

# Peninsula Methodist.

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ONE DOLLAR A YEAR.  
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## A Million For Our King.

BY REV. B. W. TOOD.

[Tune—The Sword of Bunker Hill.]

Ye Methodist hosts, arise,  
And arm you for the fight;  
Your Leader calls you, from the skies,  
Go forth in his great might.  
And take you for your battle-cry,  
As on you march and sing,  
And lift the blood-stained banner high,  
A million for our King!

The words of our ascending Lord  
Adown the ages roll—  
In all the world go preach my word,  
To every human soul:  
Lo, I am with you to the end.  
Then let the good news ring:  
While joyfully we raise, and spend  
A million for our King!

Enthroned on high, He reigns in light,  
And forth his Spirit sends;  
He clothes his Church with grace and might,  
His messengers attends.  
Above us sounds the trumpet call,  
From angels on the wing—  
Send the glad tidings forth to all—  
A million for your King!

One million? Oh, thou Lamb of God,  
Thine was the universe;  
But all, thou gavest, and—thy blood,  
To save us from the curse.  
And shall one million pay our debt?  
Too small the offering,  
Lord, take it—but our hearts are set  
On millions for our King!

## Cremation.

BY REV. J. E. SMITH, D. D.

It is not the purpose of this article to advocate any mode of burial. A few facts lie upon the surface, to which I desire to call attention, and, if possible to emphasize. That it is a subject in which there is a marked and widespread revival of interest is obvious to all. In a measure the subject has forced itself upon public attention. Both in the old world and in the new the crowded cemeteries that begirt our great cities frequently vitiate the air and pollute the water. Diseases of the most serious character are the result. Effects can only be removed by removing the cause. But so long as men die there must be some mode of disposing of the body. The best interests of community demand that the disposition be such, as not to injure the health of the living. Various expedients have been resorted to by scientific men to do away the injury, while preserving the established custom. Thus far all such expedients have been failures. Burial laws have been multiplied and their rigor has been increased, but the baneful consequences still remain. Cremation has thus been forced upon public attention.

The difficulties of discussing the subject upon its merits are many. The first is a conviction that burial is a religious rite. It is thought that cremation is an indignity to the body. The fact is unquestionable. Christianity, in its early ages, did away with cremation wherever it became the dominant religion. Except in Judea, in Egypt, and in China the burning of human corpses was the general, if not the universal practice of the ancient world. In Egypt the dead were embalmed, in Judea they were placed in sepulchres, in China they were buried in the earth. In Greece, so general was the custom of burning, that only suicides and a few others were denied the rite. But, with Christianity came the doctrine of the sacredness of the human body. The Christian body is the temple of the Holy Ghost. It is sacred even in death. It is to rise again. It is to bear the image of its risen Lord. These thoughts put out the fires of the crematories throughout the Christian world.

After the silence of these long centuries, the old question is forcing itself again upon public attention. The old truths have not grown obsolete, Christian faith is not on the wane, but to-day, men are inquiring whether the old conclusion is legitimate. Does it logically follow from the given premises? Is cremation forbidden by the letter, or by the spirit of Christianity? The inquiry is pertinent. What has cremation to do with the doctrine of the resurrection? Wherein does incineration degrade the body beyond giving it up to become food for the worms? With all our respect for the Fathers of the early Church it is impossible to avoid the conviction that the one method of disposing of the body has no more to do with the doctrine of the resurrection than has the other. Both processes come to the same end. The bodies of the early saints have long since moldered to dust. They have mingled with the soil in which they were placed. They have become the grass of the field, the gases of the air, the foam of the billow. In no way has the end differed from that which would have been reached by burning. The only difference is that of time. In the one case the end is reached in an hour, in the other the process is slow and gradual. But if the argument for the resurrection is affected in the one case, it would surely be in the other. Besides, the argument, if proving anything would prove too much. What, in that case, would we say of the Christian martyrs? In admitting, as we must, the fact of their resurrection, we are compelled to give up all objection to cremation from this ground. This doctrine, so dear to every Christian, is based upon the purpose of God. We believe it to be true, because He has promised that it shall come to pass. Before the resources of infinite wisdom and almighty power all difficulties vanish. The power, that has combined the elements, that built from nothing this whirling globe can, gather again the bodies of His saints and of the earthly form the heavenly and undying body.

We must look then, for some other ground of objection to this growing practice. This is found chiefly in what is termed a refined Christian sentiment. Cremation is said to be revolting to a refined and sensitive mind. It is worth while to inquire whether this be true. Is it condemned by refined sentiment, or by long indulged prejudice? Is there any possible way of disposing of the body that is not revolting? Can anything be more so than burial in the earth? What but custom and dire necessity compel us in any case to submit to the dreadful sight? Who can think of the loved form laid away in the grave with all its ghastly concomitants, the crawling worms, the slow, horrible dissolution, the eyeless socket, the fleshless bones, the final dust, without a shudder? Is it not a subject from which we resolutely divert our minds, oftentimes at the expense of what seems to be loyalty to our loved ones? So far as this is a question of sentiment, I am unable to see how earth burial can have any advantage over incineration. In both cases we are compelled, while passing through the trying ordeal, to summon all our fortitude. We bid reason repeat to us the well known truth that the precious form is beyond the reach of pain, and knows nothing of its disposal. In the one case, as in the other we need the grace of God. In any event we are wise if we close our eyes to the fact, that

no human power can either avert or control. The consolations of religion are unaffected by the mode of interment, and they alone, in this trial can support and comfort us.

In this, however, as in every other particular, the force of habit is not easily broken. Many will look upon cremation as a relic of barbarism, and turn from it with both impatience and disgust. But time will, sooner or later, convince us that burial is not so much a question of sentiment as of health. Religious preferences will give place to sanitary requirements. It is a notable fact that most of the leading physicians both of this, and of other countries, favor cremation. Their opinion is entitled to respect. They are influenced mainly, if not wholly, by consideration of health. It is charged that the cemeteries of Paris are the cause of unknown suffering to the people. Headaches, diarrhoea, diphtheria and sore-throat, are caused by the exhalations. No people are more inventive than the French. No scientists surpass those of that country. If, then, they are unable to prevent these deleterious results of earth burial may not every great city expect that the condition of Paris will be repeated in its own history.

The rapid increase in the number of crematories proves unmistakably the growth of sentiment in favor of that practice. The importance of the subject demands that the maturest thought of our wisest men be given to it.—*Buffalo Christian Advocate.*

## "Spirits in Prison."

By the expression "Christ was put to death in the flesh," is it not meant that our Lord, in his human nature, suffered a violent death, as is elsewhere set forth by the apostle St. Peter, "him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain?"

But what is meant by the quickening of the spirit? Does the author intend to say that "Christ was quickened by the spirit," or "quickened in the spirit?" If the proper rendering should be "quickened in the spirit," is not reference made to his human spirit? Will any one affirm that he was spiritually revived in the sense of the passage, "you hath he quickened who were dead in trespasses and sins?" If the quickening refer to his resurrection from the dead, would not our apostle in all probability have said, that he was quickened in the flesh? If he "was put to death in the flesh," that is, as a human being, was he not also quickened or resurrected in the flesh, that is as a human being?

If the author really means to say that Christ was quickened in the spirit, in any sense whatever, is it not evident that he could not have gone and preached to the disobedient ones, in the times before the flood? Is it not true of the Son of Man considered as a human being, possessing a veritable soul and body, that he had no existence prior to the period, when he was "conceived of the Holy Ghost and born of the Virgin Mary?" If Christ was quickened in his human spirit, is it not evident that the preaching to the "spirits in prison" was after his death and prior to his resurrection? Must not these imprisoned spirits at that time have been in hades? And do not the passages in the Psalms, "thou wilt not leave my soul in hell, and the clause in the apostle's creed, "he descended into hell" seemingly support this view of the subject? In such case, who can chide papist or protestant, sinner or saint, for entertaining the hope that to lost spirits there may be, in some good time to come, a general jail delivery? But after all, is it not possible and even probable that St. Peter means to say, that Christ was quickened by the spirit? Is it not a fact that his dead body was quickened by his own divine spirit of authority and power? Is not our Christ

the "quickening spirit," as Paul has said, the last Adam became a quickening spirit?

Doth he not quicken all things? Can any one deny that the anointed one of God, not yet manifest in the flesh, did go, and by his divine spirit, preach through Noah to the sinners of the old world? Can any possible good result from preaching, unless the quickening spirit attend the word preached?

Has not the passage in Gen. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years," no bearing on the subject? If Christ, in fact, in his human spirit, did go to hades and preach to lost spirits, why should antediluvians alone be mentioned? Were there no other imprisoned spirits to hear the proclamation of mercy or wrath? Were not the sinners of Noah's day "spirits in prison?" Are not all sinners in a state of bondage—spiritual imprisonment? Does not the Lord say so in the declaration, "the spirit of the Lord God is upon me; because the Lord hath anointed me to proclaim liberty to the captives, and the opening of the prison doors to them that are bound?" Though "sometime disobedient," did not the long suffering of God wait for them in the days of Noah, while the ark was building? Were they not therefore "prisoners of hope?" But did not Noah preach in the demonstration of the spirit, and with power, one hundred and twenty years, and have only seven converts? Though "few, that is eight souls were "rescued in the ark from a watery grave, may we not hope that thousands upon thousands who perished in the flood, were saved by the power of an endless life.

Like Moses, they committed "the sin unto death" and died before their time; but may they not as certainly have gone to heaven from the engulfing waters of the deluge as did the Jewish law-giver from Mt. Nebo?

JAY BEE.

*Carroll's Corner, Del., Feb. 20th, 1886.*

## Don't Minify the Million.

BY C. C. McCABE.

A prominent Western paper says: "Do not forget that a million a year for missions is a small gift for such a cause from such a Church as ours. When we reach the million therefore, as we shall, we must not glory over it, as though we had done some unexpected and unparalleled thing. We confess to a little shame that it has required such unparelleled effort to bring us up to that figure."

Curiously enough, a gentleman, who is a close observer of men and things, has just said to me: "There will be some, when you succeed, who will say: 'Well, it is nothing after all. We ought to give a great deal more than that.' Now, it seems to me that it is a great thing, for the Methodists to give a million for missions. If that were all they were doing, it would not be very much to speak of; but remember these same people who are going to lay this million down upon the altar of missions give sixteen millions of dollars, for the support and advancement of the cause of Christ in the United States."

Brethren, don't write such things. Don't say them. Let us labor under the hallucination, if there be one, that we are doing a good thing and a great thing—at least until we get it done—then raise your two-million shout, if you want to, and lead on the host. It does not belong to the subject exactly, but a verse of an old English hymn comes to my mind, which I commend to all the men in Methodism who are charged with grave responsibilities:

Eternal Light! Eternal Light!  
How pure the soul must be!  
When placed within thy searching sight  
It shrinks not, but with calm delight  
Can live and look on Thee.

Let us do this holy work, so that our souls can be at ease with God and with each other.

Brethren of the rank and file of the Methodist army you have done gloriously. You have given for missions nearly \$100,000 more in 1885, than in any other year of the Society's history. God bless you! Now for the million line, and beyond!

ONE of the features of mission work in Japan is the opposition encountered from a society organized three years ago to prevent the spread of Christianity. This society has been very active, especially in the northern part of the Island, in enrolling persons and families who are willing to promise not only that they will never accept Christianity, but that they will do all they can to prevent others from accepting it. In some towns nearly everybody has been so pledged. The missionary is made to feel its influence in many ways. Sometimes he finds he cannot rent a house or secure a preaching place. The society often gives much trouble by interfering with Christian burial. But some members of the society show signs of becoming restive under their bonds. The story of the successes of Christianity reaches them through various channels, and it awakens a spirit of inquiry among them. There is quite a general desire to know what Christianity is. Villages and towns, which refused to hear the missionary two or three years ago, now welcome him, and the Rev. Henry Stout, of the Reformed (Dutch) Mission, believes that "a great and glorious ingathering of souls" is near at hand. Mr. Stout gives cordial testimony as to the efficiency of native helpers. In one village, where they had been at work, and which he was the first foreign missionary to visit, he found three candidates for baptism, who were examined in a most intelligent manner in his presence by one of the helpers. Says Mr. Stout:

"I could not help feeling that, if the missionaries can train men, and help them to establish a few churches in the prominent centers, the great work of evangelization can safely be left to them and their churches. The capability of our trained men, coupled with their evangelical piety, is a most hopeful feature in all our work."

Elder Kannano, a native preacher, who was recently sent on a tour in Tosa, reports great strictness in examination of candidates. In one case a man who wrote "personals" for a newspaper was refused admission until he should change his department; and it was even questioned, whether an editor ought to be received at all. A play-actor and a story-teller were refused membership because their business tends to looseness of morals. The applicants, however, expressed their willingness to change their business as soon as possible.—*Independent.*

J. J. Brown, druggist, of Springfield, O., has destroyed his stock of liquors, and announced that he will sell no more, except a small quantity of alcohol for medicine.

That celebrated missionary to South Africa, the late Rev. Robert Moffat, married the daughter of his employer, a gardener in Manchester, England; after developing in her a martyr's spirit, by the recital of his ambitions. He used to write home that a missionary in South Africa without a wife, was like a boat with one oar. It took him many months to obtain the consent of her humble parents to their nuptials.



**"Have the Rules Respecting the Instruction of Children been Observed?"** (Discipline '102)

BY REV. JOHN A. B. WILSON.

CONCLUDED.

In my district of 40 pastoral charges, twelve report classes formed for religious instruction. I am sure however, that but few of them can be more than an effort to conform to rule. The Sabbath is taken up in each case with regular services of the church and Sunday school. The days of the week with schools for children and with business for leaders, the nights by business, home duties and needful rest; Saturdays, in preparation for the Sabbath and recreation. Now look at this array of duties. Lessons through the week, necessary study at night, parental instruction which must come in somewhere, preparation of Sunday school lessons, and attendance upon services of the Sabbath: the catechism class, the Bible class, and the Baptized children's class! With the present constitution of the world, there is not room for all this without unduly crowding. Hence we conclude this rule, as now formulated, is impracticable.

3. But, are the rules practicable as a whole?

No; and for the reason, that as a whole they are too diffusive, undertake too much, require too many different officers, or the overloading of a few; they require an excess of machinery, and too much time to work it.

True, children do not receive a surplus of religious training, but would they not get more, by simplifying machinery and curtailing the rules, so they can be enforced.

About twenty separate requirements are made. Surely if the children, their parents or teachers have any thing else to do these are too much.

Again as a whole, some of the demands as the Bible-class, are substituted by other and better things. Yet the antiquated stands, as before the better appeared. The same is, or ought to be true of the special class for catechetical instruction. We therefore conclude, that while many of the rules, in themselves considered are practicable, yet as a whole they are not of general adaptability. Though some are, and others may be, yet a few never have been, are not now, nor are ever likely to be practicable.

III. IF NOT PRACTICABLE, CAN THEY BE MADE SO?

Yes. But how sensitive a consideration to conjecture upon, after the comparative nondiscovery by the wisest and best of a century. Yet, were it not for the pyramid they have built, we could not see the height beyond. If an humble cobbler could teach the world's great artist, how better to represent a shoelatchet, upon the creation of his genius, it may be, that the suggestions of one whose office it is to apply the lessons rules and laws, and who views them from the standpoint of practical utility, rather than that of the theory and science of government, may serve a purpose.

To make them practicable:

1. *Expunge the Obsolete.*

It can be no harm to bury the dead. The old rules, made for other conditions than now obtain and that are superseded by better things, remove from the book; and by consequence from the conscience of the loyal and devout.

In this category belong the "Bible class" 266, as separated from the Sunday school, and the special class for catechetical instruction 267, 183, §7.

2. *Refrain from overdoing.*

Take into the account that diligence in business is as much a part of serving the Lord, as fervency of spirit.

Our people are of necessity, busy much of the time, in their providential allotments. In consideration of this, attempt not to spread their rules in the operation over all time and space.

3. *Unify the rules.*

Now we have diversity, without unity, in the training of the children. The parents first, and most important of all,

In no sense, can we come into their realm, save as the Discipline directs, to impress them with their responsibility, and the best way of meeting it.

Next, the pastor, with the leaders of the Bible and Baptized children's classes. But in that important part of this endeavor, the Sunday school, the unity is broken. The Sunday school superintendent and teachers are important functionaries in the instruction scheme. The Sunday school superintendent however, is nominated by the Sunday school Board, and confirmed by Quarterly Conference. If the Quarterly Conference does not want an earthquake, however, it had better confirm him; and woe betide the poor preacher, if he presumes to differ in godly judgment from the Sunday school Board. The teachers also, to whom is committed the solemn pastoral responsibility of guiding the young immortals, are nominated by the Sunday school superintendent, with the concurrence of the pastor. [N. B. If his opinion is asked], and elected by the Sunday school Board. Yet we hold the pastor to a large measure of accountability, for a department of Church work, in which he has almost nothing of legal right, and no control, save that accorded to his personal popularity.

Of course I know that the cases of friction, supposed above, occur only in a minority of churches, but it is the fault of the system that they occur at all, or at least to any troublesome extent. They do appear however in a class of charges, and with discouraging frequency.

Let us unify our rules by unifying responsibility. The preacher is either pastor of the Sunday school, as he is of the church, or he is not. If he is not, it is hard to tell what is his relation to it. If he is, then instead of being a subaltern in the Sunday school, as now, he should be the superintendent ex-officio, and the present official, an assistant in his presence, and his proxy when absent, nominated by him, as his assistant, and confirmed by Quarterly Conference annually.

When the minister goes into a class-meeting, he is recognized as the head of the concern, and asked to take charge, by the leader. In the Sunday school, he is a visitor, and welcome, or unwelcome, according to the mood of the superintendent, and to be patronized; often feeling that he is tolerated only. He would like sometimes to advise about things, if some one would ask him. There must be a change, and to it the church is coming. The General Conference of '80, seated the pastor, ex-officio, in the chair of the Sunday school Board, and that of '84 transferred the election of Sunday school superintendent to the Quarterly Conference. I hope, and pray, and believe, that these are but prefatory to more radical changes. The M. E. Church South, for cause, has put the nomination of the Sunday school superintendent in the hands of the pastor.

Make the superintendent the assistant of the pastor and no more, as is now the class-leader. The reasons, which obtain for keeping the leader the appointee of the pastor, are much more cogent, in the case of the superintendent; though we only contend for the nomination.

Abolish the Sunday school Board, and relegate its duties to the official Board.

Let the functions of the Bible and Baptized children's classes be carried over to the Sunday school classes, and the teachers become class-leaders, under appointment of the pastor, and members of Quarterly Conference at least of the Official Board and to be, like other class-leaders, diligently examined quarterly by the pastor, as to their method of leading class. With ten minutes of the Sunday School devoted by law to the Church catechism and the first Sabbath in every month, as in former times, a "Sunday school prayer-meeting," or, rather, devoted to the specific duties of the now children's class, which duties are in some way to be re-

membered every Sabbath, may we not have, as is now attempted by the Baptism class, every Sunday school scholar an qualified candidate for membership in the church, and does not this provide a way, and the only general way to date, by which to save the precious church class from the death toward which it seems to be hastening? Put it, when practicable, into the Sunday school, and let there be a mutual exchange of appliances and methods.

My theme is of vast interest for our church of the future, as well as for the individual. In another Communion, on the Eastern shore of Maryland, an ecclesiastic of high degree, is reported thus to have addressed his clergy, in convention assembled: "We have, my brethren, no time for controversy with the adult members of the denominations. If we attack their peculiar views, we but repel them farther from us. Their views, convictions and relations, are settled and fixed. But turn your attention to the children. Their minds and hearts are plastic, and will yield to the impressions you make upon them. Open parochial schools in your parishes, establish Sunday schools at all possible points, bend all your energies to the children and youth; then, by the blessing of God, the next generation will be ours." There is here far-reaching forethought, the wisdom of churchmanship. It should be deeply impressed upon the hearts of our ministry and people to save the children, our own at least, to our Church, if we would perpetuate the blessings of Methodism to the country and the world. The better to accomplish this, we want no dead-letter requirements to weaken the sense of obligation to the whole, and destroy reverence for law.

Nor do we want a monster, with two, three, four, or five heads, "be the same more or less." One head, with power to nominate and choose subordinates, and with simplified machinery.

With two and a half years before another General Conference, what shall we do meanwhile? Teach that the law as it is must be obeyed; obey it, and devise methods for its best observance, and administer accordingly.

There being no statute against it, as opportunity serves, experiment upon the practicability of combining the functions of the Sunday school class, and that for Baptized children. It will no doubt add efficiency to both arms of the service.

Where this cannot be done, organize the classes for "Baptized children" (not excluding others) on the present basis, and from Quarterly Conference from the pulpit, and in pastoral calls, teach the people that while these laws are with us, they are for us; and it is ours, to secure their benefits, by cheerfully obeying them, according to our vows. ¶403.

Though the numbers gathered may be few, if we faithfully and diligently perform our duty to the few, they will in time become crowds of rejoicing, as the first, most certain, and most permanent fruits of our revival. May heaven forgive the folly of him who publishes the results of his meeting with the peroration, "and there were no children among them."

May the Holy One that inhabiteth Eternity, who planted in the hearts of our Fathers the great thought of saving the world, by saving the children, teach us, how best to recruit the ranks of the militant host, from these furnished and panoplied cadets of the cross, whose brawn is unweakened, and whose sinews are not slackened by the domination of evil.

For seven score years, the Church—our Church, has been feeling for the means best adapted to this end. May God reveal it to us, that by the light of the throne, we may see the way to shape "the rules respecting the instruction of children," by lives of clearest practicality. For we are His, His the Church; and the children, the loan of His love, to be nurtured for Him, to make the Church of the future. From this side or the other, we shall behold

the glory, and know that, inasmuch as we did it unto the least of these His brethren, we did it unto Him.

**Women and Missions.**

(Extracts from Editorial in N. W. Christian Advocate, written during session of General Executive Committee, in Evanston, Ill., Nov. 1885).

E. B. S.

"In 1870, when the same body met in Chicago, the society was young, and, in a substantial sense, was an experiment. The church doubted; the parent society, not only feared that the special new fund might subtract from amounts paid to it, but perhaps also dreaded to suffer the conceivable diversion of the women's special sympathy and work upon which it had unconsciously relied. What hath God wrought! Since 1870, the W. F. M. S. has contributed one and a half millions of dollars to its special work. That money has been raised under peculiar difficulties; one of which was, for a time, the restriction, that no collection should be taken in a public congregation. The main fruits illustrate the saying that 'many nickles make a muckle.' As to the higher motive power, and the beautiful spirit, in which the society as a mass is moving, we can but say, that we wish all doubters could study candidly the current session at Evanston. As sure as we live, dear brethren and dear sisters who hesitate and abstain, these Christian women have found the point of power, from which the world is to be lifted to Christ. The vital, indispensable, irresistible element, in this woman's movement for woman, lies in antecedent and continual personal devotion to personal service. These Christian mothers, wives, daughters and sisters, who lead the new crusade, are consecrated to God, in the highest and best sense of the word. Such heart-history of struggle, surrender, consecration, subsequent baptism and victory, we have seldom heard. The leaders in this missionary work are as dignified, pure and zealous, as were the precious women, who sought Christ's body and secured its burial. The renewal of this spirit of self-abnegation and devoted personal service is like a Pentecostal renaissance to the most modern Methodist church. We heartily believe, that our annual conferences can relearn an old lesson, from these women. (Reference was here made to the general and punctual attendance upon the daily opening religious exercises. E. B. S.) We deliberately say, that we men must return to the spirit that moves our sisters so mightily, and that these sisters will mourn departed power, when their deliberations wither under some influences, that account for the contrast between ancient and modern annual conferences.

As to temporal conditions, the entire church owes gratitude to these women for valuable hints. They think no detail too small or unpromising. They organize everywhere, and carry out the enthusiasm in apparent little duties, to the uttermost degree. In finance, they issue search warrants for every fugitive cent; in personal service, they magnify an actual dutiful item, as reverently as if they stood in the shadow of the historical cross on Calvary; they employ scriptural phrases, as being the very vernacular of the discipleship of 1885; they begin, continue, and end with prayer. All this is made more real, through the minute, detailed, regular, and unrestricted correspondence between the foreign work and the Christian home in America, and a notable power is born, of the use made of returned missionaries. At Evanston, it was repeatedly said of missionaries returned for rest: "She is doing as much here as she did abroad."

As to the future of the society, there is no doubt. Heathenism, saturated by sin, doubts the trust-worthiness of its women. When, therefore, the Church would reach and raze, and raise the foundations of heathendom, the Church's women must carry the Church's gospel as

a Saviour, in the name of the Saviour. That is, a woman's work and must be guided chiefly by women. As well place the world's orphanages for girls, babies in the hands of old bachelors, as to leave all details of foreign missionary work, in the hands of missionary committee men.

Thank God this is not the only church-women's movement in behalf of heathen women! Nearly all churches are in like motion, and when the fraternal greetings from other Christian women reached Evanston last week, it was like the meeting of all the Marys and Marthas, in this nether kingdom.

**Expressive Figures Again.**

E. B. S.

Rev. A. T. Pierson, D. D. says: "An insignificant missionary band has gone forth, numbering in all not more than 6,000, (which includes lay teachers and women), to confront a force of over 1,000,000,000 pagan and moslem people, i. e. one to 166,000."

He shows the average cost of each conversion in mission fields for 1883-84, to be \$90, while the average cost of each convert in Christian lands exceeds \$630. Given to foreign missions by Protestant Christians per capita .07½ cts per year; by native converts \$1.25 per capita; 200 laborers in the South Sea Islands recently sent \$465, or \$2.33 a piece, to the London Missionary Society, and 10,000 communicants in Wesleyan Missions of the Gold Coast, and Sierra Leone have just contributed a jubilee fund (50 yrs. since the origin of the mission), of \$75,000, an average of seven and a half dollars in stead of seven and a half cents.

Drunkenness is a crime, and ought to be so regarded and punished. It is an outrage for a man to fire himself with intoxicants, and thus prepare himself for desperate deeds, and then go out on the street, where your children are at play, to defile them by his example, and perhaps to injure them by his violence, and his act should be treated, as it is, as an offense against the public order. If there were more drunkards in work-houses, it would not only reduce the number on the street, but it would soon reduce the number absolutely. Too much pity for criminals, is an encouragement to crime. Let the man who does wrong suffer for it.—*Western Christian Advocate.*

Prohibition is evidently prohibiting pretty effectually in some parts of Georgia where "local option" is the law. A small propeller is run up and down the Savannah River, to sell people liquor. The boat anchors out in the stream, and sends a small boat ashore for customers. When tipplers have to be drummed up after that style, the opportunities for getting liquor on shore must be scarce, indeed. This traffic in liquors afloat, to avoid the effects of prohibition ashore, will not probably be allowed to last long. The toppers of Georgia may as well make up their minds to reform and become steady men and useful members of society, "Against such there is no law."—*Christian Advocate.*

The sale of intoxicating liquors to persons under age, is one of the worst features of the liquor traffic. The law is explicit, and all persons detected in this illegal traffic should be promptly proceeded against, till the penalty is imposed. Yet, though the evil is great and its evil results obvious, we fear there are many good citizens who do not do their duty in the work of pursuing and punishing this violation of law.—*Tullahoma (Tenn.) Guardian.*

Says Josh Billings: A reputashun once broken may possibly be repaired but the world will allus keep their eyes on the spot where the krack was."



The Sunday School.

Nehemiah's Prayer.

LESSON FOR SUNDAY, FEBRUARY 22, 1886.  
Nehemiah 1: 1-11.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Give us help from trouble; for vain is the help of man" (Psa. 108: 12).

I. SORROWFUL TIDINGS (1-4).

1. The words of Nehemiah—a preface resembling that used by the minor prophets. The word Nehemiah means "the Lord is my Comforter." Son of Hachaliah—of whom nothing is known beyond his name, which in R. V., is spelled "Hacaliah." In the month Chisleu (R. V., "Chisler")—the ninth month of the Jewish year—our last of November and beginning of December. Twentieth year of Artaxerxes (B. C. 445). I was in Shushan the palace.—The remains of this famous palace, in which Esther reigned as queen, and in which Daniel saw his vision of the ram and the he-goat, have been probably identified. Mr. Loftus, in 1852, discovered the ruins of a palace in Susa, corresponding in style to that of Xerxes at Persepolis—a grand central hall, surrounded by thirty-six massive pillars, with porches on three sides, each having twelve pillars.

Shusan, or Susa (now Sus), lay between the Eulens (Ulai) and Shapur rivers, in a well-watered district, and was the capital of Susiana or Cissia, the scriptural Elam (Isa. 11: 11), the country lying between the southern Zagros mountains and the Tigris. It early furnished a dynasty to Babylonia (Gen. 14: 1), was conquered by Assurhanni-pal about B. C. 660, and shortly afterward fell to the lot of the later Babylonian Empire. When the Persians had conquered this empire, Susa was made a royal residence by Darius Hystaspes, who built the great palace, whose ruins now attract the attention of archeologists.

2. Hanani, one of my brethren—possibly an own brother of Nehemiah, but probably belonging to his family only—a kinsman: not to be confounded with a priest of the same name mentioned subsequently (12: 36); appointed by Nehemiah (chap. 7: 2) to have charge of the gates of Jerusalem. Men of Judah—R. V., "men out of Judah." Asked them concerning the Jews that had escaped.—Says Crosby: "Although the greater part of the Jews preferred to live in the land to which their ancestors had been carried captive, yet to the pious heart those who returned to the old country were recognized as 'the deliverance,' or the 'delivered ones,' the 'escaped ones.'"

"Nehemiah lives at ease, in honor and fulness himself, but cannot forget that he is an Israelite, nor shake off the thoughts of his brethren in distress, but, in spirit (like Moses, Acts 7: 23), visits them, and looks upon their burdens."

3. The remnant—not a very large fraction of the Jewish nation. The two caravans had not numbered much over ten thousand people. Some of these had doubtless perished by the hardships of the long journey, and by the hindrances and conflicts which they had to contend with in re-establishing themselves in their desolated homes. Great affliction and reproach.—They were made to feel the burden of the foreign yoke by the exactions of the Persian governors; they had to endure the hostility of the surrounding nations—particularly of the Samaritans, who had been enraged at the refusal of Zerubbabel and Jeshua to permit them to co-operate in rebuilding the temple; and, lately, of the Canaanites, Hittites, Perizzites, Ammonites, Moabites, and others, who had been infuriated at the action of Ezra in persuading the Jews to put away the strange wives which they had taken from these nations. For these and other reasons, the returned captives suffered "affliction," and appeared to be sinking into a sort of hopeless apathy with reference to their political status.

Wall of Jerusalem—broken down.—Attempts had been made to build it, but they had been thwarted by outside opposition. Gates burned with fire—"a fact not previously mentioned, but the Assyrian sculptures show that it was the usual practice."

4. Sat down and wept—a truly patriotic sorrow at tidings, which he evidently had not expected. He had reposed great confidence, apparently, in Ezra's ability and zeal. Mourned certain days.—Nearly four months passed before his secret grief was detected by the king, and the measures adopted which lightened it. Fasted—a spontaneous abstinence, consisting probably of a reduction of food to the merest necessities. He could not feast, or eat dainties, or drink wine, with the dismal picture of the ruined city before his mind, and his soul burdened with desires toward God. (See Luke 15-29, Ed.) We have similar cases of fasting in Daniel (Daniel 9: 3; 10: 3), Esther (Esther 4: 16) and Ezra (Ezra 10: 6).

II. EARNEST PRAYERS (5-11).

5. O Lord God of heaven.—This style of address reveals the influence of Persian ideas. Ormazd, as here Jehovah, was addressed as "the God of heaven." Great and terrible.—These and the subsequent appellations are borrowed from Deut. 7. That keepeth covenant and mercy.—That was the rock on which the pious Israelite reposed his strong confidence—God's faithfulness; that, no matter how dark things seemed, God was true to His promises, and that His mercy would not fail. For them—R. V., "with them." Observe—R. V., "keep."

"God keeps the covenant for them who keep His commandments. See its explanation in John 6: 28, 29, where the work of God is a sincere faith. The essence of faith is love, whose definition is given in 2 John 6."

6. Let thine ear now be attentive.—God's "ear" is always open to sincere confessions and petitions. Hear—R. V., "hearken unto." Now—R. V., "at this time." Day and night.—Nehemiah's fervency had reached the point of unceasing prayer. When he lay down, and in his wakeful moments in the night watches, as well as by day, his heart was like an over-flowing fountain, pouring forth prayers for his afflicted people. And confess—R. V., "while I confess." He realized keenly that the sins of his countrymen were the cause of all their suffering. He would make himself the mouthpiece of the nation's contrition. Both I and my father's house—R. V., "Yea I, and my father's house." Nehemiah professed to be no better than the rest. He humbly includes himself and kindred among the guilty. Dr. Crosby is inclined to think that Nehemiah would not have mentioned his "father's house" if it had not been a conspicuous one—probably the royal house of Judah. We have dealt very corruptly—after all the abominations of the heathen." "mocking the messengers of God, and despising his words, and scoffing at his prophets" (2 Chron. 36: 14-16). Have no kept the commandments... statutes... judgments—different terms to express the divine law. Which thou commandest thy servant Moses.—Nehemiah does not seem to share the skepticism of some modern scholars as to the Mosaic authorship of the Pentateuch.

8, 9. Remember, I beseech thee.—Nehemiah reminds God of His promises, not that God needs to be reminded, but because naturally turn themselves into prayers. These are the things for which God "will be enquired of" to do them for us. That thou commandest thy servant.—What follows is a free quotation of the substance of several passages, such as Deut. 30: 1-5; Lev. 26: 27-30. Says the Pulpit Commentary: "The sacred historians habitually refer to the older Scriptures in this way, quoting them in the spirit rather than in the letter." If ye trespass—R. V., "if ye trespass." Among the nations—R. V., "among the peoples." If ye turn unto me—R. V., "if ye return unto me." Sin banishes the soul from God; repentance brings the soul back. Keep my commandments.—Obedience is indispensable. Though thou were of you cast out—R. V., "though your outcasts were. The uttermost part of heaven—the extremest point of banishment. Yet will I gather them from thence—a gracious, consoling promise. Punishment should cease with rebellion, and then no spot should be too remote for restoration. The place that I have chosen to set my name there—R. V., "the place that I have chosen to cause my name to dwell there." that is, Jerusalem.

"God does everything that wisdom and love can do for the salvation of men. When we turn to sin, He turns to discipline: when we return to righteousness, He returns to mercy."

10. These are thy servants and thy people—wicked and unprofitable as servants and disobedient and rebellious as a people, and yet "thy servants" and "thy people." The prodigal son was still a son though in the far country, and when he returned and begged to be made a hired servant, he received a father's kiss—"this my son," etc. Redeemed by thy great power... strong hand—from the great Egyptian bondage, and from many succeeding deliverances into the power of thine enemies. Nehemiah pleads the former mercies of the covenant-keeping God.

11. Who desire to fear thy name—R. V., who delight to fear thy name." Amid the apathy both of those who had gone back to Jerusalem, and of those who remained in Persia there were glorious exceptions—fervent souls whose prayers like those of Nehemiah ceased not, and whose delight it was to reverence the divine name. Prosper... thy servant this day.—Nehemiah's "day" was a long one, but the "accepted time" came at last. This man—the king, who alone could authorize the rebuilding and reformation of the Holy City. For I was the king's cup-bearer—R. V., "Now I was cupbearer to the king"—a post of honor and confidence. "Nehemiah obtained leave of absence for

a fixed time, with letters to the governors west of Euphrates to aid his journey, and to Asaph the keeper of the king's forest, to supply him with timber. Already, before his arrival at Jerusalem, he became aware of the hostility of Sanballat the Horonite, and Tobiah the Ammonite; but he only resolved to do his work with the greater speed. After the usual three days of rest or purification, he took a private view of the city by night, and then summoned the rulers to the work. Led on by the high priest Eliashib, all of them, except the nobles of the Tekoites, labored heart and hand at their regularly-appointed stations. The wall soon rose, and the gateways were rebuilt.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.  
No. 49.

While the correspondents of the *Peninsula Methodist* are trying to elucidate that abstruse topic, "the spirits in prison," I take hope that some of your readers may be partial to literature of a lighter sort, and therefore can tolerate a little more of my rambling reminiscences, if for no other end, than to keep out of the fog of speculative theology.

I have struck no field yet, more full of incident than Georgetown circuit, during the years 1856-57. As to preaching I never had so much to do within the same space of time; for we held protracted meetings three or four months, each fall and winter; and often had three of them running at once. Then, in the matter of funerals, I had to attend calls from a wide circle around the county seat, after good Jonathan Torbert left us, and went to heaven.

In the revival work I utilized all the local talent available, and brethren from the neighboring circuits often came to my help. When all other resources failed I used to fall back on town printer, David Dodd, who let no congregation be disappointed, if he could possibly reach the place, and meet the emergency. In those days, he was a valuable assistant, for he knew the people like a book; and wherever a little admixture of brimstone was necessary in a sermon, he never spared it, but made the "fur fly," until it became "nip and tuck," between him and the preacher in charge, as to which was the most popular.

We had a tough siege at one point where, doing our level best, we could not storm the citadel of sin. It was a School house, out in the Martins' neighborhood. Every-where else, it seemed, as the "saved lasses" of the Salvation army say, we could "whip the Devil" every-time, but this swamp population put us in a condition, similar to the lightning, when it struck the gum tree. A colored man told the story. He saw a thunder shower approaching, and prompted by the first law of nature, took shelter under the branches of a gum. A blazing bolt struck it, over his head, and glanced off without doing much damage. He knew something of its cross-grained fiber, in previous attempts to maul rails out of that sort of wood; and with a grin of satisfaction exclaimed, "Ha! I guess ye met yer match dis time!"

David and I met our match in that locality; but we were unwilling to confess defeat, and resolved on one more effort. As we rode out together one evening, there was some contention between us, as to who should preach, and what sort of a subject might be best for such a "case hardened" lot. On one side it was contended that "the terrors of the law" ought to be unfolded, in a manner to make careless sinners feel as if the fires of perdition were kindling around them. On the other hand it was argued that some natures were so steeped in stupidity, that no array of "judgments" could make them apprehend danger, and flee the wrath to come; yet a tender touch about their heart-strings, some gentle story of Jesus and his love might melt and draw them to his bleeding feet. Love, it was contended was the mightiest element in God's administration, to conquer and to save.

Neither of us, I think, will ever forget that night's performance. The School-

house was crowded, as usual. Men sat on the desks, around the walls, while women and children had the chairs and benches. The preacher warmed up quickly to his work, taking the latter method, to win souls. He was "constrained," beyond ordinary pulpit platitudes, and walked back and forth among the people, pleading with them by all things sacred, to be reconciled to God. He paused before one and another, using personal solicitation. A few commenced to cry, and the power increased. The men began to look uneasy, and glance towards the door; but the preacher had taken a position between them and escape to the woods. Finally seeing a leading sinner apparently under conviction, and believing that to get him down, would be like felling a giant oak in the forest, which in its fall carries others crashing to the ground with it, the preacher suddenly bounded over a bench and threw his arms around this man, and then by a backward swing both came tumbling on the floor, nearly upsetting the stove. The sinner gave in, and commenced to pray. Soon there were a dozen on their knees around him in the character of "mourners."

We had the victory. This break settled the controversy. We remained, laboring with all our might until near midnight, pointing penitents to the Savior. As we rode back to town, David broke the silence by asking me, if I hadn't had a crazy spell?

I answered, yes. I had a spell of some kind, and most people would set it down as crazy; but was it not justifiable once in a while to get fairly loose, and in view of the issue, use "violence" in taking the kingdom?

"But the reaction is bound to come," said Bro. Dodd, "and then these men will give way to the temptation, that they were imposed upon, and will grow shy of you in future."

"Not a bit," said I. "With the ice of conventional reserve broken up, in such an effectual way, I can always have freedom and power with such men."

Moreover, if we all could work on this line, the prevailing apathy of the unconverted would yield everywhere; and we being in dead earnest to save souls, they would become concerned all the more for salvation. We might capture hundreds, where we now can hardly get one, by going into the business, as if we were plucking them out of the fire.

The "reaction" did not come very soon, at this place, at all events; for we had a score converted, a class formed and I am not sure, but a church has since been built in that vicinity, where my astonished colleague in that strange night's proceedings, had to preach many a time afterward.

I have referred to our old church in Georgetown, and some efforts to promote a revival interest there. We did splendidly in the Sunday-school department. Our celebrations, when four or five schools used to meet, for a day's picnic, and platform oratory, in some central grove near town, or about Christmas time in the town, were always successful. But we had one grand sweeping work of grace in the old sanctuary, and came near shouting it down. I can close my eyes a moment, while writing these lines, and once more witness the scene. An altar crowded with seekers: the workers busy; and James Alfred Wolf leading the service of song. There were the beaming faces of aunt Julia Maull, Sister Dunning, and the Butler, Wingate, and Rodney sisters, Dr. Richards and his amiable mother, and the town's people, looking on with deep interest; while joy filled our hearts over children, and sometimes their parents newly born of God.

There was one memorable hour, when everybody seemed especially jubilant. A gentle, good mother, whom everybody loved for her quiet excellence of character and benevolence, came to the altar, to give herself more publicly to Christ and his cause. She was sweetly and powerfully blessed, and her own children most of them already saved, were hardly any

happier than we were, over the conversion of Mrs. Butler.

She has probably ascended before this; but whether in heaven, or still filling her useful sphere on earth, I am sure she does not regret the example she set that night, by taking her stand on the Lord's side.

But I must leave Georgetown, a place of cherished friends, and happy memories of pastoral toil and reward. The children I baptized there, are now filling prominent places in other cities and towns, as the heads of families of their own, in which, the writer of these notes is always sure of a cordial welcome.

Conference Appointments.

Apparently, Conference appointments are not made according to merit. Many a man has by active service and well directed aims accomplished much for God and Methodism; yet in the estimation of some, they have never received a good appointment.

There are two classes in all professions. The first class are those who are helped with influence, or wealth, or both; from the first they stand or sit, and look out on a well paved way, made for them by some influential hand; they sip successfully that which has been procured for them by others. For a time they fill the arena of medicine, law, or the Gospel with so much borrowed light, that really you cannot tell whether they are themselves, or their influences. Four fifths of these men quickly disappear, little and unknown. Many ministers have thus fallen; with some, the fall was not great.

The second class have to labor hard for position and appointments. The morning's light and the evening's shadow find them the very embodiment of industry. The rim of influence in their behalf forms no large circumference; but they work, work, work, and they are successful; souls are converted where they are stationed, by the score; churches and parsonages are built, old debts are paid; they are acceptable preachers too. These things are the glory of a Methodist preacher's life; they are genuine successes, meriting good appointments; but they never get them. Why is this? because in many instances, influences have been disseminated against them. When influence against a preacher once opposes him, from certain positions, it is hard to tide over. Genuine merit, many a time, has had to submit to influence, from the stand-point of position. Many preachers are so modest and sensitive, that they have never asked, much less demanded from the Presiding Elder, "a certain appointment." Yet these men are genuine and successful Methodist preachers. They have not been forward, they have not worried their Presiding Elder, not even when these Sub-Bishop have stepped on them, again and again. They have logically reasoned, "well there is some difference between a man filling the office, and the office filling the man," and have quietly gone to their work. The Presiding Elder looks sometimes like Mt. Sinai. Others remind us of Calvary. Many a man apart from his official relation would not be a Caesar. It is possible that appointments are sometimes made upon the basis of affection, and not merit. This is natural and possibly Divine. We cannot like (or love) all alike. It is amusing, if not beneficial to the close observer, to see how often this is done. With some men affection is weakness; with others it is as potent as life. To be just in all things is difficult. David had his Jonathan, Jesus his beloved John, and Paul his Timothy. Some years ago I asked our good Bishop Scott, if as a Bishop he had ever noticed a spirit of favoritism shown toward some men? He replied he had, and in one instance said to a Presiding Elder, "Bro.—you need not be Presiding Elder of that District, but Bro.—will go to —appointment; and the brother went." If we think we are not sent to a good appointment, let us go in the name of Jesus and do our level best to make it a good one.



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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.

### Our Presiding Bishop.

At the annual meeting of the Bishops of the Methodist Episcopal Church in New York, last October, the forty-six Annual Conferences which convene during the first five months of the calendar year, were distributed, for Episcopal supervision, among the thirteen Bishops. To Bishop Mallalieu were assigned the Wilmington, Central Penna., Philadelphia, and Wyoming Conferences. A biographic sketch will serve as an appropriate introduction, of this one of our chief pastors, to our people, to whom he now makes his first official visit.

Willard Francis Mallalieu was born Dec. 11, 1828, in Sutton, Worcester Co. Mass., a town forever famous in Methodist history, as the birthplace of Martin Ruter, who entering the itinerancy in 1801 at the age of sixteen became an accomplished scholar, an educational leader in the Church, editing the *New England Missionary Magazine* in 1815, the first Principal of New Market, N. H. Academy in 1817, the first of our ministers to receive the degree of Doctor of Divinity, and "at last," in the language of Dr. Abel Stevens, "crowned at death as a pioneer missionary in the farthest southwest. To Dr. Martin Ruter belongs the imperishable honor of directing the studies of the youthful John Price Durbin: whose marvelous pulpit power in after years was with equally marvelous success devoted to the educational and Missionary work of the church. Who, but the Omniscient, can even approximate an estimate of the world-wide and overflowing streams of beneficent activity, whose fountain head was hidden in the rude cradle in Sutton, wherein little Ruter was rocked to sleep.

After ample academic training, young Mallalieu entered Wesleyan University, Conn., and was graduated with honor, and subsequently he received the honorary degree of Doctor of Divinity.

In the first Methodist meeting he ever attended, held in a widow lady's kitchen, he arose and asked the prayers of the company to aid him as a seeker of salvation. He was converted in his twenty-second year, and immediately offered himself as a probationer for membership in the Methodist Episcopal Church. In 1858 he was received on trial in the New England Conference, and for twenty-six years has done faithful and successful work as a Methodist preacher in the regular pastorate, with the exception of the two years, '82-'84, when he was Presiding Elder of the Boston District. He was a member of the General Conference in 1872, when his cherished friend and conference associate, Gilbert Haven, was elected Bishop. During the year 1875,

Dr. Mallalieu made an extensive European tour. At the last General Conference in 1884 in Philadelphia, he was one of the five new Bishops elected and consecrated at that session. Since then he has been actively engaged in the varied and important duties of his high office. His official residence being in New Orleans, La., Bishop Mallalieu has given special attention to the work of the Church for the instruction and religious development of the illiterate masses of the southern portions of our territory. His frequent ringing appeals for aid through the church papers, show how profoundly interested he is in this all important work.

Dr. De-Puy, in the *Daily Advocate* describes him, as tall and well proportioned, with dark hair, sunny eyes, gentle and refined manners, dignified bearing, and genial temperament. His preaching is clear, forcible and instructive, and his spirit eminently devout.

We are confident his ministrations will make the happiest impression upon both preachers and people.

Bishop Mallalieu will be the guest of Francis Asbury Ellis, Esq., of the Elkton Bar, whose wife is a daughter of the late Rev. William Torbert, junior preacher on Cecil Circuit, in 1811, and preacher in charge, in 1818, and the granddaughter of Mr. Tobia Rudolph, of whose hospitality to Bishops Coke and Asbury on the occasion of their visit to Elkton in May 1787, Bishop Asbury makes mention in his journal.

### The Seat of Conference.

The town of Elkton, Md., shares its name with not less than eight others, in as many different States. How far these juniors may sustain a filial relation to their venerable senior, we are not prepared to say, but may suggest the probability that some enterprising Elktonians, in their marchings south and west may have had something to do in multiplying their *viciu-onymie*.

This Elkton is located on the Elk River, some twelve miles from its entrance into the Chesapeake Bay, about two miles from Delaware on the east and eight miles from Pennsylvania on the north. It is a station on the main line of railway from New York to Washington; forty six miles from Philadelphia, twenty four from Wilmington, and fifty two from Baltimore. It is the county seat of Cecil, and has been, since the removal of the seat of justice from Charlestown in 1786. It is an interesting coincidence, we think wholly undesigned, that the centennial anniversary of this important occurrence in the history of the town should be celebrated by the hospitable entertainment, by its citizens, for the first time, of the Wilmington Annual Conference of the Methodist Episcopal Church. Mr. George Johnston, the historian of Cecil county, tells us that as early as 1608, the illustrious Capt. John Smith, of Virginia fame, visited Cecil in his exploration of the Chesapeake, and that a settlement was made on Watson's Inland in the mouth of the Susquehanna, before the arrival of Lord Baltimore and his colonists at St. Mary's, in 1634. The County was erected in 1674. The land upon which Elkton stands was part of a tract of 400 acres called "Friendship," and patented to one Nicholas Painter, in 1681. From this date to 1787, when it was incorporated under the name Elkton, the village was called Head of Elk, as located at the head of navigation on that river.

George Whitefield preached in the place in 1740, and a Presbyterian society was formed, but no church building was erected in town until

The present fine brick structure was built in 1818. The earliest record of Elkton Methodists runs back to 1799, when a class of eight members and three probationers met in the house of Richard Updegrave, a short distance east of the town. One of these probationers was no less a personage than Mrs. Rachel Coudon, the widow of Rev. Joseph Cou-

don who had been rector of St. Mary Anne's Parish from 1787 till his death in 1792. One of his daughters became the wife of Rev. William Duke, who was converted under the preaching of Mr. Asbury, and by him licensed to preach when but sixteen years old. Mr. Duke, after itinerating six years with his Methodist brethren, withdrew from the Society, and subsequently took orders in the Protestant Episcopal Church.

The first church building of the Methodist Episcopal Church in Elkton was erected of brick on High St., in the year 1814. This saved its purpose until 1841-3, when enlarged accommodations became necessary, under the successful ministry of the late Edwin S. James twin brother of the late Bishop Edmund L. James; and an addition was made to the building. The present edifice on Main St., was built 1859-61, during the pastorate of Rev. Joseph S. Cook. The old brick is still used as a place of worship by the Free Methodists.

Cecil Circuit formed in 1788, included Elkton, and it is highly probable that there was preaching here by the circuit preachers some years before the date above given. In 1829, Elkton appears in the Minutes as a station with Francis Hodgson as preacher in charge, and it has so continued till the present except from 1849 to 1854. During these five years it was a circuit including Bethel, Chesapeake City, and Bohemia Manor churches, with two preachers.

The Protestant Episcopal Church in Elkton was organized in 1832, and its first church building erected the same year; the present edifice was erected in 18

These four churches, with one for the colored people and one for the Roman Catholics, afford ample accommodation for the population of the town, which numbers less than 2000.

The Court House was built in 1789, and several of the substantial brick dwellings now standing on Main St., were erected before the Revolutionary War.

We are confident we voice the sober judgment of every unbiased and thoughtful friend of the Church and Conference, when we deprecate having any more trials in open Conference. The wisdom of the General Conference is shown in scarcely any thing more than in providing for the trial of an accused member of Conference by a "select number." With about as much probability of arriving at wise conclusions, might we refer our civil and criminal cases to a promiscuous town meeting, as attempt to adjudicate the delicate question, involved in a brother's trial, on charges of immorality in open Conference. In the interest of truth, honor, and righteousness, and for the sake of the accused and accuser alike, we hope, if the Conference is to have before it any such painful duty, that the case or cases will be promptly referred to a "select number," as provided for in the Discipline.

Mrs. E. B. Stevens contributes extracts of a very interesting and suggestive editorial by Dr. Edwards, on the spirit and work of our sisters in their foreign missionary society. It will be well for all our Conferences, if the Doctor's wise counsels be followed, and, emulating these consecrated women, we make our annual sessions more devotional, and less exclusively occupied with business routine. It would not hurt to have at least one ringing gospel sermon a day. Indeed, we understand, some such wish was expressed in reference to our session in Elkton, by our earnest and devoted Bishop. Why not relieve the tension of heated debate, or scatter some refreshing drops over the arid waste of tedious reports, by interjecting some soul-stirring Wesleyan carol, sung with old fashioned Methodist vim and spirit, and give some of our oratorical brethren a chance to exercise their gift in prayer. It would doubtless be a pleasing change

to our visiting friends, and serve to remind us all of the former days, when religious services at Conferences occupied most of the time, and the business was sandwiched between the sermons. Some such modification might expedite business, both in the Cabinet and on the Conference floor, and very likely assist anxious candidates, as well as equally anxious committees, in their efforts to submit themselves and their cases, to the "godly judgment" of the Bishop.

### "If there be first a Willing Mind."

One of our appreciative subscribers was incidentally consulted by a customer recently removed into his neighborhood, as to the best secular paper published in the county. After giving his opinion, he added, "you ought to take also a religious weekly in your family;" and to the question, what one he would recommend, he replied, "the PENINSULA METHODIST is the cheapest and the best," and gave her a copy for inspection. As might be expected, it was not long before this friendly subscriber had the pleasure of sending on a dollar, with a new name to be added to our list. Will not the rest of our friendly subscribers go and do likewise.

The PENINSULA METHODIST while modestly submissive in receiving all credit and commendation its many friends are so ready to give, and always earnestly laboring, in its measure, to contribute to the "Christian Ministry," as well as to all other arms of the service, must gently but firmly protest against the meed of praise awarded it by our types, in last week's issue. However "many valuable contributions, to the Christian Ministry" it may have made, or may yet have the joy of making, it is far too youthful to put in a claim to have made an *ortogenarium* contribution. Had our printer not mistaken the final *m* for a final *t*, due credit would have been given to Peninsula *Methodism*, this *erratum* had not been necessary; and the venerable Dr. Porter would have stood upon our pages, as we designed he should, when the editorial note was written, as "one among the many valuable contributions of Peninsula Methodism to the Christian Ministry." While on the line of *typo-errata*, it may be as well to note a grave mistake, in the closing paragraph of Bro. VanBurklow's criticism of Dr. Buckley. Instead of "our great exegete," it should be "not one great exegete," a correction no doubt most readers would be able readily to make themselves.

We can assure our esteemed correspondent, Dr. Wallace, that however much our readers may be interested in Bible criticism, there is wide-spread pleasure excited, in the perusal of his graphic delineations of times and men that are gone, or going. Historic limning well done, as he does it, is always attractive; and where the subjects are so worthy, is always edifying. We hope his facile pen will not weary, until it gives us, at least, all his recollections of Peninsula Methodism. Expressions of appreciation come to us from all directions; and if the Doctor is not proof against the wily suggestions of vanity, it would be hardly safe to let him know all the commendatory things that are said about him and his letters. We prudently spare him such testing.

Rev. R. W. Todd's stirring lyric, "A Million for our King," which appeared in the PENINSULA METHODIST of the 13th inst., was written by request, for the approaching Conference anniversary. As there were some inaccuracies in the printing, we republish it in this issue, with the tune to which it may be sung.

We have in hand a reply to his critics, by Bro. Alfred Smith which will appear as soon as our columns are a little relieved of the press of Conference matters.

### Death of John B. Gough.

This unrivaled histrionic Temperance orator closed his eminently useful and distinguished career almost dramatically. Having publicly announced more than once, that the present season would in all probability be the last, in which he would appear upon the lecture platform, he met an engagement to lecture in the Presbyterian Church, Frankford, Phila., Monday evening, the 15th inst., and in the midst of his address, was suddenly stricken with paralysis which culminated in apoplexy, resulting in his death the following Thursday, the 18th inst. He had often said to the magnificent audiences that crowded the Academy of Music, "I do not know that I shall ever make another speech; I expect to die suddenly." The very last time he spoke there, only a few days before he was stricken down, he said, "God give me the privilege to die in the harness."

Mr. Gough was born August 22, 1817, in Sandgate, England, a romantic little watering place, frequented by many of the aristocracy and gentry, and a favorite resort of Wm. Wilberforce. His father was a pensioned soldier, who had served in the Peninsular War, and his mother was a village school mistress. He made rapid advancement in his studies, until he was 10 years old, when he left school, and never entered one again, as a learner. Two years later he became an apprentice to a party about to emigrate to this country, and arrived in New York Aug. 3, 1829. After six years of hardship and severe struggles with poverty, the young man fell into habits of dissipation, and for seven years led the miserable life of the slave to drink. Through the friendly interposition of Mr. Joel Stratton, a waiter in a Temperance hotel in Worcester, Mass., he was induced to sign the pledge of total abstinence, and was encouraged by a word of commendation from Mr. Jesse Goodrich, a Christian lawyer of the same city, just when he was about to despair, in his terrible conflict with the drink demon. This was in Oct. 1842. The most of the succeeding 44 years, this rescued victim of the wine cup has given himself with his wondrous talents without stint, or weariness to fighting what he so justly termed the "Drink Devil." Mr. Gough was a member of the Congregational Church; and had a beautiful home, "Hillside," near Worcester, Mass.

One of the most pleasing features of holding Conference in towns of moderate size, is the opportunity afforded to all the community to exercise Christian hospitality, and the amenities of social intercourse.

The members of Conference, and visitors, are made welcome guests as well in Presbyterian and Protestant Episcopal homes, as in those of their Methodist brethren. A glance at the list of hosts will show, how generously our friends outside our own denominational fellowship have proffered the hospitalities of their homes. Our brethren can say of these kind friends, as Bishop Asbury said of the Rudolph family in 1787, they "received us with great respect."

Of the twenty six preachers who have been appointed to the Elkton M. E. Church from the year 1829, when it became a station to 1859, when the new church was built, ten survive as follows; J. L. Houston, who was stationed here fifty one years ago; George Barton, thirty one years ago; A. W. Milby, 1847; W. H. Elliott, 1848-50; T. A. Fernley, 1850-52; E. J. Way, 1853-55; J. S. Cook, 1859-61, and J. H. Lightbourne and T. S. Thomas juniors, with Rev. T. A. Fernley in '50-'51 and '51-'52, and W. L. Boswell who was appointed with E. J. Way in 1853. Of the ten, only Messrs Milby and Elliott and Fernley are still in the effective ranks.

The article on Crenation, by brother Joseph E. Smith, formerly of our Conference, now stationed in Buffalo, N. Y., will repay thoughtful perusal.



**Conference.**

The eighteenth session of the Wilmington Annual Conference of the Methodist Episcopal Church, since the division of the Philadelphia Conference territory, by the General Conference of 1868, will convene in the Methodist Episcopal Church, Elkton Md., Thursday next, March 4th, at 9 A. M., Rev. Bishop W. F. Mallalieu, D. D., presiding. After appropriate devotional exercises, the secretary of the last session, Rev. John D. Rigg, will call the roll of ministers; and the Conference will complete its organization, by electing secretaries and appointing sundry standing committees. Daily morning sessions will be held to which the public are welcome. The afternoons and evenings will be mostly occupied with anniversaries and committee work. The Bishop with the Presiding Elders will devote most of the afternoons and evenings to the work of making the pastoral appointments, which are to be announced at the close of the Conference.

Examinations will begin Tuesday, March 2, at 7.30 P. M. Some thirteen candidates will apply for admission on trial, into the Conference.

Among the distinguished visitors who are expected to be present and participate in the anniversaries, are Rev. Dr. Frysinger, of Baltimore, Rev. Dr. McCauley, of Dickinson College, Rev. Drs. Kidder, and Freeman, of New York, and Rev. Dr. Kynett of Philadelphia, and Chaplain McCabe, Missionary Secretary. In the interest of Missions, there will be addresses by ladies of eminence in this work, Mrs. McGrew, daughter of the late Rev. Dr. Dallas D. Lore, at one time a missionary in South America, and herself a returned missionary from India; Miss Van Worter of New York, Mrs. Weldin and Mrs. H. Stevens of Wilmington.

None of the members of Conference have died during the year, but several of their families, we are sorry to learn, have been invaded by death.

The 7th proximo will be Conference Sunday. As usual the pulpits of sister churches will be opened to visiting brethren. How would it do for our Elkton friends to extend the courtesy, so that there be no invidious exceptions. It is the era of good feeling, of inter-denominational Church Congresses; the spirit of Christian unity and liberality is abroad. It would, as we look at it, help, rather than hinder the cause of Christ and His Church, to have such a recognition of Christian fellowship. Besides, our friends of the Protestant Episcopal Church have honorable precedents in this line. Dr. Thomas Coke preached in St. Paul's Phila., his first Sabbath in America, and John King a flaming evangelist, who came over as early as 1770, preached in old Paul's, Baltimore; and in a number of instances Bishop Asbury and his itinerants preached in the churches of our Protestant Episcopal brethren. Within our own recollection, Rev. Alfred Cookman, during a session of the Phila. Conference in Smyrna, Del., accepted an invitation to preach in the Protestant Episcopal Church of that town; and at a session of the same Conference in Reading, Pa., the same courtesy was extended to Rev. Dr. John P. Durbin; on which occasion the writer heard him deliver his masterly sermon on the Incarnation.

Mr. Stanley the distinguished Dean of Westminster, honored himself and his church, by assigning a place in that historic fane for a memorial to our illustrious Founder; and would it not seem fitting that Mr. Wesley's sons in the gospel should find welcome in humbler temples of the same Church.

Our Roman Catholic brethren too, could in this way reciprocate the favors received from their Methodist brethren, in the translation and circulation of some of their choicest devotional literature. We are confident we have preachers who could exalt St. Peter and honor the

blessed Virgin to the fullest extent of Scripture warrant.

We feel sure neither of our sister churches who have heretofore so carefully guarded their pulpits against the entrance of any ministers, other than their own, would suffer any serious damage by making an occasional exception to such restrictions. In emergencies, lay readers act as religious teachers in the absence of a rector; and if absolutely necessary, a lay woman may exercise priestly functions in behalf of a dying infant. At all events, the impression upon the public mind would be highly favorable, made by such practical proof that there is but "one flock," as there is but "one shepherd; however many a "fold." He may see fit to enclose, in this preparatory scene.

**Conference News.**

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

On one night, week before last, the Cecilton pastor, Rev. J. T. VanBurkalow, received a good pouoding, and a large company enjoyed delicious refreshments and indulged in high social cheer.

The Missionary Anniversary of the Cecilton M. E. Sunday school was held last Sabbath evening.

Twenty-three persons have been received on probation in Cecilton M. E. Church, from the revival services just closed.

A successful revival is in progress at the Millington M. E. church, under the lead of the pastor, Rev. T. L. Tomkinson. Over sixty have been converted, and the interest is increasing.

Sunday, the 31st ult., Rev. J. A. Brindle of Lewes, asked his public congregation for a contribution of \$50, toward the missionary cause, when they gave him \$100. He had the accountants go over the list of contributors the third time, before he was willing to believe that they had given so much.—*Smyrna Times.*

The annual donation party at the Greensboro M. E. parsonage, last Tuesday evening, was the largest and heartiest ever held there. Many substantial tokens of esteem were left with the pastor and his family.

The revival which has been progressing in this town for the past five weeks, closed on Sunday night. It was the most successful meeting held here for several years. There were seventy-four conversions, sixty of whom united with the M. P. church, six with the M. P. church, and eight with other churches.—*Centerville Observer.*

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

The extra revival services which have been in progress in the M. E. church in Dover, Del., for several weeks, closed Sunday evening, with 42 conversions as the result.

Rev. W. J. DuHadway did a good day's work Sunday, the 14th ult. He delivered three regular discourses, administered the sacrament of the Lord's supper at both of his churches, preached a funeral sermon, and made two happy hearts to beat as one. His sermons were as excellent as they were numerous. This gentleman is one of the ablest preachers in the Wilmington Conference.—*Saxee Journal.*

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

Mt. Vernon, Md., T. H. Harding, pastor. This charge embraces the two churches, John Wesley and Asbury which were set off from Princess Anne Circuit, last Conference. Some thought it was too great an undertaking for two small societies to form a separate charge; but by the blessing of the Lord upon the earnest and persevering efforts of pastor and people, a neat, comfortable, and very convenient home has been purchased and fitted up for the preacher and his family; with some three acres of good land, well set in timothy and clover. This will make good times for the parson's horse and cow, during the coming pasture season. The parsonage is located within half a mile of one church and two and a half miles of the other; it is convenient to stores, post-office, school, and the steamboat landing.

Asbury is a large and well built house; but John Wesley is entirely too small to accommodate the church-going people of the neighborhood. It is hoped however, to make arrangements very soon for erecting a new and larger house. This has been a pleasant year, and not without encouraging success. Thirty-three persons have been received by letter, and on probation. The preacher's salary was estimated at six hundred to begin

with, hoping to reach higher figures in the future. No preacher need feel seared when he hears his name read out for Mt. Vernon charge.

**Letter from Laurel.**

MR. EDITOR: Miss Lizzie Sharp is still with us laboring incessantly for the cause of Christ, in the Methodist Episcopal church. She stated in the beginning, that she was opposed to superficial work, and was anxious to see deep convictions, and undoubted conversions. She urged the members of the church to seek perfect love, as the only preparation for living right, and dying triumphantly. Although not strong in appearance, she preaches, sings, and exhorts nearly all the time from the beginning to the end of each session without becoming hoarse. Her subjects are well selected, plainly explained, and vigorously enforced. She seems to be perfectly at home in both instrumental and vocal music, and is a sweet singer. A very favorable impression has been made, and yet there has not been a general awakening. The small minority of the official and private members, who entered into the work, have been greatly quickened, and some have obtained perfect love. Quite a number of penitents have been to the altar, and nearly all of them have been converted.

The Rev. F. C. MacSorley has preached for us two years with great acceptability, and his return for the third year, is desired by the church. He has made such a favorable impression, that he barely escapes the woe, pronounced against him of whom all men speak well. The Conference collections are likely to be in advance of last year; especially those for missions, and for the wornout preachers.

J. HUBBARD.

**Conference Homes.**

- |                    |                                    |
|--------------------|------------------------------------|
| Adams, R H         | J E Alexander                      |
| Allen, John        | Not coming                         |
| Andrew, L C        | James Merrey                       |
| Atkins, E C        | Amos E Pearson                     |
| Arters, J A        | F E Bradbury                       |
| Avery, W E         | W J Jones                          |
| Ayres, T O         | J E Alexander                      |
| Baker, C S         | H M Warner at the Howard House,    |
| Barrett, L E       | Mrs Emily Frazer                   |
| Barton, Geo        | F J Bradbury                       |
| Bell, Thos E       | J W Cantwell                       |
| Bowen, W L P       | " "                                |
| Brindle, Jas A     | J M Terrell                        |
| Brown, N M         | Thos Drennen                       |
| Bryan, J E         | C B Finley                         |
| Burke, Geo W       | The Misses Hogg                    |
| Boyle, J Richards  | Dr C M Ellis                       |
| Bowman, Geo W      | Dr Homey, at the Misses Walmsley,  |
| Caldwell, J H      | Hon Alexander Evans                |
| Carrol, James      | Jno G Queek                        |
| Chandler, Albert   | Miss Mertha Finley                 |
| Cochran, F J       | Jos Hinchliffe                     |
| Collins, J M       | W S Evans                          |
| Collins, Vaughn S. | J T McCullough                     |
| Conaway, Geo S     | Mrs Sarah Groves                   |
| Conner, James      | J G Queek                          |
| Corkran, W F       | Robert Marshbank                   |
| Corkran, L P       | C M Boulden                        |
| Corkran, D H       | Robert Marshbank                   |
| Creamer, T R       | Rev R W Beers                      |
| Casho, W H         | J W Draper                         |
| Dare, Joseph       | T B Brown                          |
| Davis, A D         | W J Jones, at the Howard House,    |
| Davis, Edward      | J P Merritt                        |
| Dodd, Julius       | S J Keys                           |
| DuHadway, W J      | J Perkins                          |
| Dunson, W F        | " "                                |
| Derrickson, E H    | W K Wright                         |
| Easley, J W        | J T McCullough                     |
| England, W E       | W J Alrich                         |
| Esgate, James      | Not Coming                         |
| Fisher, A A        | Mrs Elizabeth McNamee              |
| Foreman, I N       | W K Wright                         |
| Fosnocht, I G      | Mrs Rebecca Young                  |
| Fryxell, A Z       | Col I D Davis at Howard House,     |
| Gardner, S T       | T B Brown                          |
| Gray, Valentine    | Geo Whitworth                      |
| Green, W M         | W B Realy                          |
| Gregg, Wm B        | D L Sloan                          |
| Grice, Chas A      | C B Finley                         |
| Guthrie, M B       | G McQuilkin                        |
| Gray, J W          | " "                                |
| Hauna, J D C       | Dr J H Frazer                      |
| Hammersley, J W    | Geo W Wells                        |
| Harding, T H       | D Harvey at the Misses Walmsley's, |
| Haynes, T H        | S J Keys                           |
| Hill, Chas A       | Cherry Hill Parsonage              |
| Houston, J L       | F P Price at Wm Watsons,           |
| Hubbard, E L       | H M Warner, at Howard House,       |
| Hubbard, James     | Special Arrangement                |
| Hunter, T B        | S T Roberts                        |
| Hutchin, W H       | W J Jones                          |
| Hynson, E H        | John Partridge                     |

- |                  |                                   |
|------------------|-----------------------------------|
| Hardesty, G J    | C B Finley                        |
| Howard, J H      | Harry Hall, at Mrs Mary Miller's, |
| Hopkins, Geo F   | C M Boulden                       |
| Jewell Isaac     | J Merrey                          |
| Jones R C        | Dr R C Mackall                    |
| Johnson I D      | The Misses Walmsley's             |
| Jaggard, Wilmer  | T C Crouch                        |
| Kemp, J D        | L M Haines                        |
| Kidney, J E      | J M Terrell                       |
| Lindsay, L W     | R B Frazer                        |
| Lindale, J M     | Dr J H Frazer                     |
| Mace, E S        | C B Finley                        |
| Maenichel, E C   | Wm Watson                         |
| Martindale, T E  | E C Thackery                      |
| McFarlane, W R   | Wm Watson                         |
| McSorley, F C    | J P Merritt                       |
| McQuay, Newton   | Mrs Sarah Groves                  |
| Melvin, A T      | T C Crouch                        |
| Merrill, Wm      | Special Arrangement               |
| Merritt, J B     | H M Nicol                         |
| Miller, E H      | Dunbar Morgan                     |
| Mitchell, Jas M  | " "                               |
| Mowbray, J E     | W J Jones at H M Nicol's          |
| Mowbray, A S     | J S Terrell                       |
| Muchmore, L J    | John Partridge                    |
| Murray, W L S    | Mrs Emily Frazer                  |
| McPaul, D F      | J P Merritt                       |
| Nelson, E H      | N P Manly                         |
| O'Brien, T A H   | Howard House                      |
| O'Neil, W J      | J H Scott                         |
| Otis, J P        | Elkton Parsonage                  |
| Phebus, G A      | John Wilkinson                    |
| Pilchard, S N    | J W Anthony                       |
| Poole, J W       | Jacob Rambo                       |
| Prettyman, A P   | " "                               |
| Prettyman, C W   | S H Miller                        |
| Price, B F       | W J Alrich                        |
| Quigg, J B       | J H Scott                         |
| Rawlins, P H     | Dr R C Mackall                    |
| Reese, J D       | Reuben Haines                     |
| Redman, W W      | Geo Witworth                      |
| J D. Rigg        | H R Torbert                       |
| Robinson, W S    | G A Blake                         |
| Robinson, Joseph | Jos Wells                         |
| Roberts, E P     | Reuben Haines                     |
| Roe, Robert      | W J Jones, at Howard House,       |
| Sanderson, Henry | Mrs Elizabeth McNamee             |
| Scott, A T       | H R Torbert                       |
| Shepherd, C P    | J E Alexander                     |
| Smith, Alfred    | Wm Falls                          |
| Stengle, Adam    | J W Anthony at Howard House,      |
| Stephenson, R K  | H C Wells                         |
| Sypherd, J O     | Jos Hinchliffe                    |
| Smith, G P       | Mrs Sallie J Smith                |
| Sears, W R       | John Wackery                      |
| Talbot, W F      | Special Arrangement               |
| Terry, T E       | The Misses Walmsley's             |
| Thompson, H S    | H Vinsinger                       |
| Todd, R W        | J H Scott                         |
| Tomkinson, T L   | Robt Mackey                       |
| Tomkinson, W E   | " "                               |
| Townsend, G W    | Chas Pavord                       |
| Underwood, W     | N P Manly                         |
| VanBurkalow, J T | W B Realey                        |
| Watt, Robert     | G A Blake                         |
| Walton, O S      | P Litzenburg                      |
| Walton, W B      | Jos Wells                         |
| Warner, W M      | E Brown                           |
| Way, Elon J      | J E Wilson                        |
| White, E E       | R B Frazer                        |
| Wilcox, Geo W    | Miss Martha Finley                |
| Wiley, J H       | Mrs E B Groome                    |
| Williams, T S    | Dr J H Jamar                      |
| Wilson, W W W    | W J Jones                         |
| Wartman, Sohn    | The Misses Lort                   |
| Waddell, D F     | W S Evans                         |
| Warren, B C      | L M Haines                        |
| Williams, C H    | Hon Clinton McCullough            |
| Willis, J S      | Mrs Rebecca Young                 |
| Wise, W A        | Hon Clinton McCullough            |
| Wood, Isaac L    | J P Otis                          |

**SUPPLIES.**

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|------------------------------------|-----------------------------|
| Chairs, W W                        | J T Jones                   |
| Galloway, Wm                       | H Vinsinger                 |
| Gollie, Delaplaine                 | J T Jones                   |
| Hendrickson, W H                   | J Perkins                   |
| Morris, C K                        | J E Wilson at Howard House, |
| Tyler, Joan                        | D L Sloan                   |
| Valliant, W T                      | R G Reese                   |
| Candidates for Admission on Trial. |                             |
| Burke, Asbury                      | The Misses Hogg             |
| Dulaney, H S                       | Geo Ricketts                |
| Hammersley, J W Jr                 | " "                         |
| Johnson, W W J                     | W H Eder at Alfred Smith,   |
| Krouse, W P                        | " "                         |
| Melroy, John E                     | Jacob Dean                  |
| Mowbray, W R                       | J S Terrell                 |
| Prouse, James T                    | L T Roberts                 |
| Sharp, Wm W                        | John Thackery               |
| Taylor, Wm P                       | Jacob Dean                  |
| Watkins, R Irving                  | Private Arrangement         |
| Wood, Geo E                        | Mary J Bicketts             |
| Wyatt, C B                         | Mrs Sallie J Smith          |

The Rev. William L. Baker, who died on Saturday night last, was one of the most prominent colored preachers, who was ever stationed in this city. He was pastor of Zion M. E. church for three years, and was afterwards appointed to Zoar church in Philadelphia; and not very long afterwards, he was placed on the superannuated list, having become afflicted with paralysis of the tongue. His health succumbed to the brain trouble, which caused his removal to the insane asylum and his subsequent death.

At the General Conference of the Methodist Episcopal church held in Cincinnati six years ago, the colored delegates urged upon the Conference the appointment of a colored bishop, and recommended the Rev. Mr. Butler for the bishopric. The Conference, however, decided not to accede to the request; or it is likely the deceased would have been a bishop.

Mr. Butler came to this city from Rhode Island, was possessed of a liberal education, and was considered the most scholarly member of the colored ministry in this city, and in the front rank of the colored preachers of country. He was twice married, and his second wife and several children survive him. One of his sons is a school teacher in the South. Deceased was about 45 years of age, and was connected with the order of Freedmens.—*Every Evening.*

**MARRIAGES.**

**SNEAD—MELVIN.**—On Chincoteague Island, Feb. 2d, 1886, by Rev. J. D. Reese. John J. Snead and Nancy Melvin.

**COLLINS—BRAZIER.**—On Chincoteague Island, Feb. 7th, 1886, by Rev. J. D. Reese. William Collins and Maria Brazier.

**BUNTING—MUMFORD.**—On Chincoteague Island, Feb. 17th, 1886, by Rev. J. D. Reese. William C. Bunting and Hattie Mumford, daughter of Capt. S. J. Mumford.

**REYNOLDS—WILLIAMS.**—On Chincoteague Island, Feb. 17th, 1886, Isaac Reynolds and Sarah C. Williams.

**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 class of the 3d year, will meet in the M. E. church, at Elkton, Md., Tuesday, March 2d, at 7.30 p. m., instead of Wednesday, the 3d.

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 2d, at 7 o'clock.

W. F. CORKRAN, 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. 1, and 1L, brethren will notice, as per Discipline page 54, Paragraph 79, that the rental value of Parsonage or the house- rent, 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.

The class and committee of the second year, are requested to meet on Tuesday, March 2d, at 7.30 p. m., in east class room of Elkton M. E. church.

CHAS. F. SHEPPARD, Chairman of committee.

**Stockholders Meeting.**

A meeting of the stockholders of the Wilmington Conference Academy, will be held at the M. E. church at Elkton, Md., on Saturday, March 6th, at 10 o'clock a. m., for the purpose of electing four trustees to serve for eight years. C. H. B. DAY, Sec'y.

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

35 ST. PAUL STREET, BALTIMORE, MD. Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.



Letter from Bishop Foster.

When one starts from Boston or New York, and, after traveling day and night for four risings and settings of the sun, finds himself beyond Kansas and the Indian Territory, on the borders of that great western world—and southern more than western—called Texas, he begins to realize the vastness of the country we call our home.

Texas is scarce a State, but rather an Empire—that is if Empires mean simply extent of area, or breadth of possibilities, including as it does more square miles than all New England and the Middle States, with Maryland, Virginia, and Ohio thrown in.

Many of the principal cities, notably San Antonio, Fort Worth, Dallas, Austin, Houston, and several others, have grown greatly since I visited the State eight years ago, and have improved much in the quality of the people and homes and in all respects; but, with all the advance, Texas could scarcely yet be said to be an ideal State, or the place, where of all others, a person, or family, reared under Northern skies and with Northern ideas, would find the most congenial environments.

The American city El Paso has grown in a little more than four years to have quite a city appearance, with a number of well-built and costly structures, some of them large and imposing; but like most new and rapidly developed Western towns, it is passing through a period of undesirable history.

The American city El Paso has grown in a little more than four years to have quite a city appearance, with a number of well-built and costly structures, some of them large and imposing; but like most new and rapidly developed Western towns, it is passing through a period of undesirable history.

Paso del Norte, the Mexican city, over the river, far surpasses, in all the elements of shame, its American rival, and though having the start of more than a hundred years, is inferior in all the elements of good. It is simply a miserable Mexican adobe city of about 7,000 of as despicable population as could be clustered together in the same space with the world from which to make the selection.

It had been in progress several days, and was drawing to its close with one of a series of bull-fights, which took place on the day of my visit. The diabolical revel was at its highest. The whole population was in ferment. Violence and robbery were rife. It was dangerous for strangers to cross the city alone. Bunco men and bunco outrages were the theme of conversation at table, on the street, every-where, in all circles.

The novice was accused of having attempted to rob the crowd, and if not, in the scuffle, robbed himself, was in the grip of his captors, the police being in league with the bunco ring. The poor, helpless wight, not able to understand the confused and confusing noise, was advised by a friendly lawyer, who put in a timely appearance, to buy his liberty for \$10 or \$20 rather than go to the lock-up and the uncertainties of a Mexican magistrate's decision; and so, bruised and robbed and humiliated, he was glad to make his way over the bridge, and find a refuge even in El Paso, the hot corner of a Texan purgatory, from the burning focus of a Mexican *hades*.

We leave this odious city with somewhat the feeling one would have, in escaping from a den of robbers, or hyenas, or the *Inferno* itself. It gives me real pleasure to record that the Hotel Pierson in El Paso is a quiet and well-conducted house where the traveler will be free from all annoyance, and where his comfort will be carefully attended to.

It was seven o'clock P. M. when our train pulled out and darted away in the moonlight. The Sierra de Vorahumadre, or the Sierra Madre range flank us on either side, rising in jagged peaks and spinous ridges, and never disappear for 1,000 miles. Nothing can exceed the barren desolateness of the region through which the train bears us for the first five hundred miles, interspersed with here and there a limited spot where it might be possible for man and beast to subsist in comfort.

The Pansy for February is a whole encyclopedia of reading for a cold winter-month. There are serials, short stories, poems, pictures, articles, adventures, little sermons and lectures, and letters. Both "Pansy" and Margaret Sidney are publishing excellent continued stories in the magazine this year: "St. George and the Dragon," a stirring boys' story, by the latter, and "Reaching Out," a delightful story of "Nothing to Wear" for girls. Another excellent feature is the two alphabet series of Great Men and Great Women: Morse the inventor, and Joan of Arc, are the subjects this month. The want of good bright Sunday reading is certainly filled by this periodical.

fruitful lands, and Venus never seemed to clothe herself with more brilliant sparkle.

This is Northern Mexico as seen from the car window. The guide-books flatteringly call it a good grazing country. There are occasional flocks of goats, and burros, or asses, a trifle larger than a sheep, grazing on the sparse and thorny herbage.

I began to think by the end of the first night and day's ride, that the money invested in the Mexican Central might as well have been emptied into the gulf at the southern end of it. There were cities to be sure, with thousands of people, and towering cathedrals scattered along the line, but cities with populations that had nothing to contribute to the world, and so low and degraded as to furnish no market for the products of civilized peoples.

This question will be answered in my next letter.—*Christian Advocate*.

We know Christian men, many of them distinguished for piety, engaged in all branches of business, except the bar-room business. Does anybody know a Christian bar-keeper? Did anybody ever know one converted, that did not quit the business? Did anybody ever know a Christian to go into the business, that did not backslide? What sort of a business is it?—*Methodist Advance*.

The widow of the late Ferdinand, ex-King of Portugal, is a native of Boston, where her father was a musician in ordinary circumstances. Her rich soprano voice brought her into notice and led her to Europe. She became the wife of Ferdinand in 1869, he having been a widower since 1855. She is left with a fortune of \$4,000,000 and the castle of Penha, which is declared to be the most beautiful house in the world.

OBITUARY.

Died at the residence of her father, Chas. Kelley, in Queenstown, Md., Feb. 11th, 1886, Miss Mamie Kelley, aged 21 years. She was a member of the M. E. church, and was a young lady of many excellent qualities. Being unselfish, she made every one feel easy in her presence, and had a good word for all. Ever greeting you with a smile, Mamie made many friends; indeed, all with whom she became acquainted loved her.

There was a large attendance at her funeral, three ministers participating in the exercises. Her remains were laid away in the Centreville Cemetery, to await the resurrection of the just.

Our Book Table.

THE CHAUTAUQUAN for March reports the organization of over one hundred and forty new Local Circles of readers in the Chautauqua Literary and Scientific Circle.

A bright article in THE CHAUTAUQUAN for March, finds in the intellectual clubs of New York City, a much graver significance than is ordinarily attributed to these organizations. The writer, Mr. Coleman E. Bishop, believes them to be the centres of organized agitation, and that from "The Colloquium," the "Liberal Club," "The Nineteenth Century Club" and the "Twilight Club" is coming much heaven to lighten the world.

The Pansy for February is a whole encyclopedia of reading for a cold winter-month. There are serials, short stories, poems, pictures, articles, adventures, little sermons and lectures, and letters. Both "Pansy" and Margaret Sidney are publishing excellent continued stories in the magazine this year: "St. George and the Dragon," a stirring boys' story, by the latter, and "Reaching Out," a delightful story of "Nothing to Wear" for girls.

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D. M. & V. Division.

Leave Harrington for Georgetown and Lewes, 11:06 a. m.; 5:15, 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 a. m.; 3:00 p. m. Leave Franklin City for Georgetown and Harrington, 6:55, 8:40 a. m. Leave Georgetown for Harrington, 7:03, 9:14 a. m.; 1:26 p. m. Connects at Franklin City with Atlantic for Chesapeake Island. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (\*) are limited express, upon which extra is charged. J. R. WOOD, General Manager. FRANK THOMSON, General Passenger Agent.

Wilmington & Northern R. R.

Time Table, in effect December 6, 1885.

Table with 4 columns: Stations, a.m., p.m., p.m., p.m. GOING NORTH. Daily except Sunday. Stations: Wilmington, P. & W. & B. Station, Dupont, Chadd's Ford Jc, Lenoir, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Birdsboro, Reading P. & R. Station.

GOING SOUTH.

Table with 4 columns: Stations, a.m., p.m., p.m., p.m. Daily except Sunday. Stations: Reading P. & R. Station, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg Jc, Conestoga, Lenoire, Chadd's Ford Jc, Dupont, Wilmington, P. W. & B. Sta.

For connections at Wilmington, Chadd's Ford Junction, Lenoire, Conestoga, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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DAILY EXCEPT SUNDAY. 8:01 A. M.—Accommodation for Hanover, Frederickburg, Hagerstown, Chambersburg, Shippen Station, Williamsport, Williamsport and Intermediate Stations.

10:00 A. M.—Accommodation for Union Bridge, Hagerstown, Gettysburg, and points on H. J., H. & G. 2:20 P. M.—Accom. for Glyndon, (Reisterstown)ville, (Wings) Mills, St. George's, Glyndon, Pikesville, Finksburg, Patapsco, Westminster, Medford, New Windsor, Linwood, Union Bridge and principal stations west also Hanover, Gettysburg and stations on H. J., H. & G. R. R. (through cars.) Emmitsburg, Waynesboro, Chambersburg, and Shippen Station. 6:30 P. M.—Accommodation for Glyndon. TRAINS ARRIVE AT UNION STATION. Daily—Southern Express, 12:25 A. M. Fast Mail (except Sunday)—Glyndon Accom. 7:25 A. M. P. R. E. R. H. J. H. & G. R. R. Express from R. & G. Bridge Accom. 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 3:55 P. M. Mail 6:40 P. M. H. H. & R. S. W. L. D., Gen'l. Pass. Ag't.

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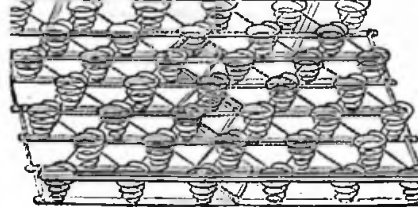
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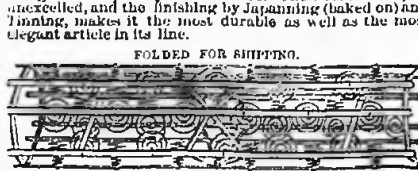
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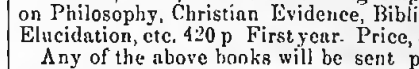
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