

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

ALL WILL BE WELL.

All will be well. I heard this blest assurance
Flung o'er the borders of the unseen spheres.
It gave me faith and courage and endurance
To walk serenely on and meet the years.
Like the sweet voice of some consoling spirit
Down through the silence of the night it fell.
My soul's fine ear was rightly tuned to hear it:
"All will be well."

All will be well. Why should we ever doubt it?
There were no blunders in creation's plan.
When God's vast mind conceived, and went about it,
He was not aided or controlled by man.
The stars that move in such immortal beauty
Through their appointed pathways seem to tell
Our questioning souls, if we but do our duty,
All will be well.

All will be well. Let not our hearts be troubled
By passing clouds or shadows that may fall.
We must press bravely on with faith redoubled;
The glorious end will justify it all.
I will believe that voice from heaven's portal
Clear as the utterance of a silver bell—
It spoke to me a truth that is immortal
"All will be well."
—ELLA WHEELER WILCOX, in *Advocate*

Methodism in Snow Hill, Md.

While the Colonies were successfully contending with the Mother Country for their liberties and national independence, the greater work of liberating men from the bondage of sin and investing them with the glorious franchises of the gospel, was diligently prosecuted by "the people called Methodists." Their leader, the only one of Mr. Wesley's eight missionary itinerants, who remained to care for "the poor sheep in the wilderness," the Apostolic Asbury, had unreservedly consecrated himself to the work of God in America. August 7, 1775 he writes, "I received a letter from Mr. Thomas Rankin in which he informed me that himself, Mr. Rodda, and Mr. Dempster had consulted and deliberately concluded it would be best to return to England. But I can by no means agree to leave such a field for gathering souls to Christ, as we have in America. It would be an eternal dishonor to the Methodists, that we should all leave three thousand souls, who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger: therefore I am determined by the grace of God, not to leave them, let the consequence be what it may." Wonderful were the results. The little band of less than five thousand members and twenty-five itinerants, scattered along the seaboard from New York City to Norfolk Virginia, in eleven circuits, as reported in the Conference in Baltimore in May 1776, was more than trebled in eight years notwithstanding the difficulties and embarrassments of the revolutionary war.

One hundred years after Rev. Francis Makemie organized the first Presbyterian church in Snow Hill, Rev. Francis Asbury visited that town, and preached there for the first time. In his journal he says, "Sunday, Nov. 8, 1784, I rode twelve miles to Snow Hill. Here the judge himself opened the Court House, and a large congregation of different denominations at-

tended; the subject was the certainty, universality and justice of God's proceeding at the day of judgment."

The very day Mr. Asbury was preaching in the Court House at Snow Hill, Rev. Dr. Coke spent his first Sabbath in America, in Philadelphia, preaching for the Episcopalians in Rev. Dr. McGaw's church in the morning, and for his Methodist brethren in old St. George's, in the evening. Two weeks later these two leaders of our Israel, met for the first time in Barratt's Chapel near Dover, Del. From this point Dr. Coke retraced Mr. Asbury's route through the Peninsula, not only preaching daily to delighted multitudes, but administering baptism and the Holy Communion to thousands of devout Methodists, who now enjoyed such ministries for the first time at the hands of their own preachers. Most likely Dr. Coke visited Snow Hill on this tour, and possibly the same courtesy was extended to him as had been a few weeks before to Mr. Asbury.

It seems that more than seven years before, Mr. Asbury's attention had been turned to this county. He says, "Lord's Day, April 13, 1777, I found much freedom in preaching to a large company at Annapolis, and had an invitation to go into Worcester County" Nov. 4, 1778 he visited Quantico in Somerset, Jan. 2, 1779, he says—"Already I am informed that there is a gracious work going on in Sussex, Del., and in Accomac and Northampton counties in Virginia." The itinerants seem to have gone down the west side of the Peninsula to its extremity, and thence returned along the eastern border. In this way Worcester was not entered till 1781. The Pioneers through these regions were Joseph Wyatt, Joseph Everett, Freeborn Garrettson, Philip Cox and Caleb Pedico—men whose success in preaching the gospel was marvelous; so that by the time of Mr. Asbury's first visit to Snow Hill, Methodism had its regular preaching places in every county on the Peninsula.

Two years later we find this entry in Asbury's journal,—he is now Bishop of the Methodist Episcopal Church. Monday, Nov. 20, 1786, I rode about forty-five miles; (on horse-back from Garrettson's Chapel) and on Tuesday preached at Snow Hill to about one hundred people. Here I visited some prisoners under the sentence of death; they were sunk down with fear and terror."

A Positive Pulpit.

A clear and unhesitating expression of the preacher's conviction as to revealed truth, does not imply harshness or lack of human sensibility. There is nothing more manly or impressive than a calm, uncolored, unapologetic expression of opinion founded upon a careful study of the Word of God. There is a harsh, denunciatory exaggerated, dogmatic, declamatory way of putting the truths of the Bible which is offensive both to good taste and to Christian sensibility; but there is also a hesitating, doubtful, depreciating way of presenting the divine law, and a tim-

id neglect of serious truth, far more perilous in its consequences than the former.

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There is an amazing and awful power in a positive declaration which seems to be inspired by an equally well-assured conviction.

* * * * *

Men catch readily, especially young men, at the speculative utterances of certain religious teachers, and the positive adverse criticisms of traditional doctrines pervading the literature (especially the periodical) of the day, and yield themselves to indulgences, and recklessness as to the future life, that would have occasioned a shudder, or have been almost morally impossible, some years since. To this laxity of doctrine may be readily traced the prevailing and growing looseness in the observance of the Sabbath, in the attendance upon religious services, and the absence of great, sweeping religious reformations. And to this same condition of things, as showing the legitimate result of weakening the force of the divine law and its retributions upon the conscience of men, we may as certainly trace the abounding frauds of the hour, the increase of social immorality and divorces, the gambling forms of trade actually clamoring now to enter the precincts of the church and to assist in its support and the administering of its charities, and the low standard of personal consecration on the part of professed Christians.

* * * * *

It seems almost to be forgotten in these days that we are in a universe of law, and cannot escape from it. Bishop Butler somewhere says, in substance, that the world is as it is, we cannot change it; that consequences will be as they will be, we cannot alter them; and why then should we seek to deceive ourselves? Our opinions or sentiments will not change the truth of God, or defend us from the consequences of disobedience.

* * * * *

In such an hour as this, it becomes every true minister to declare constantly and earnestly the whole counsel of God. These doctrines of sin, of a vicarious atonement, of an absolutely requisite new spiritual birth, of an inconceivable but rational retribution following a voluntary rejection of the one divine revealed scheme for pardon and moral regeneration, must be constantly, tenderly, and from a profound conviction of their truth, urged upon the men and women of our generation, if we would be esteemed consistent Christian believers and would stand blameless as to our brother's immortal destiny at the judgment-seat of Christ.—*Zion's Herald*.

Recollections of Snow Hill.

no. 2.

My destination was determined to be Snow Hill circuit, when I reported myself for duty at the home of the Elder (J. D. Onins) in Salisbury. He examined me with kind consideration, and could not help feeling that there was reason for the discouragement which nearly turned

me right about, to retrace my journey, and abandon a work for which I was so totally unprepared. His fatherly counsel that night I can never forget. He said "Go on, in the name of the Master. Pray much for light and help. Visit the people. Hold prayer meetings. Lead class, and you will soon be able to preach."

He was about starting to Snow Hill, and directed me to meet him at the Quarterly Conference. This was to be held at Salem, and it was of great advantage to me, in my novitiate, that I had the privilege of spending a night under the friendly roof of the leading man of that day in Peninsula Methodism—George Hudson. In the ten or twelve circuits I subsequently traveled, I never met with such a man as George Hudson. His intelligence, sociability, historical reminiscences, and incessant flow of humor, made his house the pleasant head quarters of Bishops, Elders and preachers for many years. It is needless to say, I could not have fallen into better hands. My recollections of Snow Hill, and adjacent work, linger chiefly around this most interesting man, to whom, in pursuing my plan, I must frequently refer hereafter.

At the Quarterly Conference, of course I was merely a spectator, but when it was announced that the young brother should preach at "early candle light," it set my heart in a singular flutter. I was saved, however, by a summer thunder shower; and was out at love-feast on a sweet June Sabbath morning.

News came that Elder Onins was taken sick, and that illness in Bro. Allen's family prevented his attendance, so the "new preacher" opened love feast, and was greatly cheered by its lively and joyous testimonies. Then it happened that he had to begin his ministry, and attempt the first sermon he ever tried to preach.

Two years after that day he learned that the effort somehow passed muster, especially among strangers who traveled a long way to hear the new Elder, and supposed I was the man! Good old Bro. Broughton, a local preacher, took me home to dine, and in the whirl of my brain, and sinking sensations of my heart, gave me, with a good old style Quarterly meeting dinner, some good old fashioned advice, as to the work before me.

My next attempt was at Wesley, the colored people's church in town. It was on the following Wednesday night, large congregation, and solid Methodist society of the "Henry White pattern. I gave them my second best sermon, while my colleague with Bro. Lecompt and a few of the other critical brethren, under cover of the darkness, heard me from the outside. It was well I didn't know they were eaves-dropping, or the "liberty" I enjoyed among the sympathizing old saints, whose responding "amens" helped me along, would have been sadly restrained.

The great bugbear ahead, at this time, was my first appointment in Snow Hill. This was inevitable on the next Sabbath evening. On the morning of that day I had a crowded house at "Spring Hill," where I repeated my sermon No. 1, in pretty

good shape. I fell back on No. 2 at "Conners" in the afternoon, stopping meanwhile at the genial and excellent home of John Sturgis. Starting into town, accompanied by an escort who had been at both my former appointments, I had no chance to repeat either sermon, and was utterly at sea. The old church bell was ringing everybody out to hear the "young brother from Philadelphia," and every tap was as the knell of doom to me. That was a consecrated pulpit. All the older bishops had been there. Laursenon, Sorin, Daily and White, had made it successively a throne of gospel power. I entered with bated breath and quite shaky about the knees. Dr. Williams, and Bro. Allen were already there. I appealed and begged to be relieved. Both were sympathetic, but couldn't be persuaded to take my place. How I got through that ordeal I never could clearly recollect; but as some one had been drowned that day in the Pocomoke, I seized on the circumstance, prayed in an awakening manner, ventured on the text Rev. 3: 20. Exhorted on death, hell, the judgment of God, and immediate repentance. All I remember of that night was the spacious old church packed, the galleries full of black shining faces, and a stir among them every time I rounded a wrathful period, suggested by the poor fellow who, breaking the Sabbath, had suddenly plunged into eternity.

Walking away in the darkness, after the service had closed, I overheard this conversation: "Well, Capt. Jones, what do you think of this little fellow?" The reply interested me. It was Capt. Jones, I suppose who said, "Oh, he'll do, I reckon. They send us all the young colts to be broken in here; and when they get over their first scare, they come out pretty well." "Yes," another voice broke in, "That was a first rate fellow we had last year, but he was so scared at his first sermon, that he got in the bushes and sat down; but this chap got through better."

"Bless the Lord, O my soul!" thought "this chap." If such an intrepid predecessor as Bro. C. I. T., happened into "the bushes and sat down," I will take heart and hope, and in spite of all adverse circumstances, will learn to preach, or at least, somehow get at the hearts of the people, and win sinners to the cross. How this purpose developed, and who were converted that year, so long ago, and remaining steadfast to this day, I may note hereafter.

ADAM WALLACE.

The Daughter of the House.

The daughter at home, studying because her mind was given her to use, exercising her talents for their own sake, may be her weary father's brightest companion, her busy mother's intimate and restful friend, the confidential and adored comrade of her hobbledchoy brothers, the loving counsellor of her little sisters, and the power behind the throne greater than the throne itself. She need not go outside the four walls of her home for her career, nor let those four walls limit her sympathies or confine her usefulness.—*Harper's Bazar*.

Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

The medical examiner of one of the largest insurance companies in this country scouts the idea that malt liquors are harmless or helpful. He says that statistics prove that life is much shortened by even moderate drinking, and adds:

"This rule applies to the use of malt liquors as well as to spirituous liquors. The fact is, that drinkers of malt liquors take more spirits than the ordinary drinkers of alcoholics, inasmuch as beer is a seductive drink, and it is necessary to take a larger amount of malt liquors to get the equivalent in effect of one or two drinks of ordinary spirits."

The rule of his company, he says, is "never to insure an individual who is an habitual user of liquors; and we do not take those who use malt liquors, habitually, unless they seem, by inheritance, to take malt liquors as a matter of diet, such as the Germans, or French, who take light wines. We do not, however, take these classes, if we find they drink to excess." We must add one more observation from the letter of this medical examiner to *The Voice*:

"There can be no doubt that the alcohol and white wines drunk in the gardens and homes of the Germans in their country, as well as by the French in their native France, are much more pernicious when taken in this climate. The quantity of beer consumed by some men, especially by the longshoremen of London or Liverpool, would be positively fatal if taken by the same classes here."

Yet, in the face of such facts as these, piled up like mountains, men of character and understanding defend and support the liquor traffic! What or whom will they hear, if not such witnesses and testimonies as these?—*Independent.*

Constitutional Prohibition is a rising tide. I hope to see it a successful issue in both State and national politics.—*Joseph Cook, September 15th, 1884.—The Voice.*

The *Christian Herald* says a German settler in Kansas writes as follows of his experience of prohibition in that State:

"Like most Germans, I was very much opposed to prohibition before it was adopted in our State. Indeed, my aversion was so great that I earnestly contemplated selling my farm and turning my back on Kansas. Fortunately for me, I could not sell. I say fortunately, because I have since found that I was greatly mistaken. The State, instead of going down, as was prophesied by the liquor party, has experienced the height of prosperity. It was said that immigration would cease if prohibition was adopted, but the reverse took place. Immigration increases every day, and the price of land has raised in value. *Farmers are in better circumstances than ever before.*"

The liquor business has in it all the characteristics of sin and crime. It is sinful because it occasions the breaking of all the commandments of God, directly or indirectly. It is criminal because it leads to the violation of every statutory law. This liquor business must go—and prohibition must prevail before unanimity can make any progress.—*Texas Methodist Advocate.*

Children's Department.

FAIRY HANDS AND FEET.

Little white hands have never
Known what it is to work;
Yet they are busy ever,
With never a wish to shirk.

Never a moment idle,
Never at all o'ertasked;
Whatever another calls for
Bringing as soon as asked.

Running with slippers, and also
Bringing an evening kiss,
Waiting for papa's blessing
To fill her with happiness.

Placing a chair for mamma
Without being asked at all;
Soothing the fretting baby,
Shaking its cradle small.

Playing, when papa's reading,
Still as a little mouse;
Never with clash or clatter
Righting her little house.

Never intrusive, only
Ready to come and go,
As papa and mamma wish,
Little face all aglow.
—*Mrs. M. J. Smith, in Little Gem.*

Singing the Gospel.

It was a small concert, the audience was small too. It was so far from being a first class concert that it was not even second class. The performer was an aged blind man; the instrument, an out-of-tune, small, weak hand-organ; the hall, a corner on the pavement of a crowded thoroughfare; the audience, a little boy of three years, in a ragged dress, clinging to the hand of his more ragged sister, several years older. Crowds hurried by: none but these children stopped to listen. They had no pennies to put in the empty box, but they made up for that lack in praise.

"That's purty, mister," the little girl cried, as he finished a lively waltz. He made no reply. Pennies, not compliments, were what he wanted. He played on—waltzes brought nothing in, may-behymn-tunes would. So the next selection was, "When Jesus comes." The little girl had learned that in Sunday-school; and so she joined in, with a sweet, strong voice. The crowd went more slowly by. Here and there one paused.

"No more heart-pangs nor sadness,
When Jesus comes.
All peace and joy and gladness,
When Jesus comes."
There was quite a group around now: every one with some heart-pang or sadness.

"He'll know the way was dreary,
When Jesus comes.
He'll know my feet grew weary,
When Jesus comes."
Weary feet waited, pausing a moment on the dreary way to hear of the longest-for rest, forgotten by so many.

"He'll know that griefs oppressed me,
When Jesus comes.
O, how his arms will rest me,
When Jesus comes."

The old man played the tune over and over, till the long hymn was sung through. Then the crowd moved on. The little money-box at his side was almost full. The glad tidings had opened many a closed heart; but he cared less for that now.

"Come, Johnny," said the little girl, "we haint no more time to wait. Mammy'll be wonderin' where we are." "Little girl," called the old man, "stay a minute. Is that all true you was singing? I used to hear about Jesus long ago, but I forgot him. I reckon, though, he aint forgot me, fur he must 'ave sent you to tell me that." She had learned the words, and it was all she knew. She stared at him a moment. "I'll ask mammy," then she answered, "Come Johnny," and went on. "O, how his arms'll rest me!" he murmured, leaning wearily against the lamppost. "That's what she sung: 'O, how his arms'll rest me.' I'm tired all these years, an' a' forgettin' that."

He shouldered the hand-organ and moved on, singing the song over in his heart. He was old and friendless, but not forgotten. One had just sent him a message that he knew the way was dreary; that he knew his feet grew weary: but O, His arms would rest him! A woman, tired with work, and the struggle of poverty, stopped to hear an eager, childish question: "Mamma, does Jesus know the way is weary? Will his arms rest you? My song says so. Listen to it." The work fell to the floor as she listened. "O, child, did he send you with that message?" she cried, tears springing to her eyes. Maybe he did, He saw these weary hearts, these weary feet treading a dreary road, and sent them word that he remembers all their sorrows, and that his arms will rest them.—*Irene Widemer Hart, in S. S. Advocate.*

Personal Work with Children.

When I was a little boy I went to the house of the late William Turner, of Derby, when Dr. Robert Newton was visiting there. He laid his hand upon my shoulder and led me into the next room. "Have you given your heart to God?" he said, and made me kneel down beside him while he prayed for my salvation. When I was a boy of fifteen, just escaped from Kingswood School, living with my widowed mother till an opening could be found for me, George Browne Macdonald often called for me to walk with him to his appointments. Sometimes he talked to me about conversion. On one occasion in particular I remember his saying, "Have you made things right with God yet?" "O, Mr. Macdonald, I can't—and I was going to explain how hard I found it to repent and believe! but he stopped me and pressed my hand and said, 'You must, or—' and he left me. When Robert Newton died, though I mourned the great orator and powerful preacher, I honored his memory most as the man who prayed with me as a child, and when George B. Macdonald passed away; though I could remember innumerable acts of kindness, none dwelt in my heart so much as those simple words, 'You must, or—'."

I think this personal dealing was very common in the days of the early Methodist preachers. I have read of many who ascribe their salvation to it.—*The Christian Voice and Banner of Holiness.*

Prayer and Healing.

PROF. L. T. TOWNSEND.

[Condensed from *Zion's Herald*.]

If our faith abides, we shall doubtless be permitted some time to understand why many of our prayers, even for the sick, could not, in wisdom, be answered. David will some time, if he does not already, know why it was best that the sick child should die, though most earnestly prayed for; perhaps some reasons have already suggested themselves to every student of David's history. Paul was permitted, before he left the earth, to understand that the best answer to his prayer was not to answer it in the specific form desired. The words, "And He said unto me, My grace is sufficient for thee," "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me" (2 Cor. 12: 9), show that the apostle's vision had cleared and his faith had triumphed. And, according to our evangelical views, deplorable for the world would have been such an answer to the prayer of our Lord as would have removed the cup pressed to His lips. Though the agony in

the garden, such as no other being has known, or can know, well nigh crazed the mortal brain of Christ, yet to-day no being in the universe rejoices more than He that the cup, instead of being removed, was by Him drained of its bitterest dregs.

It hardly need be added, therefore, that the time will come when much that seems troublesome in the fact that President Garfield was permitted to die, though a world had knelt at the throne of grace for his recovery, will be made plain. Indeed, our vision as to the ways and wisdom of God in this particular case, as the months have rolled away, has already cleared somewhat; and many of our imaginations as to what disasters might befall the Christian religion and the church in case of the President's death, are found to have had no foundation. For instance, the fears entertained by many good people, that the world would lose faith in prayer unless Garfield was restored, are now seen to have been groundless. Christian people apparently have prayed none the less, since the day he died. In a word, the praying instincts are too deeply implanted in the constitution of man, the evidence that prayers have been answered are far too convincing, and the injunctions of the Bible are too explicit for an occasional withholding of a desired object, though most earnestly prayed for to disturb the faith of God's people.

Indeed, the more thoughtfully this specific case is studied, the clearer will be the evidence that President Garfield's recovery, owing to the complications in the case, would not have much helped the faith of the world. It is best for many to die. Indeed, a final sickness, or death by old age or by violence, must sooner or later come to all. There is an irrevocable and universal death penalty, which will last while the world stands. The "no more pain and death," is not said of this world, but of "the holy city." (Rev. 21: 1-4).

On the other hand, had the President recovered, average unbelievers would have been no more moved to lead a religious life than they were after the recovery of the Prince of Wales. They would have found easy solutions for the restoration of the President. They would have referred it to the doctors or to natural agencies. Says a thoughtful person, in view of the medical treatment prescribed, "I believe it would have been of immeasurable harm had President Garfield recovered by means of that whiskey treatment. Souls as well as bodies would, thereafter, have been sent to perdition under an increased resort to alcoholic therapeutics."

It is true that the reasons which are decisive in the courts of heaven for your friend or child to continue sick or die, however much prayed for, may to mortal ken, during a whole life time, remain inexplicable. The disappointment may be great, well-nigh disheartening; still, since the life of your other friend or child may be dependent upon your faith and prayer, dare not let silence reign by the bedside of the sick, especially since God can answer and has answered prayer, and since the soul's instincts and God's commands continue to bid you pray, as it were without ceasing.

The demoralizing physical and moral effects of the skating rink craze are becoming more and more apparent. In this city the telegraph and telephone girls are forbidden to go to the rinks, because the excessive exercise in the evening unfits them for their work the next day. In Bucyrus, O., the belle of the town, worth hundreds of thousands of dollars,

eloped with a teacher of the art of skating, "PROF." OSBORNE. (She was engaged to a wealthy young man.) Her aged father was shocked almost to death by the event. For \$15,000, it is said, the Professor skated off, and promised never to claim or see the bride again. Eight physicians, meeting as a medical committee, spoke of organic diseases brought on or aggravated in young persons by the practice. Some say "it empties the saloons." If it does, it brings the ordinary frequenters of the saloons into the society of, or close contact with those classes that never went near the saloons. This is one of its worst features.—*Christian Advocate.*

Give While You Live.

It seems to be more and more clearly realized that a gift made while living is worth double of one made after death. It is safer: because it is in no danger of being contested, divided, or misapplied. The giver can personally see that it goes directly and immediately where he intends. This is oftener not the case with posthumous gifts. It is more satisfactory, because the giver can himself enjoy seeing the good his gift is doing. It is more just and righteous; because, properly speaking, only what a man has while he lives is his own—when he dies it no longer belongs to him. It is more purely unselfish more truly Christian; because he denies himself of what he might himself have used. After death he has no more use for it. To give to Christ's cause only what we have no more use for ourselves is not the highest form of charity. Therefore do not wait till death, but give while you live.—*Moravian.*

The splendid offering of Mr. Thomas Halloway, in memory of his wife, is not only a fitting tribute to the dead, but also a most substantial benefit to the living. It is a University for Women, and is located near London. The building is one of the most remarkable structures in Europe. Each student is to have a sitting-room and bed-room, and the one is as large as the other. The appointments are declared to be in all respects the most perfect that could be devised. Though the building is to be heated by steam, there are provisions for no less than 800 fires. The building was begun in 1879, and has just been completed, at a cost of over a million of dollars. It is designed as a national university for women, is suitably endowed and situated in a beautiful park of ninety-six acres. The whole is a gift of Mr. Halloway, and is pronounced "the most magnificent endowment ever made upon his country by one man."—*Philadelphia Methodist.*

"Such a Splendid Way of Dying."

Missionaries in Japan are beginning to use in effect the argument in favor of Christianity to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power. Many instances are occurring to convince the people of the truth of the statement.

One of these—a woman whose home was in the house of the head man of the village—sickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community. "How is this," people asked, "that without even naming an idol, one can have such a happy death?" Literally, such a splendid way of dying. The Buddhist priest of the village was aroused, and protested against the introduction of the "foreign religion," especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life, and gave such a promise for the life to come, could not be very bad.—*Dr. Gordon, Rioto.*

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All subscribers changing their post-office address should give both the old as well as the new.

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This paper and a Waterbury Watch for \$3.75.

The paper free for six months to any one sending five dollars and the names of five new subscribers.

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

SPECIAL NOTICE. Subscribers who have not paid their annual subscription will please not fail to pay in time for their pastors to report in full at conference. The representative of the *Peninsula Methodist* will be in attendance at Snow Hill, to receive moneys and enter new subscribers.

Brothers beloved, pastors in charge, suffer a word of counsel. You will save yourselves much unnecessary annoyance, your hard-worked secretary much more, and secure more accurate reports, by filling up your blanks and completing all your returns before you leave home for Conference. The New Discipline says "each annual conference shall require every preacher in charge to present his statistical report complete, correct, and plainly written, on the first day of the conference session." The succeeding sections tells what is to be done with those who are delinquent. (See page 57).

Col. McClure of the *Times*, Philadelphia, denounces the Louisiana Lottery as a "consuming fraud," filching from its deluded victims \$500,000 monthly, and returning to them, or assuming to return, only a pittance over half this amount. In a vigorous editorial, he charges the 4 Confederate Generals, Beauregard and Early with complicity in what he styles "the colossal public swindle of the age," because as Commissioners, at a salary of \$10,000, they lend the sanction of their names to what the laws of the nation and of every State and Territory of the Union, except "gambling ridden Louisiana," declare a crime. This of course, inevitably advertises the Lottery and the *Times*, as well. Why don't the Colonel or some other knight of the quill, that likes to pose as a friend of the dear people, turn his lance up on a colossal swindle unhappily to be found not in one

state only, but in many, the "legalized robbery" of the Liquor Traffic,—a robbery, not merely of a half million dollars monthly on the pretense of returning the half of it, but a robbery, that taking all the money of its victims, returns nothing, but desolated homes, degraded manhood, misery, poverty, crime, and hopeless death. Here is a "colossal swindle," in comparison with which, even the Louisiana Lottery infamy is a trivial affair. When will our able, influential, and high toned Dailies grapple with this foe to the public weal? How long shall the greed for the "wages of unrighteousness be able to subsidize the press for the stifling or perversion of public opinion? When the people with the rarest exceptions uniformly vote against license, as often as they have a chance, why is it that so few of our leading Dailies that claim to represent the people come out squarely against the traffic and in favor of its Prohibition? If Lottery gambling is rightfully under ban of law, surely this greater iniquity has no right to its sanction. Can't be that denouncing the former pays better, than to denounce the latter?

Many of our readers besides those on the old Snow Hill District, will with the editor, welcome, most cordially, as a contributor to our columns, the genial and well-known editor of the *Ocean Grove Record*, Rev. Adam Wallace, D. D., whose last sprightly retrospect of his "call" to itinerant work was given in week's issue of the *PENINSULA METHODIST*. Dr. Wallace has hosts of friends on the *Peninsula*, who will read with great pleasure his retrospective sketches of other days. We hope to have a full series, not only of his Snow Hill experiences, but also of those which came upon him in the stirring times of the late civil war.

Historic Snow Hill. CONTINUED.

The revolt of the Colonies played havoc with the Established church in this country. Not only were the stipends from the mother country cut off, but liberty-loving Americans very promptly repealed all laws invidiously discriminating between the various Churches, and there after each Church had to depend upon the voluntary offerings of its own adherents. The clergy of the English Church were with some notable exceptions, loyalists. How could it be otherwise? Their Book of Common Prayer prescribed a prayer for their "most gracious sovereign," King George, and they themselves were under the jurisdiction of the Bishop of London. While many of the clergy returned to England, and others not being able to omit the prayers for the King without violating their oaths of allegiance, resolved to "suspend the public exercise of their ministerial functions," Mr. Abraham Beach, rector of Redding and Newtown in Conn., continued to officiate as usual and to pray for the King, notwithstanding threats of personal violence. Some too were Loyalists of choice. Rev. Dr. Samuel Seabury, the first Bishop of Connecticut, who was ordained in Scotland, in 1784, some few weeks after Rev. Dr. Thomas Coke had been ordained in England, by Mr. Wesley, was chaplain to a Loyalist American regiment in New York during the war, and was actually on half pay, as pensioner of the English Crown, for such service, when received as one of the Bishops of the Protestant Episcopal Church at its organization in Philadelphia in 1789. We know nothing of the politics of the incumbent of Snow Hill parish at the outbreak of the revolution, but have ample evidence of the

patriotism of the good people of the county, as the following will indicate:

"At a large meeting of the citizens of Worcester County, held at the Court House in Snow Hill, on Wednesday, June 7th 1775, Benton Harris, Esq., in the chair, the following action was had,—

Resolved, *unanimously*, that we feel ourselves bound by the strongest ties of love and affection to our fellow subjects in the mother country, and that we most ardently wish for a speedy, cordial and permanent reconciliation and union with them,—but, we do further resolve that we will to the utmost of our power oppose the detestable ministerial plan for enslaving us,—a plan calculated to divest us of every privilege which can render life valuable or desirable; that we are incontestably entitled to all the rights and liberties of Englishmen; that as we received them from our glorious ancestors without a spot or a blemish, we are determined to transmit them pure and unsullied, to our posterity.

Resolved *unanimously*, that we will contribute cheerfully for the support and relief of our distressed brethren of the Province of Massachusetts Bay, experiencing now the fullest extent of ministerial vengeance and tyranny, and groaning under the horrors of war, in defence of their and our common liberties. It is on record that they furnished their quota to the patriot army.

(Note. Snow Hill was laid out originally as early as 1868, but upon the erection of Worcester County out of Somerset in 1742, it was laid out anew, as we stated in last week's issue.)

From Philadelphia, Pa., to Snow Hill, Md.

As a matter of interest to persons intending to visit the Wilmington Annual Conference during its approaching session, who may be unfamiliar with the route, we give the following outline:

Starting from Broad St. station at 7.32 a. m., we are due in Snow Hill at 3 p. m., (schedule time) making the distance—one hundred and fifty-nine miles—in seven hours and thirty seven minutes. This morning train is the only one that runs directly through the same day.

At Wilmington, Delaware, we leave the main line, of the Phila. Wil. and Balt. Road, and, diverging to the south east, pass through New Castle almost due south to Harrington, ninety-one miles from Philadelphia. Here we leave the main line of the Delaware Road, and run almost due east, nine miles to Milford; thence forty-five miles south-eastwardly to Berlin, Md., having entered the latter state, at Shelbyville, nine miles above. From Berlin our route turns to the southwest, fourteen miles, to our destination.

At Porter, fourteen miles south of Wilmington, we intersect the road leading from Newark, six miles west to Delaware City as far to the east, fifteen miles further, at Townsend, a branch to the south west leads to Centreville, Md., thirty two miles distant. At Clayton, eight miles further, we are some twelve miles from Bombay Hook on the Delaware River. A branch here diverges to the south west, fifty-four miles to Oxford, Md., on the Chesapeake Bay. Ten miles below Clayton is Dover, the Capital of the State. Forty-two miles below Dover, we come to Georgetown, where a branch diverges to the east fifteen miles to Lewes, opposite the Delaware Breakwater, with Rehoboth Beach, some six miles to the south east. At Berlin, twenty-nine miles from Georgetown, we intersect the road from Salisbury, Md., on the

main line, twenty-three miles to the west, to Ocean City, on the Atlantic, seven miles to the east.

The main line of the Delaware Road runs ninety-seven miles to Delmar on the line dividing the two states; thence thirty-seven miles in Maryland to New Church near the line dividing Maryland from Virginia,—thence fifty-eight miles through Accomac and Northampton counties, Va., to Cape Charles two hundred and nineteen miles by rail from Philadelphia. From Cape Charles, is made connection by steamers with Old Point Comfort and Norfolk.

Incorrect Returns.

Rev. J. D. C. Hanna writes us, calling attention to the fact that pastors ought to report "house rent," or the "fair rental value of parsonage" in both No 1 and No 2 tables of the statistics, in the columns for "ministerial support." Otherwise the Conference will not have credit in the General Minutes for all that has been raised on this account, as only "statistics No. 1" are published in those Minutes. Last year, only three charges on the Wilmington District reported this item in table No 1; eleven on Easton, and nine each, on Dover and Salisbury Districts. As a consequence, Wilmington district has credit in the General Minutes for \$4405 less than it was entitled to; Easton \$1988; Dover \$1806; Salisbury \$1640,—thus reducing our rank among the Conferences as appears in those Minutes, in the matter of "ministerial support," by the sum of \$9,839.

"Let every brother see that this year, the house rent, or rental value of parsonage is included in both blanks." See Discipline of 1884 paragraph 53-4.

In "Historic Snow Hill," last week, our types got astray. The founder of the Presbyterian church in America was Rev. Francis Makemie, (accent on second syllable) and not MaKemil; Domgal should have been Donegal. Col. Francis Jenkins was the gentleman whose widow married parson Henry. In second paragraph, the fifteenth line should exchange places with the fourteenth.

Are our readers aware of the great excellence of our weekly Sunday-school Lessons? They give the latest and best fruit of modern scholarship in the interpretation of the several lessons.

We extremely regret the necessity of recording another case of ministerial suspension in the Wilmington Conference. Rev. W. E. Tomkinson, of Princess Anne circuit, was convicted by a committee of his brethren, Tuesday, the 10th inst., on a charge of "lying" and suspended from all ministerial functions and church privileges until Conference. We hope our brother will be able to vindicate himself before the Conference.

Good Work.

The pastorate of Rev. A. D. Davis, on Denton circuit, has been eminently satisfactory to the people of his congregations; and the earnestness and sincerity with which he has carried on his ministerial work will be gratefully remembered. During these three years, there have been about 250 names added to the membership of the charge, 154 children and 16 adults baptised, 48 couples united in marriage, and over 1,500 pastoral visits made. A parsonage and out-buildings, worth \$1,500, have been erected at Denton, paid for, and

insured; a new church at Hickmantown, costing \$900, built, and the debt reduced to less than \$200; debts of long standing on Denton and Wesley churches wiped out, and balance of indebtedness on Central, after dedication, paid; Shepard's repaired and otherwise improved at a cost of \$150, and Potter's Landing church repaired; organs for three churches bought; an old bill for parsonage rent settled, with many other smaller items. The pastor has held seventeen months of revival meetings. On the whole, the amount of work performed by Mr. Davis for the advancement of the circuit during his term is unprecedented.—*Denton Journal*.

Welcome to a Pastor.

The Rev. T. R. Creamer, who has so long been absent from his church because of severe affliction, is so far recovered as to be at his post again. Last Sunday morning a full house greeted his first appearance. The front of the church had been beautifully decorated with choice flowers, and over the pulpit in gilt letters, surrounded by evergreen, were the words, "Welcome, Faithful Pastor." As Mr. Creamer entered the door, the whole congregation led by the choir sang "Praise God from whom all blessings flow." The choir afterwards sang an anthem, "Welcome, Welcome, Faithful Pastor." Mr. Creamer was deeply affected, but controlled himself sufficiently to conduct the service. After referring to his recent illness, he announced as the subject of the discourse "Some Lessons Learned by Suffering," taking his text from the cxix. Psalm: "It is good for me that I have been afflicted." After the service hundreds crowded around their pastor to take again his hand and congratulate him upon his complete recovery. Mr. Creamer has a warm place in the hearts of his church and congregation, and they will doubtless regret his departure after the next Conference.—*Morning News*.

An earnest pastor who overtaxes himself in trying to do most of the work of his church himself, makes a mistake. He injures himself and deprives the members of his church of the benefits which their co-operation in work would bring them. The *Western Advocate* exhorts the pastor to "put the church to work," for the members become weary of merely looking on and listening while he does the work, and it is certainly true that "the most awkward and feeble efforts will help those who make them, and those who stand near them by acquaintance and sympathy. A general is the leader of the host, not its champion. It may be easier to do, than to arouse others to action, but the latter is the better for final success."—*Evangelical Messenger*.

A clergyman writes to us that the Baltimore and Ohio Railroad Company makes liberal provisions for the moral wants of its employees. The Baltimore and Ohio Relief Association Report for November is published and posted as usual, every month, showing 982 benefits paid during the month. No association of the kind ever had more wise management and gratifying success than this. Meetings for benevolent, temperance, and evangelistic purposes are frequently held in railroad depots, halls and comfortable apartments connected with the spacious shops and buildings of the company. For years I have travelled on it and have never seen a single employee under the influence of liquor, nor have I heard a profane word.—*New York Observer*.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. At Mt. Salem M. E. Church tomorrow morning there will be no preaching service. In its stead, an address will be delivered by Miss Cushman, who has been a missionary to China for seven years.

In many of the Methodist churches and Sunday schools in this city, last Sabbath was the annual missionary day, and in some of the churches missionary sermons were preached. Grace Church and Sunday school contributed about \$2,500; but since some persons who desire to donate something to the missionary cause were not present, it was decided to give them an opportunity next Sunday, when the banner class and the amount contributed by each class will be announced. Collections elsewhere were as follows: Union Church and Sunday schools, about \$400; St. Paul's Church, \$200; St. Paul's Sunday schools, \$300; Asbury Church, \$305. Missionary collections will be taken in Asbury Sunday-schools and Mt. Salem Church and Sunday schools to-morrow.—*Every Evening.*

The official Board of Scott M. E. Church, Wilmington, have united in a request to the Bishop to appoint Rev. N. M. Brown of New Castle charge as their pastor at the next session of the Conference.

The special services which have been conducted in Union M. E. Church by the Rev. C. W. Prettyman for nearly two months closed last Sabbath night. They resulted in the conversion of about 80 persons and a large increase in the church membership.

Sabbath afternoon the 22d inst., an interesting and impressive memorial service was held in the Sunday school in Delaware City, in memory of three lovely little girls, members of the infant class, who died this fall with diphtheria. May Hays, aged 5yrs, Florence P. Hickey, age 6yrs, and Annie R. Hutchinson, aged 6yrs. Little buds of promise gathered home.

North East, Md., R. W. Todd, pastor. Revival services continue, at tendance and interest much increased; nineteen conversions reported, up to Tuesday of this week. Rev. E. C. Atkins of Bethel and Glasgow charge, rendered very efficient help for several nights week before last.

Twenty-eight persons have joined the Port Deposit M. E. Church as the fruits of the late revival there. Rev. C. F. Sheppard of Elkton assisted the pastor Rev. R. C. Jones part of one week.—*Cecil News.*

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

Last Sabbath was missionary day in the M. E. Sunday school of Middletown, Del., A. Stenge pastor. The collection was a fine one, (\$250), being \$30 above the contribution of last year. A member of the church says that the congregation will not make their offering until next Sabbath, but they are already within \$40 of what they gave last year, and there are lots of members yet to contribute to this fund.—*Every Evening.*

The religious revival at the M. E. Church in Chestertown is still continued with unabated interest. Mrs. Smith, another lady evangelist from Philadelphia, has been present during the week rendering efficient help. Up to this time there have been over fifty conversions and the church membership has been greatly revived.

Ingleside circuit, Rev. W. W. Phaires appointed to this charge last July

by Presiding Elder Caldwell, reports favorably of the four churches at Ingleside, Roesville, Bridgetown, and Pippins, that compose his charge. His people are united, and worship harmoniously and hopefully. Their revival meetings have resulted in several additions to the membership, and an effort to build a parsonage has been resolved on. There will be an advance in Benevolent Collections, and no deficit in the pastor's salary. Quite often have his people showed their love and esteem by acceptable gifts to him and his wife for which he desires now to express formally his hearty thanks. "My successor," he says, "may expect to find here a field in which much is yet to be done, but let him come, by the grace of God and for the love of souls, determined to conquer, and we feel sure, this people will say, Amen!"

The revival meetings at the M. E. Church, Easton, Md., are still in progress.

Chestertown charge, C. H. Baker, pastor, writes: Have time to say that the work of saving souls here is progressing in a most wonderful manner. Since the commencement of our meeting, Feb. 1st, to this date, have had 120 conversions. Expect 100 this week; more than 50 at the altar to-night, and 26 conversions.

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

Revival services at Frederica for six weeks have resulted in the conversion of about one hundred persons.

The revival services in the Methodist Episcopal Church of Dover, closed on Sunday last. There have been about sixty-five conversions, over fifty of whom have joined the church. The services both in the morning and evening were very interesting, on account of the reception into the church of a number of probationers. In the past two weeks a good work has been done, the result whereof will tell in the coming years.—*Delawarean.*

The revival in the M. E. Church, Felton, is progressing with encouraging results.

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

The trustees of the M. E. Church, Delmar, have purchased a lot to be used as a cemetery.

The present meeting at the M. E. Church, Sharptown, is still in progress. The pastor with his characteristic earnestness and vim is making the meeting very interesting.

Letter From Laurel.

There is a rumor in circulation here that an effort will be made at conference to remove the Rev. F. C. McSorley from Laurel. If this is done it will be against the protest of both preacher and people; for both parties are well suited. Mr. McSorley has labored hard during the year and is very popular with his people. There have been a few conversions, and we believe that the good seed which have been sown will spring up and bring forth in the near future an abundant harvest. The series of prayer meetings now being held in private families are occasions of deep interest. A meeting was held on Tuesday evening at the house of William B. Records, whose wife is unable to attend church on account of affliction.

J. HUBBARD.

Letter from Marydel.

The revival service at Marydel has closed with an accession to the church of about one hundred converts, and a general quickening of the mem-

bers. At Templeville, the meetings continue with the grandest results. The second evening nineteen were at the altar, every one of whom, we believe, professed conversion. About fifty have joined on probation, and others yet to come in. Forty-four were enrolled at the service of last Sunday. The whole church and community are aroused. Afternoon prayer meetings are held daily at private houses. Our church is crowded nightly, and the greatest decorum prevails at all our meetings. Among the converts at both of the above places are a large number of young men and women, who go out into the audience and by their appeals and tears compel their associates to come to the altar. Old and staid Christians join hand in hand with the young folks and children. Bro. Golly, formerly of Asbury church in your city, has been with Bro. McQuay and with us, during the entire revival campaign, and has rendered efficient service. He is a young man full of zeal and of the Holy Ghost, and having made himself popular with the young people, his influence among them has been great in bringing them to Christ. He is preparing, we are told, to enter the regular work. At our fourth quarterly conference he was licensed as local preacher, and so far as gifts and grace are concerned, we would heartily commend him to the favorable consideration of our Annual Conference. The wife of our dear Bro. McQuay still lingers on this side the river, but having no hope of recovery, she is quietly and trustfully awaiting the hour of her deliverance—ready "to depart and to be with Christ, which is far better."

Letter from Christiana, Del.

Presiding Elder Chas Hill preached us a fine sermon on Sunday night, Feb. 1st, and in his happy style. The quarterly conference on Monday Feb. 2nd, was largely attended. The finances were in a better condition than they were last year, and the salary will be up by the end of the year, so that the "black kite" will have no tail (or tale) over these parts. We took a new departure, and elected some good sisters as stewards. If the plans of the Discipline can be carried out, and they can be, by the blessing of God, then the church here will grow and flourish. The pastor has several Aarons and Hurs who are always ready to hold up his hands. Among these is Rev. J. L. Scott, who is ever ready for every good word and work. I hope, at least, to double the missionary collections of last year. Donations have come in through both years. I have learned to take all tokens of kindness to me and mine, not so much because they love me, though I think they do that, but because I am a servant of their Master. Christ says, "Inasmuch as ye have done it unto the least * * ye have done it unto me." We re-opened "Ebenezer" Sabbath, Feb. 15th, a very wintry day. The brethren whom I had engaged to preach did not get there because of the snow. I got there and preached, and we had a good time.

W. M. GREEN.

The Emperor William, rough old soldier as he is, believes in education not less than in the power of the sword. He has just opened a vast school, the new Polytechnicum, close to the city of Berlin. The school is capable of accommodating 2,000 students, and is complete in all its appliances, as well as gorgeous in its decorations and architecture. The aged sovereign wishes to see all his subjects well educated, that they may be the more useful to Germany.

A Card From Rev. Maxwell P. Gaddis, Sr.

OF THE CINCINNATI CONFERENCE

As I am now in the fiftieth year of my ministry, and no longer able to preach, I take great pleasure in publishing, occasionally, in a cheap form something that will aid my brethren in building up and advancing the cause of God in the world. With this view and with a single eye to the glory of God, I have just published in a 12mo. pamphlet of forty pages, Bishop R. S. Foster's grand sermon before the delegates at the opening of the Centennial Conference at Baltimore, December 10, 1884. Also a brief account of the interesting closing exercises of the Love-feast at Baltimore, December 19, 1884, in the "sunsetting" of one hundred years of Methodism in America, including the beautiful, clear, and practical farewell address of the venerable Dr. Frederick Merriek of the Ohio Wesleyan University, Delaware, Ohio. I will send a copy to ministers and laymen by mail, pre-paid, for twelve cents in postage stamps. Address me at Dayton, Ohio, Post-Office box 221.

Excursion Tickets to the Inauguration, via the Pennsylvania Railroad.

There is every indication now of a large travel to Washington, on the occasion of the inauguration of the President. Citizens from all parts of the country will take part in the interesting ceremonies and aid in making the event a memorable one. The inaugural procession will be grand and imposing. Ample provision has been made for the accommodation of all visitors.

The Pennsylvania Railroad Company is fully prepared to transport the large number of passengers who will be attracted to the Capital, from points along its system. Almost unlimited facilities of transportation, and a station on Penn avenue in the very heart of the city, render the company fully equal to the task of handling, in the most satisfactory manner, its thousands of patrons.

Excursion tickets will be sold on March 2d, 3d, and 4th, good to return until the 7th, from all stations on the Pennsylvania Railroad, Philadelphia, Wilmington and Baltimore Railroad, Northern Central Railway, Philadelphia and Erie Railroad, West Jersey and Camden and Atlantic Railroads, at greatly reduced rates. From Baltimore and all points south thereof, on the Baltimore and Potomac and Alexandria and Fredericksburg Railroads, excursion tickets will be sold on the 3d and 4th, good to return until the 5th. For full and detailed information, apply to local agents of the Pennsylvania Railroad and its branches.

CONFERENCE NOTICES

Class of the Third Year.

The studies of the class for the third year will be assigned as follows:

Church History,	T. B. Hunter,
Intellectual Science,	E. E. White,
Pop'e's Theology,	G. S. Conaway,
Homoeletics,	Ed. Davis,
Harnan's "Introduction" and Miley's Atone-	
ment,	Jno D. C. Hanna.

The examination will begin on Tuesday at 3:30 P. M., or upon the arrival of the first bound train. Sessions will be held on Tuesday evening and Wednesday morning and afternoon. Let all the members of the class and committee be present, if possible, at the opening of the examination, so that all work can be completed before Wednesday night.

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

Jno. D. C. HANNA, Chairman.

The class of the fourth year will please meet in the Methodist Episcopal Church in Snow Hill, Md., on Wednesday, March 11th at 3:15 p. m. Signed in behalf of the Committee.

JAMES CONNOR

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

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

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

J. H. CALDWELL.

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

CHAS. HILL,
Wilmington, Del.

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

T. S. WILLIAMS.

The members of the class for First Year will meet committee at the church in Snow Hill, on Tuesday afternoon, March 10th, at 3½ p. m.

ALFRED SMITH.

Chairman Examining Committee.

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

W. F. CORKRAN,
Member of Committee

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

C. A. GRICE.

MARRIAGES.

FRANCE-SHORES.—On the 19th inst., at Rock Creek, Somerset county, Md., by Rev. Jno. D. C. Hanna, George M. France, Esq. and Miss Laura Shores, both of Somerset county.

McCALL-UBIL.—On the 14th inst., at parsonage of Christiana M. E. Church, Mr. Samuel J. McCall and Miss Louisa Ubil, by Rev. W. M. Green, both of Red Lion, Del.

THORNTON-LOVELL.—On the 19th inst., at the residence of the bride's cousin, Mr. Thos. Lindell, on the Frenchtown Pike, in New Castle Co., Del., by Rev. E. C. Atkins, Mr. David Thornton and Miss Florence J. Lovell, both of New Castle Co.

ADKINS-BENNETT.—In Milford Neck M. E. Church on Wednesday evening, 25th inst., at 8 o'clock, by Rev. A. D. Davis, Mr. Edward Adkins and Miss Anna M. Bennett.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.	
St. Georges,	" 28 Mar. 1
Del. City,	" 1 2
	CHAS. HILL, P. E.
EASTON DISTRICT—FOURTH QUARTER.	
Middletown	" 28 Mar. 1
Odessa	March 1 2
	J. H. CALDWELL, P. E.
DOVER DISTRICT—FOURTH QUARTER	
Houston,	" and Mar. 28 1
Milford,	Mar. 2 1
Federica,	" 6 8
Harrington,	" 7 8
	A. W. MILBY, P. E.
SALISBURY DISTRICT—FOURTH QUARTER.	
Deal's Island,	Mar. 1 2
Princess Anne,	" 2 9
	JOHN A. B. WILSON, P. E.

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PRACTICAL

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And dealer in Watches, Clocks, Jewelry and Silverware.
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9-5m

Our Book Table.

In Babyhood for February "The Baby's Bath," with all that pertains to it, by Marion Harland, makes one of the most interesting and practical subjects yet touched upon by this magazine. An important article on "False Croup: its Prevention and Treatment," is by Dr. John H. Ripley, professor of the diseases of children at the New York Polyclinic. George E. Waring, Jr., the well-known sanitary engineer, gives many practical suggestions regarding plumbing in its relation to pure air for nursery inmates. Harland H. Ballard, whose labors in the young people's Agassiz Association have identified him as a friend of all lovers of nature, contributes a charming paper on "Nature in the Nursery," urging the desirability of giving full sway to inquiries by the little ones about their friends, the flowers, the pebbles, and the birds." Dr. Cyrus Edson, of the New York Board of Health, writes on "Poisonous Candy" in a manner calculated to make a vast difference in the purchases of certain kinds of colored confectionary if his advice were heeded. The department of "Nursery Problems"—queries by readers with answers by the editors—is becoming exceedingly useful, comprising a great variety of topics of interest to all.

The Century Magazine.

THE MARCH CENTURY.

Recent events lend special interest to the opening paper in the March Century on "The Land of the False Prophet," by General R. E. Colston, formerly of the Egyptian General Staff, and leader of two expeditions in the Soudan. General Colston's article was written early in October, yet he seems to have anticipated the obstacles with which the British expedition has had to contend, and the information he conveys throws much light on subsequent events. Numerous illustrations and careful maps aid the descriptions; and a portrait of General Gordon, from a photograph made in 1867, is worthy of note.

Four profusely illustrated articles are comprised in the March contribution to the series on the American Civil War; and they are remarkable both with respect to the pictures and to their historical importance. Colonel John Taylor Wood, the senior surviving officer of the Merrimac, describes the combat with the Monitor as seen from within in the Merrimac, and entitles his paper "The First Fight of Iron-Clads." This is followed by a graphic account of what took place "In the Monitor Turret," by the late Commander S. D. Greene, who commanded in the turret, and relieved Admiral Worden when the latter was disabled in the pilot-house. General Colston who, during the fight, was "Watching the Merrimac" from the Confederate works on Sewall's Point, describes the scene in a brief paper with the above title. In the third part of the "Recollections of a Private" Warren Lee Goss describes the march up the Peninsula with McClellan. Several subjects are treated in "Memoranda of the Civil War," notably the conduct of "General R. S. Ewell at Bull Run," who is defended by Major Campbell Brown against statements made in General Beauregard's article published in the November Century. The defense consists mainly of a correspondence which passed between Generals Beauregard and Ewell.

In this number of THE CENTURY Messrs. James and Howells continue their respective serials. The astronomer Langley concludes his papers on "The New Astronomy"; Mr. John Bigelow prints his "Recollections of Charles O'Connor," the famous lawyer; and Mr. Stephen M. Allen his "Reminiscences of Daniel Webster," each article being accompanied by a full-page portrait. Rev. O. B. Frothingham has a striking essay on "The Worship of Shakespeare." Besides the verses in "Bric-a-Brac," poems are published by Steadman and Cheney.

The editors deal with "THE CENTURY War Series," the cholera, and "Freedom of Discussion." In "Open Letters" "The Claims of Chicago" to future preeminence are discussed; and among other matters "Progress in Forestry," and "The Blue and the Gray."

The first edition of the February CENTURY was 180,000, a subsequent edition bringing the circulation up to 210,000. The first edition of the March CENTURY is the largest first edition of this magazine yet printed, namely, 190,090.

The Dorcas for March is far superior to any number published. The scope of the Magazine is enlarged, embracing all kinds and varieties of woman's handiwork. The prizes offered for the best specimens of plain and fancy silk knitting will no doubt revive interest in this almost "lost art," and encourage greater originality in designs for work of this kind.

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Lydia Hoyt Farmer contributes another of her interesting articles on Tapestries, and "Fanchon's Fancies" consist of explicit direction for any number of fancy articles to be fashioned by deft and dainty fingers for ornamenting and decorating the home and its inmates.

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OBITUARY.

Mary F. Campbell, fell asleep in Jesus at Rising Run, Md Dec 22d, 1881, in the 27th year of her age. Losing her mother at an early age, she was tenderly cared for and carefully educated by her grand parents. Converted at the age of fifteen under the ministry of Rev. J. D. Rigg, she joined the M. E. Church at Ebenezer, Zion circuit, in whose communion she remained until her death. A few years ago she entered upon the higher Christian life, who she became especially useful in the Sabbath School and in the social meetings of the church. Dec. 22nd 1881, she was married to John F. Campbell, one of the leading members of the church of her choice. Two precious children came into their home, but the first born preceded its mother to the home above, and the second survived her but a few weeks. About one year ago consumption began to prey upon her frame. For a time she was hopeful of recovery, her heart clinging with great fondness to her husband and infant child. But when it was clearly revealed that it was God's will she should die, she at once committed all to her Lord, and in loving converse with her husband and others, declared her strong confidence in God, and sure hope of a blissful immortality. In presence of a large concourse of weeping friends, her body was laid away in the silent grave to await the coming of the Lord.

J. F.

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P. Train Pass. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 1.01 p. m. Steamer leaving New York from Pier No. 56, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m. Train leaving Franklin City at 6 a. m., Harrington 12.00 a. m., connect on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning.

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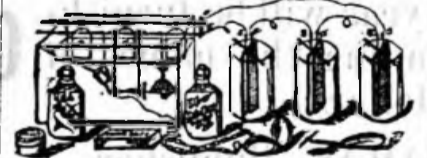
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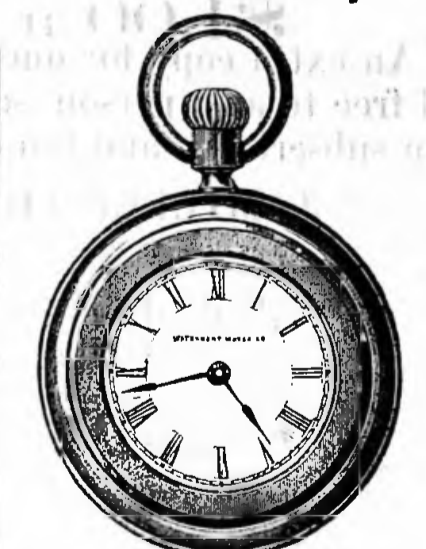
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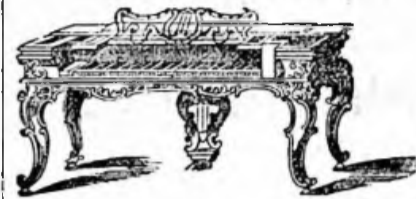
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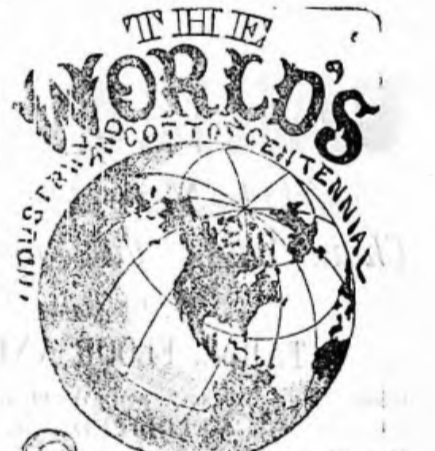
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