, but was preserved by Harpagus, a herdsman, and grew up a leader among the young men. A chastisement of the son of a Median nobleman brought him before Astyages for judgment, when his features and bearing betrayed his origin. After his accession to the throne of Persia, he dethroned his father-in-law, Astyages (supposed to be the Darius of Babylon), and became ruler of the Medo-Persian Empire. Word of the Lord... Jeremiah—see Jer. 25: 11, 12; 29: 10. Fulfilled—R. V., "accomplished." The Lord stirred up... Cyrus.—The medium in this case was doubtless Daniel, who continued to hold the place of favor in the Babylonian court. This Persian king learned from him that he had been "honorably fore-named" in the Jewish prophecies, and fore-appointed to a glorious service. The extraordinary fact contributed greatly to move him, in addition to any special impulse which may have been given to his mind by the Divine Controller of events (compare 1 Chron. 5: 26; 2 Chron. 21: 16). Proclamation.—For a fuller form of this, see chapter 6. Put it in writing.—It was not only proclaimed throughout the kingdom, but written out for preservation among the archives. Occasion subsequently arose for it to be appealed to.

2. The Lord God of heaven—R. V., "the Lord, the God of heaven." Says Rawlinson: "In the original Persian the document probably ran: 'Ormazd, the God of heaven.' But the Persian original would naturally be accompanied by a Hebrew transcript, and in this transcript 'Jehovah' would seem to have been taken as the equivalent of 'Ormazd.' The Persian notion of a single Supreme Being—Ahura Mazda, 'the much-knowing,' or 'much-bestowing Spirit'—did, in fact, approach very nearly to the Jewish conception of Jehovah." All the kingdoms of the earth.—Before the capture of Babylon the conquests of Cyrus embraced almost entire Asia from the Aegean to the Indian Ocean. Afterwards he penetrated into Egypt, and even into Ethiopia. In R. V., these words, "All the kingdoms," etc., begin the sentence. Hath given me.—A similar formula is found at the head of the majority of Persian inscriptions. Hath charged me.—Cyrus evidently accepted Isaiah's prophecy (44: 24: "He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid") as a Divine mandate. Josephus states that Daniel told him of this "charge" to rebuild the temple.

3. A. Who is there among you.—R. V., "who soever there is among you." The edict was permissible, not compulsory. They who wished to return might do so. All his people—both of Israel and of Judah. His God be with him—a remarkable benediction from a heathen despot. Let him go... build the house.—The temple was fundamental; without it, in the Jewish conception, there could be no Jewish state or kingdom. He is the (R. V., omits "the") God.—As Cyrus is speaker of "the Lord, the God of Israel," he evidently identifies Jehovah with the being whom he worshiped under the name of Ormazd. Whosoever cometh—R. V., "whosoever is left." The meaning is, according to the Pulpit Commentary: "And with regard to all those who remain (of the captive people) in any part of the country where they have their temporary abode." Let the men... help him, etc.—All who should volunteer to go were to be substantially helped with money, cattle, and other property, by those who remained behind, and also by the heathen population who were therein to follow their king's example. Besides the freewill offering—that, probably, which was made by Cyrus himself (see verses 7-11).

II. THE TEMPLE FOUNDATIONS LAID (8-10).

8, 9. Now in the second year.—It took about four months to make the journey to Jerusalem. After arriving the people scattered to their tribal settlements, with the understanding that they would meet in the seventh month to inaugurate the national worship. All came together at the appointed time "as one man," and under the leadership of Jeshua and Zerubbabel, the great altar was set up, the sacrifices offered, and the Feast

of Tabernacles celebrated. Money was contributed towards procuring the materials for rebuilding, and in the month of May in the second year, the people gathered to lay the foundations of the temple. Zerubbabel—the grandson, real or adopted, of the royal Jehoiachin, the last direct heir of the house of David and Josiah. He represented, also, the Persian king. His official title of Tirshatha (or Pasha) "has never since died out amongst the governments of the East." Jeshua—the same as Joshua. He was the high priest (Hag. 1: 1), the son of Jozadak (1 Chron. 6: 15), and grandson of the high priest Seraiah, who had been put to death by Nebuchadnezzar (2 Kings 25: 18-21). The remnant—R. V., "the rest." Appointed the Levites from twenty years old, etc.—as both Moses (Num. 8: 24) and David (1 Chron. 23: 24) had declared. To set forward the work—R. V., "to have oversight of the work." They were appointed to superintend the rebuilding. Then stood Jeshua—not to be confounded with the high priest of the same name. This Jeshua was a Levite. Together—as one man.—Set forward—R. V., "have oversight of." The sons of Henadad.—Says Rawlinson: "The conjunction *van*, 'and,' appears to have dropped out here." Three Levitical houses are specific in this verse as being put in charge of the workmen—those of Jeshua, Kadmiel and Henadad.

10. When the builders laid the foundation—as we say, laid the corner-stones. The work was under the charge of Zerubbabel and Jeshua. Set the priests in their apparel with trumpets.—In accordance with the order established by David (1 Chron. 15) the priests, clothed in their robes of office, took their station with trumpets in their hands, and the Levites occupied theirs with the time-keeping cymbals, all ready for the antiphonal service which for nearly five centuries had been held on that hallowed hill.

III. JOY AND WEeping (11-13).

11. They sang together by course—R. V., "they sang one to another;" that is, responsively—the priests taking one sentence, the Levites the next, and the people joining in the Hallelujahs. Because he is good—R. V., "saying, For he is good." This is the well-known doxology which closed the psalm written by David on the occasion of the bringing of the ark into Jerusalem (1 Chron. 16: 34). Says Todd: "These words seem to have come into common use as the regular doxology of the sanctuary." Dr. Alexander says that they contain the greatest ideas which fit is possible for the human mind to entertain—God, goodness, eternity. All the people shouted—in the intensity of their joy at seeing the stones laid for the new temple. The contagion of thankfulness and praise swept through the entire throng.

12. Chief of the fathers—R. V., "heads of fathers' houses." Who were ancient men—R. V., "the old men," from sixty to eighty years old and upwards. Wept with a loud voice—at the poverty and destitution of materials as compared with the rich accumulations of David and Solomon for the first temple. The new temple, taken altogether, would be, "as nothing in comparison with the first" (Haggai 2: 7, 9). Many shouted aloud for joy—those who were young, and had been born in the captivity, and had no data for comparison; also the more hopeful among the old.

13. The people could not discern... joy from... weeping.—Expressions of sorrow among the Orientals are loud and vehement. The howl of wailing is not easily distinguishable at a distance from joyful exclamations. In this case, however, the joy predominated.

Rev. Edward Beverly Newnam.

REV. BY LOUIS E. BARRETT.

The subject of this memoir was born November 29th, 1836, in Centreville Md. and received a liberal education at Dickinson College. He was married to Miss Sarah E. Woolley Dec. 17 1857, and resided at "Chesterfield," a beautiful estate adjoining the town of Centreville, which he inherited from his father. In the winter of 1863 he became deeply convicted of sin, and sought for pardon and peace. He found Jesus to the joy and comfort of his soul, one evening, while returning home from a protracted meeting held in Centreville M. E. Church. On the road to "Chesterfield," the light dawned upon him, and he rejoiced in Christ as his Saviour. Not long afterwards he heard the mandate: "Go preach my Gospel." The impression was so distinct that he could not be mistaken. He offered himself, and was accepted by the late Thomas Jefferson Thompson, then Presiding Elder of Easton District, who assigned him to Church Hill circuit. Here he labored with good results and decided acceptability to the people. In

the spring of 1866, he joined the Philadelphia Conference on trial, and successively served the following charges on the Peninsula; Leipsic, Smyrna circuit, Millington, Frederica, Easton, Chesapeake City, Still Pond, and Chestertown.

As a preacher Mr. Newnam was clear incisive and attractive. He prefaced his sermons with much care, and delivered them with fervor and power. He possessed considerable oratorical ability, and often held his audience spell-bound with his beautiful figures and imagery. His illustrations were apt, and illumined his subjects with telling effect. As a pastor he was conscientious and pains-taking; the humblest member could always look to him as a friend and counsellor. He always manifested a deep interest in the welfare of the children; and wherever he was stationed, the affections of the children clustered about him. As a winner of souls he was very successful. Wherever he went the fires of revival were kindled and the church quickened and there are numbers serving God today in the various fields in which he labored, who were awakened and converted under his searching and powerful appeals. His piety was sincere but unassuming. He realized in his own life, that the Gospel of Jesus Christ was the power of God unto salvation. He was firm and conscientious in the performance of duty, and in standing up for the right. He was opposed to any compromise with wrong and was yet kind and charitable to those who opposed his views. It was a principle with him, if he could not say anything that was good of a person, to remain silent. During the years of the writer's intimacy with him this noble trait of character stood forth prominently. To a refined sensitive nature, such as his, it is not always easy to remain silent; there come times, when the disposition is strong to speak; but in this respect he mastered his own spirit.

Although apparently of a strong physique and compactly built, yet Mr. Newnam was never a healthy man. He had been preaching but a little while, when his health became impaired, and he was afraid he would have to lay aside his armor. While on his first charge, he wrote to his Presiding Elder his fears on this subject. But he loved his work, and was anxious to continue; yet in looking over his diary, we find frequent mention of suffering and pain. Indeed his condition was such at times that he would record the desire to fly away and be at rest, that he might be freed from suffering. But to no one, not even to the loved companion of his bosom would he complain, but continued to toil and suffer on. At Chestertown, his last charge, his physician told him that if he did not seek rest for a year or two at least, he would not answer for the consequences. But he was loth to give up, even for a season, the preaching of the Gospel; he desired to continue a watchman upon the walls of Zion, as long as he could stand. He was so physically weak at times in his last charge that, as I have been informed, he preached leaning upon the pulpit for support. In the spring of 1881, being appointed to a charge in a section, where he was afraid, that the symptoms of disease which had appeared in his system, would be aggravated, he concluded under the circumstances to take the advised and needed rest. He withdrew from the Wilmington Conference, and removed to Baltimore. His health becoming better, he engaged actively and earnestly in the Temperance work, and was employed by the Maryland State Temperance Alliance as a Lecturer, traveling throughout the state, delivering lectures on the different phases of the Temperance question, and organizing Lodges of Good Templars. His services were much sought after and his eloquent and powerful addresses on Prohibition will not be soon forgotten, by those who were so fortunate as to hear them. He continued in this work preaching also almost every Sunday in the various churches of the city, until

May 1885, when strongly developed malarial symptoms appeared, and completely prostrated him. His physicians urged a removal, and he went to Emmitsburg, Md., in such a weakened condition, that he had to be assisted into the carriage which conveyed him to the steamer. On his way thither he said to his wife: "I am very weak, but I am in the hands of God; what He wills is best." He remained at Emmitsburg until August, and then returned to Baltimore, considerably improved. Indeed, he began to entertain hopes of again working in the Temperance cause, which he had so much at heart. About this time, Rev. Dr. Carson, Presiding Elder in the M. E. Church, South, urged him to take charge of their church in Frederick City, Md.; but Mr. Newnam thought he could be of more service to God and humanity, by remaining in Baltimore, and assisting the Prohibition cause. Indeed, the leaders of the cause in Baltimore, would not consent to dispense with his services. He had made arrangements, before he was taken sick in May, to deliver a course of ten lectures on Prohibition, in New York State, but on account of his illness, he had been unable to do so; and the lecture bureau agreed to postpone them, until October. Mr. Newnam was now hopeful that he would be able to deliver the lectures, and packed his valise, ready to depart. But, alas, for human hopes and expectations! Just as he was ready to start, his old enemy malaria, again seized him in its terrible grasp. He was once more prostrated, and from this attack he never entirely rallied. At times he would appear considerably better, and then would relapse into a weakened condition. His physician ordered him to Florida, as soon as it was possible for him to go; but his strength was not sufficient for the journey. During his illness he was always cheerful, having a hopeful pleasant word for every one who came to see him. While he clung to life, and was anxious for health and strength, that he might work for the elevation of his race, and do what he could to advance the Prohibition cause, he was calm, and submissive to the Divine will. He remarked one day: "It is not for man to say when his work is done; I am in God's hands; if He has more work for me to do, He will raise me up, if not, it is all right." When the news of the glorious Prohibition victory in Atlanta, Ga., was brought to him, his eyes flashed with their old time fire, as if the earnest soul was anxious to be in the front of the battle, with his keen Damascus blade flashing in the sunlight, and he said, "The glorious cause is marching on. It may seem hard for me to lie here helpless, but the best thing we can do sometimes, is to stand still and see the salvation of the Lord." During his entire illness, his faith in Christ as his Saviour was firm and was unshaken. Frequently noticing the eyes of his companion filling with tears, as he talked with her, he would say, "Now do not grieve so, you know I am the Lord's, whatever He wills is best." A few weeks before his death, in the early morning, a youth passed the window, whistling the tune, "Saviour more than life to me." Mr. Newnam heard the tune, and said, "O hear that precious hymn! how little he knows the blessing he has left behind him! So it is all down the path of life, how little we know the good we are doing." And turning to his wife, with face illumined, he said: "O precious words! how they lift me."

Wednesday morning, December 23d, he awoke early, and alarmed his wife, by requesting that she telegraph for her brother, and also send for a lawyer to write his will. To her solicitous inquiries he returned cheerful answers, and throughout the day, seemed very hopeful, but exceedingly weak. None of the family, however, thought the end was so near. He passed a comfortable night, and next morning in answer to the question, as to whether he did not feel bet-

ter, replied: "I hope so." He requested to be propped up in bed. His wife tenderly arranged the pillows, and prepared to give him his medicine. As she approached the bed with the medicine, the patient turned his head slightly, and—"was not, for God took him." Without a struggle, his soul left the frail tenement in which it had lived for 49 years, and winged its flight to the mansion's eternal.

His body was taken to Centreville, and interred in the cemetery there; Rev. J. A. Arters, pastor of the M. E. church, of that town of which church Mr. Newnam was a member, officiating. He leaves upon this side of the river a widow, and one child, a daughter, who look forward to a blissful reunion, in that land where the clouds never gather, the storms never come, and the sun never sets.

Port Deposit, Md., Feb. 8th, 1886.

Some give themselves very earnestly to some Christian service who, it is to be feared, pay little thought, to their own spiritual state. There are precepts which none should overlook concerning our own souls. Just think of such as these: "Keep thy heart with all diligence." "Take heed to thyself." "Watch and pray, lest ye enter into temptation." Many a professor finds no time for prayer, reading the word or meditation, and buoys himself up with the hope that his zeal in some department of Christian effort is the proof of the reality and prosperity of his religious life. There are Christian parents who are active in church affairs, but neglectful of the spiritual welfare of their own households. Some of these constantly attend meetings for prayer and some exhort the unconverted, but their own children have never detected any concern for their salvation. Sometimes, indeed, their own homes are left desolate for weeks that they may attend revival meetings, while their children are exposed to every evil influence of associates, reading and amusements. It is possible for a minister, even, to neglect his chief work for things of a secondary character. He may be engrossed in literary lectures, public business or even philanthropic enterprises and neglect to fulfil his ministry.—Baptist Weekly.

We have not a doubt that prohibition is coming, but no man can certainly tell how. And we are of the opinion that the wisdom and the unwisdom of those who are working for prohibition are alike and perhaps in nearly equal measure helping it along. The most important matter is that prohibitionists do not waste their strength in fighting each other. Let each one work in whatever way his conscience leads him to believe is the best way. There are probably half a dozen methods in pursuing which if we were all agreed, prohibition might be obtained depending on local or state conditions. The one best thing is for prohibitionists to squarely refuse to vote for any one under any circumstances, or of any party against whom there are reasonable suspicions, that he is directly or indirectly in the hands of the liquor interests. We shall have prohibition, soon after the prohibitionists without regard to party begin voting for prohibitionists and no other.—Central Christian Advocate.

Who's Hit?

There he goes. He is a member of the church—on his way to his dinner; he always goes. He is true to his dinner, and walks a mile and a half to get it. He may stay away from his prayer-meeting; he forgets his church meeting; he is slow in his pew rent; he is neglectful of the Sunday-school; bad weather keeps him back from many things; but in all his fickleness and failings, he is true to his dinner. He may slight his soul, but he is true to his stomach. Every man has his god and serves him faithfully. But then, not every man has the same God.—Religious Herald.

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Special Notice.

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

Slaughter of the Innocents.

Not the frightened Herod's bloody work in Bethlehem of Judea, when he vainly tried to destroy the infant heir to David's throne, in an indiscriminate massacre of all the children of two years and under, within that district; nor the end havoc of infant life, by neglect, unwholesome food and poisonous vapors, in the over-crowded parts of our cities during the heat of summer; not of taking life in these, or other ways, do we now write. Something incomparably worse stirs our blood at this present. It is sad to see budding life, with its beauty and fragrance of glorious possibilities, blasted by some fatal frost, but how much more sad is it, to have the bud develop into the blossom or fruit of some deadly tumor. To see lads of ten, and those even younger, reeling drunk, or insulting decent people with coarse jests, and profane swearing, polluting heaven's pure air with the foul fumes of tobacco, or imitating other gross vices of adult sinners, to see such exhibitions of juvenile wickedness is painful in the extreme. As we recall the words of Christ, when displeased with his disciples for rebuking those that brought little children to him, he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," it seems an inevitable conclusion, that fearful guilt must rest upon those whose privilege and duty it is, to "bring them to Jesus." Better far to use firm and wholesome discipline: "the rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Making all due allowance for the difficulties of the work of training, conceding all that belongs to the liberty of individual action, and admitting sorrowfully the sad fact that in too many cases children of godly parents go astray, we still maintain that the conduct of minors is under the control of their parents or guardians, and on them rests the responsibility for that conduct. The civil law in many points recognizes this, and makes the parent liable for what the child does. In the Divine plan, faithful parents, with the Divine blessing, are justified in accepting with confidence the familiar declaration of Solomon: "Train up a child in the way he should go, and when he is old he will not depart from it." While young and pliant he is to be made to do right, to say his prayers, read the Bible and commit portions of it to memory, go to Church and Sunday School, to follow the good instead of the bad examples about him, to learn his lessons, and to obey his parents whether he wants to, or not. Authority, example, and instruction at home, saturated with love, and

baptized with the Holy Ghost in answer to unceasing prayer can scarcely fail to "train" the child aright. The Christian home, whose atmosphere is redolent of loving fervent piety, should be the un-failing antidote for the contamination of baneful influences outside. Parents must know where their children are, when not at home, and see to it that in the Church, the Sunday School, and the day school, they are growing in love for the pure, the true, and the right, and in abhorrence of the foul, the false and the wrong. The suggestion to teach boys what is usually considered girls' work, is a good one. Everything that can make home attractive to our children, as the hallowing vestibule to the home eternal, is to be secured to the extent of possibility. Neatness and cleanliness are possible to the poorest; and the frugal meal may be graced with a devout spirit, and have the charm of kind and loving converse. There is little doubt that the welcome visits of the itinerant men of God in the homes of our fathers aided greatly in developing the piety of their children; and as little, that the desuetude of such hospitalities in these times has eliminated a potent factor in family training.

Who can estimate the power for good upon parents and children, of the influence of a godly minister of the gospel in the family life? Herein we find the chief end of pastoral visitation. The prosperity of the church, as well as the state, depends upon the training of the children. Let us not by our neglect suffer these innocents to be slaughtered by an enemy far more to be dreaded, than was the bloody Herod.

Another Prominent Statesman Gone.

Hon. Horatio Seymour, ex-Governor of the State of New York, died Friday evening, the 12th inst., at the home of his sister, Mrs. Roscoe Conkling, in Utica N. Y. He was born in Pompey, Onondaga Co., May 31st, 1810, received very thorough academic training, was admitted to the bar in 1832; was elected to the state Legislature in 1841, and elected Governor in 1852, and again in 1862. In his inaugural, Jan. 1, 1863, at a most critical period in the civil war, he declared his devotion to the national cause in the words, "Under no circumstances, can the division of the Union be conceded." In 1868 he was the Democratic candidate for the Presidency, but was defeated by General Grant.

Dr. Buckley says of Horatio Seymour: "It is difficult to speak in too great praise as a man, a philanthropist, a communicant of the Protestant Episcopal Church, and Abraham Lincoln's remark, that in the circumstances in which he was placed, he tried to do his best for his country, is justly his due."

No inherited large wealth, and was greatly interested in agricultural affairs.

The Missionary Collections.

We hope every possible effort will be made to raise the amount apportioned to our Conference, \$20,400, an advance of \$5,203.99. Not only the pressing calls for means to enter the opening doors in all lands that invite the messengers of the Gospel, and the enthusiastic Chaplain's appeal for a million dollars, endorsed by the appropriations of the General Committee, should stimulate our exertions; but, as a Conference we have special reason for increased liberality, in the fact that the Committee made an appropriation of \$1000 to the Conference. The record is, (see *Christian Advocate*, Nov. 19, '85.)

"On motion of J. A. Price, supported by Bishop Fowler, the sum of \$1000 was voted to the Wilmington Conference, for work on Salisbury District." In the tabulated statement, page 4, it is entered, "for new work on Salisbury District."

We regret Dr. Wallace's letter comes too late for this issue, but our friends will have the pleasure of reading No. 49 next week.

Life and Times of Levi Scott, D. D., late Senior Bishop of the Methodist Episcopal Church, by James Mitchell D. D. Published by the Methodist Book Concern. This volume of 272 pages, is a valuable contribution to the biographical literature of our church, and will be found to be very interesting and stimulating reading; especially so, to the many friends of this saintly man, whose varied and wide spread labors for Christ and His cause running through sixty years, it records, which were of such incalculable service to the Church general, as well as to his own beloved Zion. Dr. Curry says of it in the *Methodist Review*: "This memoir of Bishop Scott, drawn up by the skillful and appreciative hand of a member of his own family, will rank favorably with its fellows. No better specimen of a Christian Bishop is portrayed in any one of them." The picture of the beautiful home—life of his childhood, presided over by his saintly mother, in some respects, another Susanna Wesley, a picture drawn by the Bishop's own hand, will prove a benediction in any home. The Bishop's personal notes of his memorable Episcopal visitation to Africa in the fall of 1852 and the spring following, give graphic sketches of life at sea, as well as life on the coast of the Dark Continent. We purpose gratifying our readers with specimen pages from this interesting volume. Not one of our families ought to be without a copy of this life of the first of our *Peninsula* Bishops.

We shall be glad to fill orders for this book, either separately or in connection with the PENINSULA METHODIST.

Brother Albert Cowgill of Dover, Del., writes us, "Your paper, the PENINSULA METHODIST, is a most enjoyable dessert, after the solid meals of business life," and sends the following note:

"Several years ago, the question came up in our official Board, as to the payment of the church assessments of those members, who may die during the year; we took legal advice, and it was decided that it was a pecuniary obligation assumed by the member; and being probated and presented to the administrator, it was to be paid by him, as any other obligation the person owed. We have for many years done this, through our secretary, whenever any of our members have died, during the current year, and these claims are paid without any difficulty to the church. I draw the attention of our Official Boards to the matter, as large subscriptions are sometimes lost, for want of this knowledge, and heirs who do pay too often claim praise for themselves for what is merely common honesty."

Bro. VanBurkhalow turns his reflector upon the "spirits in prison," this week, by citing the latest contribution to the exegesis of the passage by Dr. Howard Crosby, the eminent Presbyterian divine of New York. No doubt Bro. Smith wants to "close the debate;" but is probably waiting till the snow has done falling, before he undertakes to sweep it away.

Our readers will welcome the interesting auto-biographic sketches by our reverend and venerable friend and brother, John S. Porter, now in his 81st year, and one among the many valuable contributions of Peninsula Methodist to the Christian ministry. We hope our brother will continue his favors as his health may allow.

Temperance Men of Cecil, in Council.

A large, influential and enthusiastic convention of the voters of Cecil County met in Elkton, last Saturday the 13th inst., to consider the best policy to be pursued on the temperance question. The prompt adoption of resolution "that it is the sentiment of this meeting that the rum traffic is the greatest curse of our land, and how to manage it is one of the greatest and most important ques-

tions of the day, because it is conceived in sin, and is a great moral wrong," in sin, and is a great moral wrong," showed plainly the attitude of the convention towards this gigantic enemy of the peace and prosperity of the people. Revs. Beers and Caton of the Presbyterian, E. K. Miller of the Protestant Episcopal, and J. P. Otis, and C. A. Will of the Methodist Episcopal Church participated in the stirring discussions; and did also Messrs Ellis, Wirt, Blake and Wilson of the Elkton bar, and Messrs H. S. Condon, John Roach and H. H. Haines. As the most earnest friends of prohibition desired material amendments to the present Local Option law to make it still more effective, and were assured these could not be secured except by submitting the question to a popular vote, they agreed with the advocates of High License, to submit the question to a popular vote at the approaching fall election for Congressmen. A committee of two from each of the nine election Districts of the County was appointed to prepare a bill, and secure its passage by the Legislature, to carry out this object. This will give the friends of Prohibition and those of High License an opportunity to come before the people with their very best plans for the abatement of this great nuisance, and there is little doubt that with a faithful and earnest canvass, the majority of nearly 1700 by which Cecil declared for Prohibition against License in 1879 will be largely reinforced in 1886.

Facts, figures and diagrams were presented demonstrating the great good accomplished in the county by the present imperfect law during the five years of its operation in contrast with the fearful demoralization under the previous license system. The *County News* says; "The Convention, Saturday, strongly demonstrated two things; (1) that the temperance sentiment in the county was never stronger or more aggressive than it is at this time; (2) that it was never more unanimous in its belief in total prohibition."

It is a gratifying fact that the action finally taken was adopted with but one dissenting vote.

Our *Peninsula* exchanges will oblige their readers, and serve the true interests of the people, if they will present to them the above facts in reference to this convention, in their columns. Cecil has not gone back on Prohibition.

EPISCOPAL RESIDENCES. The brethren on the Pacific coast are building in San Francisco, Cal., a dwelling for their resident Bishop, Dr. C. H. Fowler, at a cost of some \$10,000. In Buffalo, N. Y., a Committee of the Genesee Conference have arranged for the purchase of a very desirable property in that city for \$24,000, as a home for Bishop John F. Hurst. The Methodists of Buffalo are to provide one half this amount, those of Rochester, one eighth, and the remaining \$9000 to be apportioned to the rest of the Conference. Six years are allowed in which to complete the payments.

The Advocate in Error.

As some one has had the temerity to take the Editor of "The Great Official" to task, for misusing the term "sloven," we are emboldened to call attention to what we consider to be two egregious errors, in the editorial entitled, "Intrinsic Good and Evil," in his issue of the 4th inst.

The first one is a misapplication of the scripture, "Eye hath not seen, nor ear heard, etc." 1 Cor. 2, 9. This is a paraphrased quotation from Isa. lxiv. 4, which a learned commentator says, "means that no where else among men had there been such blessings imparted and such happiness enjoyed, or so many proofs of love and protection, as among those who were the people of God, and who feared Him." St Paul adapts it to his purpose of setting forth the wonderful spiritual blessings prepared for the people of God, under the

gospel dispensation.

So Dr. Clark, Dr. Whedon and Albert Barnes, all say. Dr. Clark says, "These words have been applied to the state of glory in a future world; but they certainly belong to the present state; and express merely the wondrous light, life and liberty, which the gospel communicates to them that believe in the Lord Jesus Christ, in that way which the gospel itself requires." Dr. Whedon says briefly: "The words, of course, describe not the future happiness of the redeemed in Heaven, but their present." Barnes says, "Against the supposition that these words refer directly to the future state, there are insuperable objections." (1). The passage in Isaiah has no such reference. (2). The object of the apostle, in the paragraph of which this sentence is a part, is not to describe the future state of the redeemed. (3). The declaration in ver. 10, is conclusive proof that Paul does not refer to the happiness of Heaven. He there says that God has revealed these things to Christians by His spirit.

True the editor does not use quotation marks, but he takes it just as the apostle penned it, except, that he ends the sentence with the pronoun *us*, instead of the phrase "Them that love Him," and proceeds in the most beautiful paragraph of the article to make it point to the inconceivable brightness, beauty and bliss of Heaven.

The second error is in the closing paragraph, on the fact that good abides in the use of blessings, and that evil arises from their misuse. He says: "We are, whether we will or not, citizens of Heaven. We may be rebellious, unwilling, traitorous citizens, and may have forfeited all our privileges, but our citizenship is there, nevertheless. This assertion is absurd, and utterly inconsistent with the declaration of Christ that *wicked men are children of the Devil*. If they are children of the Devil, they certainly cannot be citizens of Heaven. St. Paul in his Epistle to the Philippians, urges them to follow him and others like him, giving as a reason, "For our citizenship is in Heaven." He parenthetically warns them in the same sentence against imitating the example of those "whose God is their belly, whose glory is in their shame, who mind earthly things;" and, as the two parties are contrasted, it is plainly implied that *those who mind earthly things* in the sinful sense of the word, have no citizenship in Heaven.

Mr. Barnes remarks on this passage: "The idea is, that they were heavenly citizens, or citizens of the heavenly world, in contradistinction to a worldly community."

"The idea is that there are two great communities in the universe—that of the world, and that of Heaven." The enemies of the cross though in the Church, belonged to the former." Whedon's comment on this passage is: "The person's just described belong to the Earth and walk in earthliness; do you walk as we walk, for our country is in heaven. We belong to the heavenly commonwealth: we obey its laws; we think, feel and live in accordance with them."

Dr. Adam Clarke says in his exegesis of this verse; "While those gross Jewish teachers have no *city*, but what is on earth; no *right* but what are derived from their *secular* connection; no society but what is made up of *men like themselves* who *mind earthly things* and whose *belly* is their *God*, we have a *heavenly city*—the New Jerusalem; we have *right and privileges*, which are *heavenly and eternal* and our *society or fellowship* is with *God*, the Father, Son and Spirit, the spirits of just men made perfect and the whole church of the first-born."

So far as we can ascertain since reading the article our great exegete or author of note agrees with the learned editor, and he would do some of his friends a favor to fully explain his meaning and defend his doctrine.

J. S. VANBURKHALOW.
 Cecilton, Md. Feb. 4th, 1886.

Conference News.

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

The revival services that have been in progress in the Elkton M. E. church, J. P. Otis, pastor, for some weeks past, were brought to a close last Sunday week; 39 converts were the fruits of the meetings.

Rev. R. C. Jones, pastor of Mt. Salem M. E. church, had his residence entered, not by robbers, but by friends, on Friday night last, and instead of carrying away booty, they left several substantial tokens of regard.

Rev. W. B. Gregg, pastor of Epworth M. E. church, commenced revival services in his church last Wednesday evening.

North East charge, T. S. Williams, pastor, writes: The parsonage was taken possession of last Friday evening, while the pastor and family were out for tea. Many were the valuables brought by the invaders. The evening was pleasantly spent in social enjoyment, musical entertainment and various other ways, closing with prayer. Many thanks to the many friends for such expressions of kindness.

Delaware City, J. H. Willey, pastor. Our revival services still continue, the interest seems to increase as the weeks roll on. We had a delightful service Feb. 7th; so many partaking of the Lord's Supper, who never before heeded their loving Saviour's dying charge—"Do this in remembrance of Me." Thus far one hundred and twenty-one penitents have professed conversion. Two of the recent converts are over sixty years of age, and one nearly eighty. We praise the Lord for what he has done, and are earnestly praying that others, who are now convicted, may not delay longer, but accept the gracious offers, while "Jesus of Nazareth is passing by."

We have had a long season of faithful seed-sowing and cultivation of the soil, and now rejoice in a glorious harvest. "One sowed and another reaped;" "that both he that sowed and he that reaped, may rejoice together."

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

The revival meeting at Cecilton, closed the 10th inst. Twenty-one have been received on probation, and several converts are yet to join. Several persons are still seeking the Lord, whom it is hoped to bring in, through the regular church services.

Hillsboro, J. E. Kidney, pastor, reports a net increase of 50 members in his two year's pastorate; 125 probationers, of whom 52 have been received into the church and 50 are still on trial; 7 have removed, and 16 have been discontinued. The roll of full members shows 202, the same number reported at last Conference, when "Wye," was a part of the circuit; though there have been losses of 17 by removal, of 5 by death, and of 2 by withdrawal.

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

Milton charge, W. Underwood, pastor. Protracted meeting closed last Monday night, having extended over 47 days. Presiding Elder Milby was with us last Sunday evening, and delivered an excellent address to a crowded congregation, on "The Ideal M. E. Church." As the result of the extra services, 56 persons have professed conversion, and 38 received on probation. The church has been greatly revived, and is in an excellent condition for greater and grander results. At the fourth quarterly conference, held on the 11th inst., resolutions were passed unanimously by a rising vote, requesting the return of Dr. Underwood, for another year.

The revival services at the Lewes M. E. church, closed on Sunday night last, after four weeks of untiring labor among the members and pastor. The result has been the conversion of about twenty persons.

Sunday, the 21st inst., will be Missionary day in the Dover M. E. church. Rev. Dr. Caldwell, President of Delaware College, is expected to be present, and take part in the exercises.

The official board of the Dover M. E. church, at their meeting on Thursday evening, unanimously resolved to ask for the return of their pastor, Rev. T. E. Martindale, for the ensuing year.

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

Rev. E. H. Miller is holding a protracted meeting in the Sharptown M. E. church. The meetings are very encouraging, several having professed conversion, with many others still seeking.

Letter from Rev. W. W. Chairs.

DEAR BRO. THOMAS:—Your valuable paper, the PENINSULA METHODIST, is one of the most welcome visitors I find on this charge. All who receive it here, are well pleased, and speak of it in the best terms. I shall be glad to bring you a long list of new subscribers to the Conference this year.

After having served nearly two years on this circuit, it gives me pleasure to say, that peace, prosperity, and a lively hope, still prevail among us. I came here under many discouragements, but the Lord has been with us, and we trust some good has been accomplished. The work is united, and the people are cheerful with bright hopes; and have good reasons for expecting that this circuit, not yet three years old, will soon be one of the first on the District. May it be so.

There are four churches on the charge; three of which are in good condition, the other a little out of repair. There is not one dollar of debt against any of them. A parsonage near the centre, and a kind people all around it, will help to make my successor a happy man. The Conference collections are likely to give the people here a fair showing with their neighbors. Hoping we may all do better the next year.

I am yours sincerely,
W. W. CHAIRS.
Ingleside, Md., Feb. 20th, 1886.

Letter from Tangier, Va.

DEAR EDITOR:—I notice that in the columns of your paper, many pleasant things are being said about many pleasant appointments in the Conference. I am glad so much can be said in favor of our Peninsula Methodists, and think that this place is worthy of a brief notice.

"Tangier, Va.," was read as an appointment first at the Cambridge session, in 1883. Prior to that time it had been a part of Onancock circuit. This place is an island, the western shore of which is washed by the beautiful Chesapeake, and the eastern shore by the Tangier Sound. Yet, no Methodist preacher can ever feel here that he is a "Robinson Crusoe," or that his lot has been cast among the "heathen of Tangier." "Gath" must have meant some other place. Methodism came here in the days of what some call, its fire; and it still here with its fire and influence. Gath's poem ought to be revised.

The writer has spent three very pleasant years here, and he trusts some good has been done. My third year's service has been blessed with 38 conversions, and most of them are now ready to be received into full connection. Every collection will be in advance of last year. The people have made no special donation, but from beginning to the ending of year, acceptable tokens of thoughtful affection find their way to the parsonage. A kinder, more liberal, or more loyal people cannot be found within this Conference.

Brother preacher, when your name is read out for "Tangier," you need not be grieved, for you will find you have one of the most pleasant places in the Conference.

Truly yours,
C. S. BAKER.

Gather up the Fragments That Nothing be Lost.

E. B. S.

"I am in good health, and abiding in Jesus all the time. I am glad to help him in this most difficult and long delayed work. I would rather spend my next twenty years with savages in Africa than with angels in heaven."

BISHOP WILLIAM TAYLOR.
Brussels, Dec. 4th, 1885.

"What all Christians need is a paramount loyalty to Christ, and a sense of direct responsibility to Him, like that of a soldier to his commander."

REA. MARK HOPKINS D. D.

"What then prevents our moving on at once, and with ever-increasing momentum to take possession of the world? The obstacles appear to be many. They are but one. That one is the reluctance of man to serve a holy God, by being holy."

PRESIDENT HOPKINS.

Suicides of Hindu Women.

E. B. S.

Mr. C. W. McMinn writes the *Pioneer*, respecting one indication of the great need that exists for medical aid to women in India. Inquests into causes of sudden and unnatural deaths, that at home are conducted by coroners, are in India conducted by Magistrates and Police Superintendents. Many pathetic stories are thus revealed. A young wife, a girl of ten, hangs herself, because her husband's father has brought her to

shame; another, because she is being compelled to leave her parents and live with her ugly old husband in a far distant village. A Brahman hangs himself on a peepul tree, because that precise mode of suicide will enable him according to popular belief, to haunt his enemies ever afterwards, and work on them what evil he wills. The most frequent suicides are among the women, and the most common causes are quarrels with their mothers-in-law, and long continued suffering from some internal disorder generally peculiar to the sex. I believe the following to be a daily occurrence on an average, in every district in India. A poor little girl, a mother at 12 or 14, ordered very shortly after child-birth, to her daily task at the mill or in the fields, suffers from this treatment for life and, often in great agony. Some day the husband, if he be kindly disposed, between the whiffs of his chillan, asks her what ails her, and on her describing her symptoms, he proceeds next market day to some quack and obtains from him a drug which most likely increases the difficulty and intensifies the pain. Driven by jeers and blows to her daily task, her sufferings are aggravated and she determines upon the only release that heathenism offers. So, one day when the men have left the house, she kisses her babe, and turns her steps to the lonely and disused well, where the still, cold water seems to promise her rest in its placid depths. She mounts the parapet, takes one last look at the world which has been to her so hard, and plunges into its depths to find—what?

The Spirits in Prison.

BY REV. J. T. VANBURKALOW.

Bro. Alfred Smith has done a good thing in waking up theological thought, and leading off in a hermeneutical discussion, over one of the most mysterious historic statements, and one of the most difficult passages in the Bible. Such comments and interchanges of views on Scripture teachings, "hard to be understood," will help to prevent intellectual stagnation in Peninsula Methodism, and add interest to a very excellent paper.

I do not write to enter the arena, but merely to show my opinion, and throw some light on the subject, by giving Dr. Howard Crosby's brief and sensible comment, on the vexed passage under discussion.

His book is just out, and it is probable but few of the readers of the "PENINSULA METHODIST" have seen it yet; and most likely many will never have the pleasure of its perusal. In view of its value, as a short, sententious, and simple exposition, it will be a kindness to present it here, while the discussion is in progress.

He treats the passage, as rendered in the Revised Version, thus: "Being put to death in the flesh, but quickened in the spirit; in which also, He went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing;" and says: "The words 'aforetime,' and 'when' belong to the verbs 'went and preached,' and not only to the word 'disobedient.'" So we read—"in spiritual life (as opposed to mere fleshly life, which is of small account). He aforetime went and preached to the imprisoned spirits, when the long suffering of God waited in the days of Noah." The apostle is magnifying the spiritual life over the fleshly life, that the Christians may rise above their persecutions. So he mentions Christ as an example. He suffered in body, but His spiritual life was not slain; that same spiritual life in which He (through Noah) preached to the ante-diluvians who, were in the prison-house of sin. Compare Isa. 42: 7; Spirits are emphasized as against bodies throughout the passage."

By Christ's "Spiritual Life," the author evidently does not mean His disembodied human spirit enjoying the life of God, and still hypostatically united to the eternal *Logos*, but He means the Divine *Logos*, Himself, who twenty-four hundred years before His incarnation, gave spiritual life to Noah, and inspired him to preach righteousness to his wicked contemporaries. Moreover, he means to say, that the prison, in which, were confined the spirits, to whom the Spirit of Christ went and preached, was not, as is generally assumed, Gehenna-Hades, but that it was merely the mystical prison of sin.

It was foretold by Isaiah, that in his personal ministry he would proclaim, "The opening of the prison doors to them that are bound," and that, "as a light of the gentiles," He would "bring out the prisoners

from the prison, and them that sit in darkness out of the prison-house." By His Eternal Spirit which quickened His crucified body, He comes and preaches to such imprisoned spirits now, wherever the gospel is proclaimed to sinners, through His living representatives; and so, also, He went aforetime, and preached to the sin-imprisoned ante-diluvians, by the inspiration of His ancient servant Noah. This is true, whether it is what St. Peter meant or not; and McClintock and Strong, as well as Dr. Crosby, hold that this is the sense in which the words are here used.

The Revised Version darkens counsel and confuses ideas, by rendering the last clause of the 18th verse: "But quickened in the spirit," instead of "But quickened by the spirit," as it was before.

This rendering is not required by the original, as it presents no preposition to express the relation and connect the words "quickened" and "spirit;" and the evident sense demands the use of *by* instead of *in*, in the English translation. If it meant that He was quickened in the spirit, the implication would be that His spirit died, when He "was put to death in the flesh," which would be utterly absurd. Were this implication not an absurdity, but the truth, then, the theory follows that the disembodied spirit of the crucified went and preached to the spirits of the ante-diluvians in the prison of Gehenna-Hades; and that would afford inferential evidence of a second and post-mortem probation.

But, Lo! there is the glaring absurdity in the way. It evidently means that His crucified body was quickened by His Divine Spirit, or by the Holy Ghost, and that by that Spirit which always was, He aforetime preached, through Noah to the ante-diluvians, who were then in the dark prison of sin, and ever since the flood, have been in the prison-house of Gehenna-Hades.

PERSONAL.

Rev. James F. Carroll, of Leipsic, was kicked in the side and hip by his horse recently and hurt severely. The horse had turned his blanket in the stable, and Mr. Carroll was trying to fix it when the animal got frightened and kicked him.

The meetings held by Moody and Sankey the past three days in Memphis, have been greatly blessed and most satisfactory, both to the evangelists and to all the pastors of the city. The attendance was very large, many of the meetings overflowing to an adjoining Church. The services were chiefly for Christians; but successful efforts were made to secure the attendance of others with good results, and there are a number of conversions. A meeting was given Monday to the students of Leymore Institute, colored, where a precious work was already in progress; also a general meeting given to colored people on Sunday; and there was a great overflow. Mr. Moody is very hopeful for his Southern trip. He will carry the South.

Rev. John F. Crouch, Presiding Elder of the West Philadelphia District, formerly of this town, preached last Sunday week in the Dover M. E. Church.

Sunday the 7th inst Bishop Hurst preached in the Eagle St. M. E. church, from St. John 9: 8. The sermon was one of great spiritual power and was truly a means of grace to all who listened to him. The people were frequently melted to tears under his appeals to give God their heart. Both Christians and sinners were deeply moved and much good must follow.—*Buffalo Christian Advocate.*

No preacher can neglect the pastoral visitation without loss both to himself and to his flock. He robs himself of that personal knowledge of his people's needs and fails to acquire that sympathy with their peculiar states of mind, which, when possessed, add both to the suitability of his preaching to their various conditions, and to his power over them. A good pastor knowing that, by his appropriate treatment of truth in the pulpit, he is lifting souls "out of the depths," is roused as by inspiration, to put forth his best energies. And his manifest sympathy with his people begets a kind sympathy in them. He and they are thus drawn towards each other by common sympathy, and they suffer him to lead them to those green pastures in which their souls are

richly fed. This both preacher and people are benefited by his fidelity to his pastoral duties; but he is carefully noted to reap these benefits, the pastor must not make his calls occasions for mere gossip talk, but for judicious conversation on personal religion, and, where at all convenient for prayer.—*Conference News.*

Conference Notices.

The committee to examine candidates for admission on trial, will meet at the M. E. church, Elkton, Md., Tuesday evening, March 2d, at 7 o'clock.

J. N. FOREMAN,
Chairman Com.

Preachers and laymen of Salisbury District, wishing to attend Conference, can secure commutation passes, by applying to

JOHN A. B. WILSON,
Princess Anne, Md.

All persons attending the session of the Wilmington Conference, to convene in Elkton, Md., March 4th, can obtain orders for reduced fare on the P. W. & B. Railroad, by applying to any one of the Presiding Elders.

CHAS. HILL.

The committee of examination for the 3d year, will meet the class in the M. E. church, Elkton, Md., Wednesday, March 3d, at 2 p. m.

A. STENGLE, E. H. MILLER, }
G. W. BURKE, R. C. JONES, } Com.
J. E. KIDNEY.

Class of first year will please meet the committee of examination, in the basement of the Elkton M. E. church, Tuesday evening, March 2nd, at 7 o'clock.

W. F. COCKRAN,
Chairman of Committee.

Ministers and others going to Conference, will be charged half fare on the Baltimore and Delaware Bay Railroad.

J. FRANCE.

In making out reports for Conference Statistics No. I and II, brethren will notice, as per Discipline page 54, Paragraph 79, that the rental value of Parsonage or the household, is to be included under "Ministerial Support" in both blanks. Failure to observe this, caused the Statistical Secretary and Clerks, considerable trouble last year.

JOHN D. C. HANNA.

MARRIAGES.

PENNINGTON—STEVENS.—In the Wilmington M. E. church, on the evening of Feb. 10th, 1886, by Rev. T. L. Tomkinson, Liston Pennington, of Kent Co. Md., and Miss Annie Stevens, daughter of Mr. James Stevens, of Queen Anne's Co., Md.

HEVLORS—ROBINSON.—On Feb. 9th, 1886, in the M. E. parsonage at Bethel, Md., by Rev. E. C. Atkins, Jesse Hevlors and Marcie Robinson, both of Cecil Co., Md.

TOWNSEND—PARKER.—On Feb. 17th, 1886, by Rev. R. W. Todd, in the M. E. church, Snow Hill, Md., Vaughn Smith Townsend and Mary L. Parker, of Snow Hill, Md.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
Zion	Feb.	20	21
Rising Sun	"	21	22
Red Lion	"	27	28
New Castle	Feb. 28,	March	1

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.			
Middletown	Feb.	20	21
Odessa	"	21	22

J. FRANCE, P. E.

DOVER DISTRICT—FOURTH QUARTER.			
Frederica,	Feb.	22	21
Houston,	"	27	23
Harrington,	"	29	23

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.				
Charge.	Date.	Sab. Ser.	q. c.	
Annamessex	" 20 21	3	S	9
Pocomoke City	" 20 21	3	S	9
Pocomoke Circuit	" 20 21	3	S	10
Princess Anne	" 27 28	10	S	7
Mt. Vernon	" 27 28	3	S	10
Tyaskin	" 28	7	M	9

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

**H. ARTHUR STUMP
ATTORNEY AT LAW,**

35 ST. PAUL STREET,
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The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired information, address

J. A. McCAULEY, D. D. President.

NOBLESSE OBLIGE.

If I am weak and you are strong. Why then, why then. To you the braver deeds belong: And so again.

Youth's Department.

Little Things.

The late Daniel Drew, better known on the street as "Uncle Daniel," the renowned Methodist, and great manager of finance, was always much interested in the young, and keenly observant of their habits.

Among other peculiar theories was the one that a boy who had sense enough to leave a door as he found it, whether open or shut, must necessarily have something in him that was worth developing.

"Why don't you scurry round, and pick up some of your stuff?" Uncle Daniel asked impatiently. "And what in creation are you laughing at?"

"What chance would I have with all those Wall Street sharpers?" the lad asked. "I'm laughing to think how everybody goes down sooner or later who does business here. I never realized before that I was a broker, like the rest of 'em."

"I suppose you've made enough to buy new stock with?" said Mr. Drew. "Yes, sir. I could set up half a dozen stands; but after this, I should always be expecting a depression in stocks. You may enjoy black Fridays, Mr. Drew; but one is enough for me."

"What do you calculate to do?" the gentleman asked. "I've made enough to go to school for three months or more, sir; and I think I shall start in, and study."

"Go it," said Uncle Daniel; and when you want a place, just let me know."

The above are simply samples of Mr. Drew's interest in matters that are usually of small account to business men. He saw what others passed by unnoticed, and cared little for what others thought he ought to be moved by.—Eleanor Kirk in Zion's Herald.

"Go to work at the lock, Johnny," said the gentleman, "and we'll see."

On another occasion, a petty theft had been committed in one of the offices contiguous to Mr. Drew's. A ragged but clean-faced boy about eleven years old, who attended to the tires in one or two of the offices, was accused of being the guilty party. A mob of clerks and officials had pressed about the lad, as a policeman searched his clothes for the missing articles. Mr. Drew stood near;

and as the officer brought out two little packages from the tattered pockets,—one wrapped in a corner of a newspaper, the other in a piece of tin-foil,—the crowd sent up a shout.

"Sure! I'm born. I ain't got nothin'," the lad protested. But the heartless spectators only laughed the louder at this trembling asseveration of innocence. When the wrapping was torn away, a part of a horn comb was revealed. The tin-foil covered a piece of hard soap, about three inches square.

The voice of Uncle Daniel was heard at this point. "I'll go security for any lad who carries a comb in one pocket and a piece of soap in the other," he said. "Young fellow, don't you be afraid. Shake every rag he's got on," he told the officer: "and then him over to me."

What Mr. Drew said to the lad, who was proved innocent of the crime imputed to him, does not transpire; but this bit of soap had more power for good in it than many bars. A boy in his poverty-stricken condition, who would keep himself clean and his hair tidy, was bound to make his mark, and Uncle Daniel was ready and willing to help him.

A bright American boy started a peanut stand on the corner of Wall and Broad Streets. It became at once immensely popular. One day, Mr. Drew stood on the corner talking to some friends, when a drunken loafer reeled up to the stand, and, after making a few insulting remarks, lifted his foot, and sent peanuts and roaster, apples and oranges tumbling into the street.

Now, this was a misfortune to any vendor; and Mr. Drew turned to see what the lad would do. To his surprise he found him laughing heartily, as every passer-by whether well-dressed man or ragged boy, stopped to pick up and walk away with displaced the goodies. The lad rescued his roasting machine, but made no attempt to save anything else.

"Why don't you scurry round, and pick up some of your stuff?" Uncle Daniel asked impatiently. "And what in creation are you laughing at?"

"What chance would I have with all those Wall Street sharpers?" the lad asked. "I'm laughing to think how everybody goes down sooner or later who does business here. I never realized before that I was a broker, like the rest of 'em."

Uncle Daniel saw the point, and joined in the laugh. "I suppose you've made enough to buy new stock with?" said Mr. Drew.

"Yes, sir. I could set up half a dozen stands; but after this, I should always be expecting a depression in stocks. You may enjoy black Fridays, Mr. Drew; but one is enough for me."

"What do you calculate to do?" the gentleman asked. "I've made enough to go to school for three months or more, sir; and I think I shall start in, and study."

"Go it," said Uncle Daniel; and when you want a place, just let me know."

The above are simply samples of Mr. Drew's interest in matters that are usually of small account to business men. He saw what others passed by unnoticed, and cared little for what others thought he ought to be moved by.—Eleanor Kirk in Zion's Herald.

To Whom It May Concern.

BY C. C. McCABE.

Whereas, Mr. Thomas W. Price, of Philadelphia, in his acrimonious controversy with the Board of Church Extension, has called in question the truth of my dispatch to the Infidel Convention held at Watkins' Glen, New York, in 1882, and

Whereas, The said Thomas W. Price has denounced as "false and blasphemous" the song, "We're building two a day," written by A. J. Hough, of Vermont, and published by A. J. Kynett, in his "Church Extension Song Service," and sung by myself all over the Republic; I

call public attention to the following statements:

In the aforesaid convention much was said about the decline of the Church. One speaker cried out, "The churches are dying out all over the land. They are struck with death!"

When I read the report of that speech I sent the president of the convention the following dispatch (see New York Christian Advocate September 7, 1885): "All hail the power of Jesus' name! We are building more than one Methodist Church for every day in the year, and propose to make it two a day!"

(Signed) "C. C. McCABE." The song was written shortly afterward. After careful research I saw that the poet had come nearer the truth than I. It was plain that, understanding the pronoun "we" to stand for the Methodist Episcopal Church—for many churches are built without aid from the Board—the song was gloriously true; therefore I let it pass unchallenged. And so we sang it and shouted it from the Atlantic to the Pacific. I cannot proceed with my proof without thanking Brother Price for calling it out. He probably never rendered a greater service to Methodism in his life.

Now for the demonstration of the truth of both dispatch and song. I propose to show, first, that the dispatch was true when it was sent, and had been true for sixteen years; and that the song was true when it was written and has been true for five years—that is to say, it would have been true in 1881, and has been ever since.

The Board of Church Extension was created by the General Conference of 1864. On the first of January of that year the Methodist Episcopal Church owned 9,430 houses of worship. An increase of one church per day for sixteen years would add to that number 5,840 churches, and bring down to 1880. An increase of two churches per day for five years thereafter would add 3,650 churches to the number, and bring us down to January 1, 1885, a period of twenty-one years—covering the history of the Board of Church Extension whose efficient working, more than any other cause, secured the unprecedented advance which marked those years.

Now, therefore, to make the dispatch and song true, it is required that we show a total number of churches at the close of 1884 of 18,920, and a net gain of 9,490 churches. It certainly would be our right to count the thousand of new churches that have replaced old ones. Sometimes a church worth \$10,000 would replace one worth \$1,500. We waive that right, and leave them out, although they would greatly increase the force of this showing and represent millions of dollars.

We closed the year 1884 with 19,128 churches (see General Minutes), a gain of 9,698 to represent the work of twenty-one years or two hundred and eight churches more than enough to prove the truth of both the dispatch and the song! Sing on then O ye Methodist people! "A new church greets the morning flame, Another evening's ray: All hail the power of Jesus' name! We're building two a day!"

Meanwhile we are reminded of a certain coat of arms which represents an anvil standing unharmed, while broken hammers lie all around it, and underneath this inscription:

"Hammer away ye hostile hands: Your hammers break, God's anvil stands! Brother Price stop pounding the Church Extension anvil, and come and help us raise a million for missions!"

LITTLE THINGS.

A cup of water timely brought. An offered easy chair, A turning of the window blind. That all may feel the air: An early flower, unasked, bestowed. A light and cautious tread, A voice to soften whispers hushed, To spare an aching head; Oh, things like these, though little things, The purest love disclose, As fragrant atoms in the air, Reveal the hidden rose.

—Evng. Messenger.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is HALE'S Honey of Horehound and Tar. 25 c. 50c. and \$1.

Glenn's Sulphur Soap, and bouffant, 25c. German Corn Remover, Kill Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Sunday School Cards.

The Ten Commandments, Illuminated Border. Size 4 x 2 1/2. Price per set, 25cts. The Lord's Prayer, with Illuminated Border. Size 4 x 2 1/2. Price per set, 25cts. The Cardinal Virtues, Illustrated: Faith, Hope, Charity, Temperance, Prudence, Justice and Fortitude. Selections from Scripture bearing on each. Price per set, 10 cts. Precious Words. A series of eighty short verses, mostly from the Bible. Miniature Floral cards drab ground. Eight cards on sheet. Price per set, 20 cts. Floral cards, with short Texts. Six cards on sheet. Price per set, 20 cts. Floral Cards; drab ground, short Texts. Four cards on sheet. Price per set, 20 cts. Floral Cards, Precious Words from the Book of Life. Twenty Texts. Price per set, 25 cts. Kindness to Animals. Texts and appropriate Poetry. Price per set, 10 cts. Floral Texts Cards. All different Texts. Price per set 10 cts. Flowers on gold and drab. Miniature Panels. Ten cards on each sheet, with short, impressive Texts. Twenty different. Price per set, 25 cts. Floral Cards, gold and drab ground. Short Texts. Eight cards on sheet. Price per set, 25 cts. Words of Love. Miniature Floral Panels. Four panels on sheet. Price per set 25 cts. Floral and Reward Tickets on diagonal old-gold and olive backgrounds, with short Texts of Scriptures. Eight cards on each sheet. Price per set, 20 cts. Reward Tickets. Flowers on birch bark ground, with short verses from the Bible. Eight cards on each sheet. Price per set, 25 cts. Favorite Flowers birch bark ground. Miniature Panels, with Texts. Price per set, 12 cts. Proverbs and Promises. Favorite Flowers, drab ground, with selections from the Proverbs of Solomon. Size 3 1/2 x 2 1/2. Price per set, 20 cts. Flowers on Gold Disk green ground. Brief Texts. All different. Price per set 20 cts. Miniature Floral Panels, assorted grounds, with Texts. Price per set, 25 cts. Floral and Fern Reward Tickets with brief, impressive Texts. Six cards on each sheet. Price 25 cts. Any of the above sent by mail on receipt of price. One and two cent stamps taken. J. MILLER THOMAS, Wilmington, Del.

CLUB LIST.

The PENINSULA METHODIST and any of the following Periodicals will be sent to any address, postage free at prices named.

Table with 3 columns: Name of publication, Regular Price, Price for Club. Includes Independent, Godey's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country Gentleman, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazar, Harper's Young People, American Agriculturist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood, Peterson's Magazine, Lippincott's Magazine, Philadelphia Medical Times, Doreas Magazine, Good Words, Atlantic Monthly, Andover Review, The Edinburgh Review, Latell's Living Age, Rural New Yorker, Woman's Magazine, Homeletic Review.

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The Great Conspiracy. A thrilling review of the portentous events that led to the Great Rebellion, from the powerful pen of Gen. John A. Logan. Strike quick for choice field. Hubbard Bros., Publishers, Phila., Pa. MUSIC. A wonderful, rapid, and self-teaching SYSTEM OF MUSIC. Circulars Free. J. H. McCracken, Gen'l. Ag't., North East, Md.

P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and Intermediate Stations, 6:40, 7:00, 8:15, 9:10, 10:30 a. m.; 12:45, 2:30, 4:35, 7:40, 9:05 p. m. Philadelphia, (express), 2, 2:52, 4:10, 6:30, 7:50, 9:05, 9:47, 10:05, 11:35, 11:51 a. m. 12:25, 1:54, 3:15, 5:22, 6:55, 7:11, p. m. New York, 2:00, 2:52, 4:10, 6:30, 7:00, 10:05, 11:35, 11:51 a. m. 12:25, 1:54, 3:15, 5:22, 6:29, 7:11, 7:40 p. m. Baltimore and Intermediate Stations, 10:05 a. m. 5:56, 12:09 p. m. Baltimore and Washington, 1:28, 4:46, 8:04, 10:05, 11:05 a. m. 12:58, 1:16, 4:53, 7:45 p. m. Trains for Delaware Division leave for: Now Castle, 8:35 a. m.; 12:35, 2:50, 5:50, 6:25, 11:53 p. m. Harrington, Delmar and Intermediate Stations, 8:35 a. m. 12:35 p. m. Harrington and way stations, 8:35 a. m. 12:35, 6:25 p. m. For Seaford 8:25 p. m. For Norfolk 10:45 a. m. 11:53, p. m.

D. M. & V. Division. Leave Harrington for Georgetown and Lewes, 11:05, a. m. 5:45, 8:45 p. m. Leave Harrington for Georgetown and Franklin City, 10:06 a. m. Leave Georgetown for Franklin City, 12:10, 2:00 p. m. Leave Lewes for Georgetown and Harrington, 6:35, 8:45 p. m. Leave Franklin City for Georgetown and Harrington, 6:35, 8:45 p. m. Leave Georgetown for Harrington, 7:00, 9:14 a. m. 3:25 p. m. Connections at Franklin City with steamer for Chincoteague Island. For further information, passengers are referred to the timetables posted at the depot. Trains marked with (*) are limited express, upon which extra is charged. J. B. WOOD, General Manager. General Passenger Agent.

Wilmington & Northern R. R. Time Table, in effect December 6, 1885.

Table with 3 columns: Direction (GOING NORTH, GOING SOUTH), Station, Time. Includes stations like Wilmington, Dupont, Reading, etc.

For connections at Wilmington, Chadd's Ford Junction, Lenape, Contsville, Waynesburg Junction, Birdsboro, and Reading, see timetables at all stations. L. A. BOWER, Gen'l Passenger Ag't. A. G. McCausland, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. at Union Station Baltimore.

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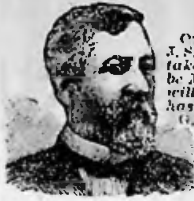
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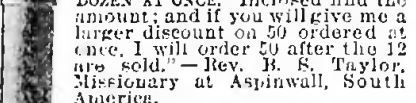
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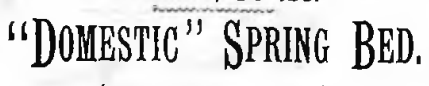
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