

# Peninsula Methodist.

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Editor.

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J. MILLER THOMAS,  
Associate Editor.

ONE DOLLAR A YEAR.  
SINGLE NOS. 2 CENTS.

## LETTING IN THE NEW YEAR.

BY SUSAN ARCHER WEISS.

What wonder that, as here I sit alone,  
Counting the steps of the departing year,  
Waiting the slow and solemn chime to hear,  
That tolls the requiem of the Old Year gone,  
A solemn awe should o'er my spirit spread,  
A strange, still sense of mystery and dread?

What wonder—when I know that at my door,  
Unseen, unknown, the waiting New Year  
stands,

Grasping a sealed scroll within his hands—  
With strange, dim characters inscribed o'er—  
Wherein lies hid in awful mystery  
All that this coming year shall bring to  
me?

Perchance, that sealed scroll may hold withal  
Some sad death-warrant for the friends I  
prize;

Or my own name amongst them haply lies;  
Or sorrows worse than death yet to befall;  
Or there be writ in characters of gold  
Some joy to crown my life with bliss untold.

I watch the old moon in its slow decline;  
So pass, Old Year, beyond life's stormy  
sea!

What'er the waiting New Year bring to  
me

I know 'tis ordered by a hand Divine.  
So, fearless, 'mid the wild bells' mingled  
din,

I ope the door, and let the New Year in!  
Richmond, Va.

## The Support of Bishop Taylor.

BY REV. WM. SWINDELLS.

Why should the Book Committee decline to support Bishop Taylor out of the Episcopal Fund? It will be a surprise to many of the members of the Methodist Episcopal Church to be informed that this man of God, made a Bishop by the late General Conference, has not received one cent for his support out of the funds collected from the whole Church for the support of the Bishops. Has he not made a claim on these funds? He has, but the Book Committee refuse to make any estimate in his behalf, or of his family. Is there any provision in the Discipline whereby a Missionary Bishop is to receive a support other than that which provides for the support of other Bishops? There is no distinction whatever, as to the fund out of which they shall be supported, or as to the method by which their claims shall be estimated and honored. The Discipline provides in P. 359 that,

"It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family \* \* \* And the Bishops are authorized to draw on the treasurer of the Episcopal Fund for said amounts, and also for their traveling expenses."

There is no other provision in the Discipline for the support of Bishops. Our chief pastors are described therein as Bishops, not general superintendents. If they had been designated by the latter title, then it might be said, "Bishop Taylor is not a general superintendent, inasmuch as his jurisdiction is limited to Africa." By the law of the Church a claimant on the Episcopal Fund, in the regular work, must have two qualifications, he must be a Bishop and an "effective" Bishop. Does not Bishop Taylor meet these conditions? He is a regularly constituted Bishop, and is certainly an "effective" one. It is his very effectiveness in the presence of unusual difficulties and demands that has attracted and now holds the attention of the religious world. In view of the plain letter of the law, when Bishop Taylor asked the Book Committee for bread, why did they give

him only an opinion? They answered his appeal by the following resolution:

"Resolved, That in view of the precedents in the cases of Bishops Burns and Roberts, and of the relation of a Missionary Bishop to the missionary work of the Church, we judge that the support of Bishop Taylor should be drawn from the treasury of the Missionary Society."

The General Missionary Committee has approved the action of the Book Committee, and set apart \$3000 each year for the support of Bishop Taylor. Bishop Taylor declines to receive his support from such a source, and we think he is right.

It will be observed that the Committee ignores the provisions of the Discipline for the support of effective Bishops, and predicates its judgment and consequent action upon what are called "precedents" and a special "relation." A precedent is something "done to serve as an example to authorize an act of like kind." Where in the history of our Church is there any precedent to Bishop Taylor's case? What is there in the case of either Bishop Burns or Roberts, constituting their election or relations to missionary work, acts "of like kind," with what was done in Bishop's Taylor's election? They are alike in but one particular, they had the whole of Africa assigned them as a diocese; in every other respect their cases are widely different.

Bishops Burns and Roberts were effective elders of the Liberia Mission Conference and were elected Bishops by the above named Conference, a Conference "under the general supervision of the Methodist Episcopal Church as other foreign missions." (See General Conference Journal, 1856, P. 147). Their election was conducted under the joint direction of one of the Bishops and the Corresponding Secretary of the Missionary Society. These Missionary Bishops were each required, with their families—if they had any—to reside in Liberia, and the General Conference provided by special action, that Bishop Burns should "be supported as other missionaries." (see Journal, 1856). When these men were elevated to the episcopal office, the annual Conference, within whose bounds any Bishop resided, estimated an amount necessary to his support, and on that estimate, the Bishop was authorized to draw upon the Book Concern; but in view of the Liberia Conference and its relation to the General Missionary Society, it was excepted from the general rule, and all authority concerning the support of the Bishop living within its bounds was vested in the Missionary Society. Every step taken with regard to the aforesaid Bishops bound them to the Missionary Society, and made them subject to its supervision.

But let us see how widely the case of Bishop Taylor differs from theirs:

1. Bishop Taylor was not a member of an Annual Conference, but a layman, serving as an electoral delegate from the South India Conference, when the office of a Bishop was thrust upon him.

2. The General Conference, not an Annual Conference, by a formal ballot, as in the case of others elected to the Episcopacy, not deviating the least as to form, made him a Bishop.

3. He was consecrated by the same ceremonies observed in setting apart other brethren for the office of a Bishop, the only change adopted being in the

attachment of the title of his diocese to the usual Episcopal title.

4. There is not an act of the General Conference of 1884, that can even be construed as excepting him from the provisions of the Discipline in P. 359, providing for the support of effective Bishops. There was actually nothing done to distinguish him in the matter of support from other Bishops. If it shall be said that the General Conference of 1856, adopted "certain principles" to "regulate the administration in relation to Missionary Bishops," and that these principles apply to Bishop Taylor, we have but to reply, that the "principles" were for "the coming four years" only, and therefore expired by limitation. So far as we can ascertain, they were never re-enacted.

In addition to all this, is not the action of the General Committee on Missions, contrary to law? for the constitution of the Missionary Society provides, Article xii, that, "No one shall be acknowledged as a missionary, or receive support as such from the funds of the Society, who has not some definite field assigned him in the service of the Society."

Is Bishop Taylor in the service of the Society? It requires amazing license with human language to make up an affirmative answer. He selects missionaries for his work and appoints them to definite fields, without in any way recognizing the authority of the Society. He is in no sense responsible to the Society, but to the General Conference. The Church never gave a broader charter to any man than it has extended to Bishop Taylor, and he is doing his best to execute it, followed in his dangerous path by the sympathy and prayers of millions.

What becomes of the "precedents" so much relied upon to bar Bishop Taylor's claim to support from the Episcopal Fund?

The term "relation" in the resolution of the Book Committee is singularly related the general text. Mark the phraseology: "The relation of a Missionary Bishop to the missionary work of the Church." Care is apparently taken to avoid saying Society, and to insert "work." So that even the Book Committee does not assume to place Bishop Taylor under the direction or supervision of the Missionary Society. Again, we inquire, what right has the Missionary Society to support a man, who is in no way responsible to it?

It is the judgment of many who have read the action of the Book Committee, that the Committee has sought to strain the law against the claim of the Bishop, rather than pay said claim out of the Episcopal Fund, and give him the advantage of the doubt, if there was any, as to the applicability of the law, to his case. We believe the law is plain, and that the action of the Book Committee is a usurpation of the power of the General Conference. It is of the nature of legislation, and not interpretation.—*Philadelphia Methodist.*

Mr. Wm. DuHamel, son of Rev. Dr. John P. DuHamel, rector of St. Luke's P. E. church, is spending the holidays with his father at Church Hill. Mr. DuHamel is a student at the P. E. Divinity College 50th St., and Woodland Ave., Philadelphia.

## The Work that Pays.

BY REV. THEODORE L. CUYLER, D. D.

Let me offer a frank and fraternal word or two about certain things which pastors are reluctant to undertake, or to submit to. One of these is thorough, constant, house-to-house visitation. The pretext is, "It costs a vast deal of time, and some disagreeable visits, and doesn't pay." That depends exactly on how it is done. If undertaken as a penance, and with a secret dislike, it will not "pay;" nothing does that is not undertaken for Christ heartily. A man who does not love to preach more than he loves to eat a good dinner, has no right to preach; Christ never called him. Pastoral work laid hold of in the right spirit and conducted in the right way, accomplishes a half dozen good results. 1. It opens the book of human nature, which every minister ought to study—next to the Bible and quite as thoroughly. He will pick up materials for his sermons in every round of visits. 2. He gets personally acquainted with his flock, and everybody likes to be recognized. Not to be so regarded by many as a personal insult. Some blundering pastors constantly miscall names, or ask a man about his wife's health six months after she is dead. 3. Personal contact makes a spiritual teacher to know the wants of those whom he is ordained to instruct and guide. He will probably find out that what they want is not metaphysics, or guess-work about prophecies, or endless "apologetics" for a Book that is its own evidence: but they are hungering for practical help as to how to combat sin and doubt and temptation, how to live from one Sabbath to another, how to stand trials, how to do good to others, and how to get ready for heaven. Our parishioners seldom say much about what we regard as our "great sermons;" they care most for the preaching which (as an illiterate friend of mine once said) "applies the topic, and has got a nub to it, so that I get hold on't." 4. Pastoral visitation will enable you to comfort the bereaved and suffering. 5. It will give you a grip on their hearts, for want of which many an able, pious, and scholarly minister has been hoisted out of his pulpit by a very slight breeze. 6. When you converse with people in their homes you have an opportunity to converse with backsliders and the unconverted, and to direct souls to the Saviour. It is individual work that tells. Brother Moody does more in the inquiry room than in the pulpit. Finally, while an eloquent preacher or an eccentric preacher may gather a mass meeting before his pulpit, none but a faithful pastor can build up a solid, compact, working and money-giving church.

"Ah, but," some of you say, "all this house-going eats up a prodigious amount of time." So it does, but can it be better spent in your study over books, or all over the country lecturing for money? Did the Master begrudge the time spent with the Samaritan woman at the well or with Nicodemus in his room, or with the young ruler by the wayside, or with two good ladies to whom he made several pastoral visits in Bethany?

Suppose that you do not enjoy quite so many new volumes, or interesting "Reviews," or get quite so much time for your hobbies. No man has any business to

enter the ministry who is not willing to crucify self in all directions. Depend upon it that the devil is at the bottom of every suggestion which prompts you to shirk disagreeable duties, or to dodge close encounters with souls. In the long run the only work that does "pay" is the work that keeps self under and presents Christ more directly before dying souls.—*Pulpit Treasury.*

An investigation has been made in the finance office of the Church Missionary Society in reference to amounts contributed by native Churches, under its various missions. The result will surprise many of those who prate of "rice Christians," and multiply cavils against the "imp and nerveless character" of those who are won from heathenism. The figures are as follows: West Africa, including Sierra Leone, Yoruba and the Niger Delta, \$35,000, of which \$25,000 were given by native Christians; India, \$145,000, of which \$19,042 were from native Christians; Ceylon quotes local contributions at \$22,900; Mauritius, \$4,017; Persia \$1,910; Palestine, \$1,220. Other reports are more or less incomplete, but the total amount contributed on the missions fields was \$240,725, of which more than \$50,000 were contributed by native Christians. While these gifts of converted heathen, out of their deep poverty, are very encouraging, the gifts of foreign residents on the mission fields are scarcely less encouraging, since they constitute a virtual attestation of the power and success of the mission work, as they see it directly before their eyes. In the midst of all the croaking that goes on among us by one ignorant or another, it is refreshing to see Anglo-Saxon Christians, on the mission fields, swelling the amount of their contributions, either by Government appropriations, or by very large and generous gifts, to more than \$200,000 for the work of a single missionary society.—*The Foreign Missionary.*

## The Supplemental Lesson.

With January we begin the third seven years' series of Berean (International) Lessons.

From the beginning, in 1873, we have insisted upon the use of "Supplemental Lesson," without which the regular lessons are incomplete.

I desire to commend to all pastors, superintendents and teachers the importance of these Memory Lessons, and suggest as the study in all of our schools for the months of January, February and March, "The Ten Commandments," and Chapter I of Catechism. No. 1 "God," Section 1, "His nature and attribute," and Section 2, "The Person of God."

By beginning the new seven years in the use of the "Supplemental Lesson" we shall promote a more satisfactory knowledge of the doctrines of the Word and thereby increase the value of the regular lesson.

JOHN H. VINCENT,  
Cor. Sec. S. S. U., M. E. C.

The warden of the Baltimore jail says that out of 473 prisoners in jail, 450 came through drink. Yet oh how tender our judges and courts are in dealing with the saloon which make all this crime!—*Baltimore Methodist.*

Temperance.

Wine is a mocker; strong drink is raging and whosoever 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.

Enforce the Law.

We regard as the chief point demanded for the progress and success of our cause to-day, the thorough and vigorous enforcement of the statutes for suppressing the saloons. A failure to do this, not only involved damage and disgrace to each locality, in which the citizens allow their just laws to be trampled under foot, but it also works fearful mischief to the cause of Prohibition over the whole land.

No law will enforce itself, and especially a law which takes the Devil by the horns, like prohibition. The execution of a liquor-law depends upon the local authorities; and they must be sustained by the moral sentiment of the place, and the vigorous co-operation of the best people in that place.

The chief point, the vital point to-day in the Prohibition movement is, enforcement of righteous law. To leave that point open, is to uncover our whole works to the enemy.

states. The enforcement of prohibition as fast as we get it, depends on the earnest, unflinching moral support of all good citizens, irrespective of party or of religious creed.—New York Independent by Rev. Theodore L. Cuyler, D. D.

It is gratifying to see how well the temperance agitation is being kept up in England. It is stated that there were 6,126 petitions with more than half a million signatures sent up to Parliament this year in favor of the Sunday Closing bill, and there was not a single petition against the bill.

Happy New Year.

It is right and manly to desire happiness here and hereafter. Such a desire is planted in the breast of every human being. The evil and the good, the saint and the sinner, the educated and the savage, the young and the old, all alike, in one way or another, seek happiness.

Again, as we have done, year by year, during the nearly two-score years of our relationship we join with you, dear reader in giving thanks to God for all his goodness in the past, and most heartily join with you also in the desire and prayer that we each and all may have a Happy New Year.

If we really wish to be happy and to have a happy New Year, we can surely be gratified if we seek God's way in obtaining such a great blessing. Let us each go to our Heavenly Father and devoutly say to him; "Teach me thy way, O Lord."

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

"Happy is the man that findeth wisdom and the man that getteth understanding. He that hath mercy on the poor, happy is he.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.

But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled.

If ye be reproached for the name of Christ, happy are ye: for the Spirit of God resteth upon you.

Happy is he that condemneth not himself in that thing which he alloweth. Whoso trusteth in the Lord, happy is he.

Happy is man that feareth always. Behold, we count them happy which endure.

Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.

Seek the Lord, and his strength; seek his face evermore. Now set your heart and your soul to seek the Lord your God.

He that keepeth the law, happy is he. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you that ye may live and that it may be well with you.

If ye know these things, happy are ye if do them.

Happy is that people whose God is the Lord.—Independent.

Snow Hill District—1861-1865. No. 71.

BY REV. A. WALLACE, D. D.

While I am in the mood for recalling some unwritten history, like that detailed in reference to Gunby of Laurel, as singular and providential in some of its features, as any fact or fiction I ever met with, I may give another incident or two, in the kidnapping department, which, ever since the days of Patty Cannon, had its successful votaries in Sussex County, up to 1860.

I have had on my mind these thirty-three years past, the materials for a book. Even before "Uncle Tom's Cabin" stirred the country and the world, the hand that is hastily tracing these half forgotten reminiscences, in the Peninsula Methodist, was itching to throw into narrative form, the story of "Black Ben of Worcester," a decoy of the Delaware kidnappers, and the ramifications of that iniquitous system,—a thousand times worse than buying, selling, or owning men, women and children as slaves—the stealing of those slaves, or free people of color, whose market value lined the pockets of men, wearing the mask of respectability, and even piety.

I shall never write it now; but will cheerfully lend my blood-curdling title, incidentally given above, to any other aspirant for immortality in this direction. I missed my opportunity; but believe, egotist, as my readers have long since discovered, I am, that there is hardly another person now living, to do the work as I might have attempted, and not drawn very heavily on imagination either.

Only last year, I first saw George Alfred Townsend's ridiculous book, entitled "The Entailed Hat." Far-fetched as his characters are, and improbable as are many of his "situations," with the execrable taste of using the proper names of many men living today, there are yet, in his strange jumble of things, some passages and characters startlingly realistic. I have met them, and have stood on the very ground he describes. But Gath's book is an almost entirely different creation, from the story born in my brain, and matured by seventeen years' acquaintance with the old Snow Hill District.

Now, to show up the science of negro stealing, as very few apprehend its minutiae, I give this actual case. One morning a rather bright, promising little negro girl was not to be found at her usual home, in the suburbs of Laurel. Every sort of inquiry set on foot failed to find the remotest clue to her whereabouts. Thirty years passed away. Gunboats were bombarding the batteries below New Orleans. The forts were passed, and U. S. men of war lay alongside the levee. Butler entered that proud city, and taught its people some wholesome lessons of propriety. The "old flag" went up over its Government buildings, and the sailors of the Powhatan were frequently granted leave, to take a turn on shore. One of these was a colored man from Laurel. He was addressed one day by a benevolent old colored preacher, a Baptist, and invited round to meeting. The sailor didn't care much for meeting, but the good old man impressed him.

"Where might you be from?" asked the preacher. "State of Delaware," replied Jack. "Delaware?" said the old man, "Do you know any such place in Delaware, as the Suburbs?" "No sir," said the sailor. "That is only the name of a part of the town of

Laurel, where I was raised." "Well," continued the gray-headed old minister, "I have a lady in my church, who would like to see some one from Delaware. She often speaks of it, saying she only remembers a place called the Suburbs. Come and see her."

The sailor consented, and who did he find, but the long lost little girl from Laurel. She was the slave of Colonel somebody, who was off, fighting in the rebel armies. Her mistress was a cultured and kind lady, and she herself was married, and had a couple of children, growing up in slavery with her. The identification was complete.

Judge Layton, the colored peoples' friend of Georgetown, was written to, and happening in at the moment, I heard the particulars. We wrote to the woman, and at the same time to General Butler, who proclaimed freedom for every slave, whose owner had taken up arms against the flag. She was told she might come north if she wished, but declined to do so, in her devotion to her mistress in those troublous times; and I forgot the circumstance, until one day while pastor of Salem M. E. Church Philadelphia, in 1866, a well dressed and well bred colored woman called to see me. Sitting in the parlor of our parsonage, she told me her story. She was the stolen little girl, and the old New Orleans preacher's member from "Suburbs." She longed for a sight of the great North, and some knowledge of her parents and friends, and came up on a visit merely, but did me the kindness to call; and seeing her was a romance in real life.

But who stole her? Ah! I hold that thunderbolt over the head of one, who for years has been a parse-proud, dogmatic, social and political leader, in the Diamond State. I had a collision with him once before I knew these facts. He visited a camp meeting I was holding, to talk politics, and vent his spleen against all who sided with the Union. A quarrel was picked up outside, which attracted my attention, and before I reached the belligerents, I saw this man raise his ebony cane, and strike a Union friend of mine over the head, bringing the blood with a spurt. I flew at him, big as he was, and in taking a step backwards, as I neared him, his foot caught in a carriage shaft, and he fell sprawling on the ground. I captured his stick, and left him to get up at his leisure while I looked for an officer, but no officer on that ground would dare to arrest such a pompous man, as he, who I have since learned kidnapped and sold free colored children, when he was a young blood and needed money.

I was just on the point of leaving the camp, when this melee took place; and have often smiled to myself, as I have heard people, who saw the fight, declare that I knocked him down flat, with the first blow. It was the shaft of that buggy, that did the business; but I never had a chance afterwards to contradict those, who to this day wonder at the prowess of my fist.

Perhaps I have dwelt long enough on, the events of a single town; although the last mentioned character does not live there. It is probable he is, or used to be in the legislature; but in some way or other his chickens will surely come home to roost. This rule I think is as near universal, as any, the workings of which, I have ever observed.

Residing in Laurel, and having, by the interposition of certain events which I set down as providential, conquered a peace there, I could leave my family almost under the shadow of my wife's old homestead, and take long journeys to every part of the District; taking the precaution however, to carry an empty revolver about with me, as a kind of life-preserver, among those who had boasted they would shoot me on sight, if I ever happened near them. When I procured this unclerical appendage, I was quite curious to test its range and kicking qualities. So one quiet morning, I made

a charcoal bull's eye on my carriage house door, on a retired back street, and at a distance of ten paces, emptied the five or six chambers, in pretty close proximity to the objective point. I am not sure, but that the same bullets are imbedded in that old double door yet.

The only other shooting I remember, was down on the lower end of Church Creek circuit, where the young preacher and myself walked far enough away from any human habitation, to escape suspicion, and in a dense forest expended all my remaining ammunition, in the vain endeavor to hit a large sized tree. Coming, in after years, to a city home, one of my boys hooked the fire arm, and used it with some effect on strange cats, who ventured in their perambulations to invade our back alley. I'm glad I never had to point it at a human being.

Quarterly Conference Appointments.

Table with columns for District, Location, Date, and Time. Includes Wilmington District—Fourth Quarter and Easton District—Fourth Quarter.

Table with columns for District, Location, Date, and Time. Includes Dover District—Fourth Quarter and Salisbury District—Fourth Quarter.

Table with columns for District, Location, Date, and Time. Includes Salisbury District—Fourth Quarter.

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. will please consult the Discipline for plan of work and form of report.

# The Sunday School.

## Sin and Death.

LESSON FOR SUNDAY, JANUARY 9th, 1887.  
Gen. 3: 1-6, 17-19.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT:—"By one man sin entered into the world, and death by sin" (Rom. 5: 12).

### HOME READINGS.

- M. Sin and Death, Gen. 3: 1-6, 17-19.
- T. God's remedy for sin, 1 John 3: 1-16.
- W. The reign of death, Rom. 5: 12-21.
- Z. Victory over death, 1 Cor. 15: 35-58.
- F. The cursed earth, 2 Pet. 3: 1-14.
- Sa. The purified earth, Rev. 21: 1-4, 10-12, 22-27.
- Su. Righteousness and life, Rom. 8: 1-17.

1. *Now the serpent.*—The derivation of the original word from a verb meaning "to hiss" shows that this "beast" was not a baboon, as some have maintained. The whole narrative plainly teaches that it was a real serpent, embodying for a time a spiritual adversary. The tempter must incarnate himself, if he would speak to man. *Subtle*—and for this very reason chosen. "This animal," says Murphy, "is destitute of arms or legs by which to escape danger. It is, therefore, thrown back upon instinct, aided by a quick and glaring eye, and a rapid dart and recoil, to evade the stroke of violence, and seize the unguarded moment for inflicting the deadly bite. Hence the wily and insidious character of its instinct." *Beasts of the field.*—The serpent was among the animals which were created on the same day with Adam, and named by him. *He said unto the woman*—choosing the weaker, more susceptible of the two; one who knew less about the animal creation than did Adam. Eve does not show any sign of astonishment at hearing speech from a speechless brute. Eden was too full of wonders, probably, for her to notice anything very strange in a serpent speaking. *Yea, hath God said?*—No direct attack was made by this ambushed spirit; no attempt to persuade to disobedience; a mere inquiry is instituted, at first, relative to the command; and this is followed by a falsification, coupled with an insinuation as to the equity and benevolence of God.

"He ventures upon a half-questioning, half-insinuating remark: 'Is it so then?' This seems to be a feeler for some weak point, where the fidelity of the woman to her Maker might be shaken. It hints at something strange, if not unjust or unkind, on the part of God. Why was any tree withheld, he would insinuate."

2. *The woman said unto the serpent.*—She saw nothing but a serpent, and therefore the serpent only is mentioned. *We may eat of the fruit*—the permissive part of the command, showing the benignity of the Creator. Eve plainly understood the regulations imposed.

"It is a dangerous thing to treat with a temptation which ought at first to be rejected with disdain and abhorrence. The garrison that sounds a parley is not far from being surrendered."

3. *The tree which is in the midst of the garden.*—One tree, located in the centre of the garden, was reserved, its fruit forbidden; it was not even to be touched, and the penalty for breaking the prohibition was death. Quite plainly this tree, called "the tree of the knowledge of good and evil," was designed as a test of obedience, a lesson in morals. Obedience by refraining would prove a moral "good;" disobedience in partaking would prove to be a moral "evil." Nothing more suitable or appropriate could have been chosen for an infantile mind like Adam's, than to reserve a tree from his use, in the midst of his garden home. By means of it he would come to know his Creator as a moral governor, and himself under law; he would come to understand the meaning of conscience, the sense of duty, self-denial, right, responsibility; and a single tree thus reserved would be sufficient for all these indispensable lessons.

"Here is the announcement of a great principle, that human life is a restricted life, a life subjected to law; and he who confesses this subjection remains in Eden, and he who denies it is banished. As God made the ocean to roll between shores and said to it, 'Thus far and no farther,' so He placed the created soul between banks, and said, 'Here only may thy bright waters flow.' The banks are not narrow. Human life need not be called a river, for it is vast as the ocean, deep and strong and sublime; but it has a shore all around, and along that shore the cherubim stand, and flaming swords gleam to banish those who cross the boundary marked around by the finger of the Almighty."

4. *Ye shall not surely die*—or, as it reads in the original, not die, die shall ye; a direct falsehood, and yet with some truth com-

bined with it, which made it all the more dangerous. The tree, it was true, was not "physically fatal to life," and the eating of it really resulted in the knowledge of good and evil. On the other hand, by eating of it, they came to know good and evil, not as God knows it, cognitively, but as the devil knows it, experimentally; and the death threatened was no empty threat. It began to work in them the moment they sinned, in that spiritual decay and corruption which every sinner is conscious of; and in their exclusion from the tree of life, the eating of which is supposed to have had power to confer immortality, they were cut off from vital support, and became exposed, sooner or later, to physical death.

5. *God doth know*—a malicious slander, intended to make them doubt God's truth, and ascribe His law to jealousy. *Your eyes shall be opened.*—You shall be endowed with greater wisdom, and a clear insight into mysteries now concealed. *Ye shall be as gods* (R. V., "as God").—You shall be raised from your subject position to the god-like plane of independence. *Knowing good and evil.*—God can know evil without contamination; man cannot. Satan would persuade the woman that herein they should be as God, to know evil as well as good, and without taint from it; that their holiness was as inviolable as God's, else God's must be as flexible as theirs.

"His language is so constructed, that while he meant one thing she would naturally understand another. By 'opening their eyes' she understood a further and higher degree of wisdom, as the phrase imports (Acts 26: 18; Eph. 1: 18); but he meant it of their perceiving their own misery, and feeling remorse and conscience. By 'being as gods' (Elohim), she probably understood the being elevated almost to an equality with the Deity himself in point of knowledge and dignity; but he probably meant it of their being brought to the condition of the angels that fell, as angels are sometimes styled Elohim. (Psa. 8: 5) By 'knowing good and evil,' she doubtless understood a kind of divine omniscience, whereas, his meaning was, that they should have a woeful experience of the difference between happiness and misery, such as he himself had."

6. *When the woman saw, etc.*—She listened to the suggestions of the tempter, instead of repelling them at once, as opposed to God's command *Good for food*—appetite stimulated. *Pleasant* (R. V., "a delight") to the eyes.—The longer she looked the more pleased she was, and the more eager to eat the fruit. Her fancy, or taste, was excited. *To be desired* (R. V., "was to be desired") to make one wise.—This settled it finally. The ambition to be wiser, to grasp at the divine attribute of omniscience, to be like God in moral discernment, overcame all scruples and pleadings of duty. "The desire of knowledge, and the ambition to be in some sense divine, are alone peculiar and prevalent as motives in this act of disobedience. God proved our first parents, not through any of the animal appetites, but through the higher propensities of their intellectual and moral nature." Other writers are fond of tracing in this first temptation that three-fold appeal, described by St. John as "the lust of the flesh, the lust of the eye, and the pride of life," which were used by the tempter in his assault upon "the second Adam," who was "in all points tempted like as we are, yet without sin." *She took of the fruit*—yielded, and showed her yielding by an act of disobedience. *Gave also unto her husband.*—Sin is not content to dwell alone; the sinner becomes at once a tempter.

"It is easy to cry out, 'How unreasonable was the conduct of the primeval pair!' Let us not forget that any sin is unreasonable, unaccountable, essentially mysterious. In fact, if it were wholly reasonable, it would no longer be sin. Only a moment before, the woman had declared that God had said, 'Of the fruit of the tree in the midst of the garden, ye shall not eat.' Yet she now sees—and her head is so full of it that she can think of nothing else—that the tree is good for food and pleasant for the eyes—as if there were no other good and pleasant trees in the garden; and, as she fancies, desirable to make one wise like God—as if there were no other way to this wisdom but an unlawful one, and no other likeness to God but a stolen likeness, and, therefore, she takes of the fruit and eats, and gives to her husband and he eats. The present desire is, without any necessity, gratified by an act known to be wrong, at the risk of all the consequences of obedience! Such is sin."

17. [The sense of nakedness, of guilt, of shame and the dread of meeting God, the attempted excuses, the curse pronounced upon the serpent tempter and the judgment upon the woman are described in the intervening verses.] *Unto Adam*—the first use of the proper name; literally, "to man he said." *Cursed is the ground.*—An attempt is made by

some commentators to explain these words by assuming the original sterility of the earth outside of Eden, but the language is too positive for this. It was "for Adam's sake"—because of his transgression and in punishment for it—that the spontaneous growth and abundant fruitfulness were checked. "Just so do the prophets derive the desolation and barrenness of the land from a divine curse (Isa. 24: 6; Jer. 23: 10)." *In sorrow* (R. V., "in toil") shall thou eat of it.—The tilling of the ground when Adam was innocent, was a pastime, a delight. The earth responded quickly, with scarce any necessity for labor. But this was all changed now.

18. *Thorns also and thistles shall it bring forth*—an unprofitable, noxious growth, usurping the land, and requiring a hard struggle to displace. *Thou shalt eat the herb of the field.*—A part only of the original appointment for his sustenance is left to him. Fruit would no longer be a substantial part of his food. "Instead of the spontaneous fruits of the garden, the 'herb of the field,' which required diligent cultivation, was henceforth to constitute a principal part of his support."

"In their ground-type, doubtless, thorns and thistles must have already existed before; but it is now the tendency of nature to favor the ignoble forms rather than the noble, the lower rather than the higher, the weed rather than the herb. In place of the ennobling tendency which would produce a fruit-tree or a rose-bush out of a thorn-shrub, or that wonderful flower of the cactus out of the thistle, there comes in a tendency to wildness, or degeneracy which transforms the herb into a weed."

19. *In the sweat of thy face shalt thou eat*—a prediction that he should earn his food only by exhausting labor. *Till thou return unto the ground.*—After a precarious existence, death. It was "a dreary prospect." Debarred from the tree of life, the elements of mortality would work out their own dissolution. *Dust thou art*—a true statement as to the body, but how about "the living soul?" The body would die; in what sense would the spirit die? "Death consisted in the privation of that life which lay in the light of the divine countenance, shining with approving love on an innocent child; and therefore was begun on the first act of disobedience, in the shame and fear of a guilty conscience."

"How admirably the satisfaction our Lord Jesus made by His death and sufferings answered to the sentence here passed upon our first parents! 1. Did travail pains come in with sin? We read of the travail of Christ's soul (Isa. 53: 11), and the pains of death He was held by are called (Acts 2: 24) the pains of a woman in travail. 2. Did subjection come in with sin? Christ was made under the law, Gal. 4: 4. 3. Did the curse come in with sin? Christ was made a curse for us, died a cursed death, Gal. 3: 13. 4. Did thorns come in with sin? He was crowned with thorns for us. 5. Did sweat come in with sin? He sweat for us, as it had been great drops of blood. 6. Did sorrow come in with sin? He was a man of sorrows; His soul was, in His agony, exceeding sorrowful. 7. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as wound; blessed be God for Jesus Christ!"

### Future Recognition.

BY REV. J. H. WILLEY, B. D.

Read before Wilmington Preachers' Association, and published by request.

#### PAPER III.

How could the future be a life of Reward and Punishment in any accepted sense of the words, with no memory of past good or ill? Instead of Hell being filled with regrets over a misspent life, instead of the bitter wail on account of opportunities neglected, invitations scorned and a God despised, it would be a place of suffering for which there would be no known cause. Instead of looking with the agony of self-reproach upon "Him whom they have pierced," the murderers of Christ would breathe out maledictions upon the unknown author of their unexplainable misery. (If indeed there would be or could be any suffering for the lost sinners without a knowledge of the reason for that suffering). And instead of Heaven being the home of saints fortified by the memory of past victories, it would be nothing more than a revised Garden of Eden, with its thousands of immature Adams ready in their ignorance to listen to the first flattering voice, or fall at the first temptation. *This is false*, for it was a voice from heaven which said, "And their works do follow them." *This is false*, for those faithful servants who stood before their

Judge, and denied ever feeding the hungry, or clothing the naked Christ because they could not recall such circumstances, would also have denied these kindnesses to the least of Christ's disciples, if the memory of such deeds had been blotted out, or association with the persons in question had been forgotten.

And now a word in reference to the means of Recognition. There are three possible conditions of the soul after death. *First*, that it will have no memory whatever of its life on earth. *Second*, that there will be some impressions of that life, but they will be partial and vague. *Third*, that the memory will be quickened and perfect. I have shown that the first theory, or the entire loss of memory, is untenable. The second is unworthy our attention, since defectiveness is a characteristic of this life, and we expect when that which is perfect is come, that which is in part shall be done away. We cannot afford to think that memory in heaven will be inferior to the same soul energy on earth. There is but one conclusion, that the clouds will all be removed, the failings and defections and forgettings of time will all be swept away, before the full blaze of that day, when we shall see face to face, and know as we are known.

There are some strange things about this memory of ours that fill us with awe; suggestions and glimpses of power that startle us with deep thoughtfulness; Mounts of Transfiguration upon which this mysterious human capacity sometimes stands, and there is a suggestion of its Divine origin and a prophecy of its final apotheosis. The mistake made by those who oppose our claims is in the proper conception of memory. They call it a faculty of the soul. It is not a mental faculty, but a mental condition. Hamilton calls it "the self-energy of the soul." It is the soul in the presence of its intellectual possessions. The soul never forgets, never loses anything that has ever made a part of its knowledge, or helped to shape its character. The words we have spoken, the actions we have performed, the motions we have obeyed, are ever present like the stars that look down upon the world, though like the stars they may not always appear. Psychologists declare that all men are alike in Retention, they differ in Mental Reproduction only; I have not space to discuss this, but will give an illustration. Dr. Carpenter, quoting Dr. Rush, tells of Germans and Swedes in Philadelphia, who when near death, always prayed in their native language, though this language had not been used for half a century. He also cites Coleridge in the case of a woman who in the delirium of fever, was heard to recite long sentences from the Latin, the Greek, and the Hebrew. Her friends thought she was possessed of the Devil, but on closer investigation, they learned that at the age of nine she lived in the house of an old scholar, whose habit was to walk up and down the hall reading aloud from the classics. These sentences had fallen upon the ear of the child, and years afterward, their impression was found upon the soul. Old men will remember scenes of their childhood that have not been recalled for years. Indeed they will tell you that they can remember things of half a century ago, better than they can occurrences of last week. Men have been rescued from drowning, who assert that in the moment before unconsciousness, life and its crowded incidents flashed before their minds, and they saw themselves amid a thousand long forgotten scenes and circumstances.

What is the meaning of all this? I'll tell you how it strikes me—that the soul has all those things on file, so to speak, laid carefully away on an upper shelf, and as eternity approaches, it takes them down and begins making its preparation for the great summing up. Webster claims that in the moments of his highest inspiration, when replying to Hayne everything he had ever seen or heard or thought, stood out before him in perfect order. Let the soul be freed from the body; let these gross barriers of the flesh be removed, and every nerve of the spiritual be quickened, then like the City of God, will stand the immortal part of our being with "gates that shall not be shut at all by day, for there shall be no night there."

There will be Recognition by means of personal marks and peculiarities. A consideration of this would lead however into a discussion of the "Resurrection Body," and therefore I forbear, calling attention as I pass to the declaration of the Apostle, "He that raised up Christ from the dead, shall quicken even your mortal bodies," giving Alford and Meyer as authority for the translation, the emphasis and its inference; quoting also the lines of Southey who says of Bishop Heber's portrait that many of his admirers

Will gaze Upon his effigy with reverential love, Till they grow familiar with the lines, And know him when they see his face in Heaven.

One moment only, for the Bible support of this doctrine. There is very little said directly in the Book. Why? because it is simply taken for granted. The Bible nowhere attempts to prove self-evident truths. It uses no arguments to establish the existence of God. It tells what God is doing and has done, and then quietly remarks, "The Fool hath said in his heart, there is no God." It does not seek to prove the immortality of the soul; it speaks of Eternal Life, and offers it to man. Its reference to the Future State, its indirect allusions to Recognition are all given with the simplicity of one who entertains no other thought, and who has never conceived the necessity for demonstration. The Recognition of the King of Babylon who goes into the abode of the dead when all the spirits rise up and meet him, the quick discernment shown by the disciples on the Mount of Transfiguration, when Moses and Elias stood before them, I say discernment here, because this was not Recognition in the closest sense of the word—the fact that Dives recognized Lazarus are all suggestive of the same great truth. It has been objected that the last mentioned is a parable, and Christ was dealing at the time with an entirely different subject. This will be granted, and it will also be granted that while teaching a great truth, Jesus would not at the same time be inculcating a great falsehood.

And thus do I draw toward the end, claiming that only by this belief can we place in its proper relation the noblest capacity of the human soul—the capacity to love. This sentiment is not a rope of sand, not a fire fly to light for an instant the bleak wastes of earth, then to die away in eternal gloom. "Love never faileth," but whether these be tongues they shall cease, whether there be prophecies, they shall fail, whether there be knowledge it shall vanish away," but then when that which is in part shall be done away, we shall see face to face and know as also we are known.

As the pollen finds the flower for which it is intended, as the bird goes directly to its mate amid the shadowy depths of the forest, so he who clothes the grass of the field, and notes the sparrow's fall, will preserve inviolable these precious things of the heart, and in the bosom of the Father will we find those from whom we parted with such pangs, and for whom we mourn with such a desolate loneliness.

There will be no marrying and giving in marriage for that will be unnecessary; no gathering into the families as on earth, since that would be impracticable; but it will be one united family with its sweetness, and converse, and association, and reminiscence, in the unfading glory of the Lamb.

The widow of the late Elder Glezen Fillmore, cousin of President Fillmore, is 99 years and 7 months old, and lives at Clarence, N. Y., and is using her first pair of spectacles.



Conference News.

Bishop Taylor's Congo Steamer Fund Receipts.

W. H. Foulk,	\$1.00
Geo. W. Townsend, Jr.,	1.00
John E. Torbert,	1.00
Jane Torbert,	1.00
Martha R. Torbert,	1.00
Wm. H. Ridgway,	1.00
Peninsula Methodist,	1.00
	7.00

The Ladies Aid Society of the St. Michaels M. E. church, held a Rainbow Tea, week before last, and was a grand success, netting the society over one hundred dollars.

Rev. J. D. Reese writes: Our new parsonage on Tilghman's Island, is completed, except the painting, and we moved Dec. 23d. They gave a very cordial reception, leaving the larder well filled with the necessaries of life. The little ones were remembered by a beautiful Christmas tree, which the ladies trimmed the day before we moved. The parsonage and stable will cost about \$1000.

Rev. C. S. Baker writes: The members and friends of the M. E. church, in Delmar, visited the parsonage on Wednesday evening, Dec. 29th. The tramp of many feet upon the porch was the first notice served to the pastor's family of the coming throng. The large number present spent some time in social intercourse, and departed, leaving many substantial tokens of esteem; and the favored recipients tender their hearty thanks to the generous donors.

Among other nice things received by Rev. E. C. Atkins, pastor of Cecilton and St. Paul's, from his kind people on Christmas, was a handsome carriage robe.

Rev. G. F. Hopkins writes: Our revival efforts still continue at Cabin Creek. We held on right through Christmas, and had some excellent help, in Bros. Jas. T. Prouse from Quantico, and E. E. Dixon from the Philadelphia Conference, and although this cold weather has been very much against us, our efforts have not been in vain; five more have been converted, and the church greatly strengthened. We are rejoicing in the strength of the Lord.

Despite the inclemency of the weather and the muddy roads, quite a large congregation assembled in Wesley M. E. Church, Burrsville, Md., on Christmas Eve, to enjoy the entertainment given by the Sabbath-school. The programme consisted of recitations, mostly by the little folks, and singing by the school. Miss Jenny Conner presided at the organ. Many handsome presents were distributed among the congregation, from the two handsomely trimmed trees. The pastor, Rev. James Conner, received a handsome lamp, a present from his congregation at that place. A treat was provided for the children, and all present spent a very pleasant evening.—*Denton Union*.

A goodly number of the members from Central M. E. church, Burrsville, Md., called on their pastor, Rev. James Conner, Thursday evening, Dec. 23d, and after spending a pleasant evening, departed for home, leaving behind them some pleasant reminders of their visit, and tokens of their appreciation of their very efficient pastor.—*Denton Union*.

The Pink Tea, held last week by the young ladies and gentlemen of Ingleside and vicinity, for the benefit of the two Methodist societies, notwithstanding the unfavorable weather, was a decided success. The young ladies in pink aprons, and the gentlemen with pink ties, made a pleasing back ground to tables decorated with flowers and evergreens, and loaded with delicacies, sufficiently tempting to satisfy the appetite of the most fastidious epicure. The music was not the least feature of the affair. There were several very appropriate selections well rendered by the choir, with organ accompaniment.—*Centreville Observer*.

Rev. Wm. Brickley, a well known local preacher of the M. E. Church, residing near Bay View, Cecil Co., Md., died on Monday, Dec. 20. He was in the 80th year of his age, and had been a local preacher for over twenty-two years. His remains were interred in Ebenezer cemetery.

We received this week, a letter containing a one dollar bill, for subscription to the PENINSULA METHODIST, without either signature, or post office. We cannot credit the same, without first getting name and post office address of the party sending.

Presiding Elder Charles Hill, of the Wilmington District, was presented with a gold headed cane on Christmas morning, by a prominent Wilmington Methodist.

The M. P. Church, Harrington, Del., has just closed a successful revival, conducted by Mrs. Duhurst from Baltimore. The revival exercises at the M. E. Church are announced to commence on New Year's Eve night.

The Christmas exercises at these churches, all passed off very pleasantly. The entertainment at the M. E. Church was held Christmas Eve, and was a success. The tree was loaded down with presents for the school and friends. The Sabbath-school, under the superintendency of Mr. L. W. Betts, has had one of the most prosperous years in its history. Rev. T. O. Ayres, Presiding Elder, on behalf of the school, presented him with a magnificent, full sized Oxford Bible, and in doing so, said that Mr. Bett's record as a superintendent is second to none on Dover District. He has been unanimously re-elected for 1887. Miss Stella Short, organist, and Mr. Joseph A. Ward, secretary and treasurer, also received nice presents from the school.

Mr. George L. Baird, superintendent of the Presbyterian school, was the recipient of a nice present at their exercises.—*Sussex Journal*.

DEAR BRO.—The brethren of Rock Hall have, through their pastor, Rev. N. McQuay, sent fifteen dollars to aid us in rebuilding church and parsonage; they have our heartfelt thanks. Bro. Harman, of Centreville, sent ten dollars, and said, "This is answering my own prayers, that you may find true friends to Methodism to help you," &c. May we not emphasize the request. Brethren, pray for us.

W. B. WALTON.  
Salisbury, Md., Jan. 3d, 1887.

DEAR BRO. THOMAS.—I find in reading our valuable PENINSULA METHODIST, that my brothers in Christ are reporting the good dealings of God toward them and their people. I am glad, I can say, the Lord has been looking this way. Fifty-two persons have professed faith in Christ during our extra meetings; forty of whom have joined our church on probation, with others to follow. My people are exhibiting their regard to myself and family, by bringing to the parsonage, many things that add to our comfort, for which we feel very grateful.

We are to have a panorama of Biblical scenes at each of our churches, for the edification of our Sunday-schools. These scenes consist of most beautiful and interesting Bible lessons.

Our Conference collections are all up to the apportionment; some of them beyond. All have been up, since July 1st, except that for Missions.

I am sorry to report most painful occurrence. A little girl of about four summers, living just across from the parsonage, was burned to death. Her clothes caught from the fire in an open fire-place. Pray for us.

Yours in Christ,  
W. W. JOHNSON.  
Parsonsburg, Md., Dec. 28th, 1886.

The Sunday-school entertainment held at St. Thomas' M. E. church, Shortley, Del., on Christmas Eve, was as good as ever was held at that place. The tree was laden with little sacks of choice candies, nuts, cakes, apples, etc., and presented a merry Christmas to the little people. After many little speeches and select readings, the tree was despoiled of its fruit, to the delight and gratification of the children. Rev. J. W. Gray, the preacher in charge, delivered a lecture, to the encouragement and benefit of the entire audience.

Protracted meeting is now in progress at St. Thomas' M. E. Church, and promises a good success.—*Sussex Journal*.

The pastor's Christmas turkey, Rock Hall, Md., was not forgotten. Mr. Jack Joiner, living near the village, presented a very nice fowl on Christmas Eve, a gift appreciated by the recipient. There are many expressions of love on the part of this people toward their pastor. The church was decorated for Christmas. Sunday night they held a missionary anniversary. Monday evening, the regular Christmas programme was rendered; Tuesday evening, a temperance service; excellent programme for each evening.—*Ec.*

The Missionary Concert in the M. E. church, Georgetown, Del., Thursday night, Dec. 30th, passed off very pleasantly, notwithstanding the weather was unfavorable. The receipts were \$15.35, the admission fee being only ten cents. All took their parts very creditably, and many of them exceedingly well. Rev. Mr. Duffadway, Chas. F. Richards, Esq., and Mrs. D. S. Rodney, who instructed the children, deserve credit for the work done.—*Sussex Journal*.

Protracted services will commence to-morrow evening in the M. E. church, Newark, Del. Despite the fact, that there exists a

feeling of unsettledness among the people of the community, accounted for by the burning of the mills, yet a general awakening is anxiously prayed for by the members of the church.—*Delaware Ledger*.

The Christmas service of the M. E. Sunday-school, Lewes, Del., was in every respect successful, and pleasing to the large audience, who, notwithstanding the very inclement weather, filled the spacious church. The programme consisted of music, responsive reading, singing by classes, and addresses. The speakers, beginning with a little three-year old son of the pastor, all acquitted themselves finely; and there was not a blunder throughout the programme. The treat of confectionery and fruit followed, to the great delight of the three hundred members of the school who participated therein. The whole programme was under the management of Supt. D. W. Brereton, who deserves praise for the manner in which the affair was conducted.—*Breakwater Light*.

There was a supper Tuesday of last week, at Mr. Wm. Foster's, the proceeds of which were for Wesley Chapel, Asbury Bruke, pastor. Elk Neck ladies know how to get up a good supper, and it is said Elk Neck gentlemen know how to eat them—the suppers, not the ladies.

The Sunday School of the M. E. Church, Trappe, Md., of which Mr. John F. Turner is superintendent, gave their Christmas entertainment in the town hall. The wife of the pastor, Mrs. Prettyman, who is deservedly popular with our people, was presented with a handsome tea set. An interesting address was made by the pastor, Rev. A. P. Prettyman.—*Talbot Times*.

Bro. Chas. G. Alexander, of Delaware City, writes:—During the month of October, we entirely cleared our church of its indebtedness, by paying off the last two hundred dollars; and during the present month, we have finished a beautiful Chapel. The building is of brick, well arranged, and for the purpose for which it is intended, is regarded as a model of convenience and tastefulness. Architecturally, it is in harmony with the church; cost, two hundred dollars.

The interests of this charge are all in the most gratifying condition; large congregations, and membership gradually increasing. Sabbath, Dec. 26th, our pastor, Rev. J. H. Willey, gave us a very interesting and instructive missionary discourse, which made a profound impression.

Prof. Ford is to give us one of his popular entertainments, during Christmas week in our new chapel.

Monday evening, Dec. 27th, a large company of friends gathered at the Annessex parsonage, and gave their pastor, Benj. C. Warren, a liberal and highly appreciated donation. Warm hearts, willing hands and open pocket-books, are the peculiar characteristics of this people. They fill a pastor's life with sunshine.

CONFERENCE SNORERS.—Brethren at Crisfield, have received a note from a member of the Conference, saying he is very nervous, can't sleep if he hears snoring, and asks that he be put with some brother who doesn't snore. Now Bro. Wilson is in a fix; for he is not informed as to who snore and who do not snore. Will the preachers who snore please report to Bro. Wilson at once, so that the Committee on homes may build stone vaults for snoring preachers to sleep in.

CENTREVILLE, MD.—We are observing the Week of Prayer. Our revival services will begin Sunday night. We are praying for a gracious outpouring of the Spirit. Our young people held a festival in the Town Hall, two evenings during the holidays. The children of the Sunday School received their usual sack of candies. The pastor received among other tokens of regard, a fine large turkey for Christmas, and as a New Year's present a number of friends presented himself and wife with a beautiful rocking chair each.

J. A. ARTERS.  
Laurel, Del., Jan. 3, 1887.

Extra meeting began at Millington, Sunday night last; prospects good.

The annual Christmas entertainment for the Sunday School, took place on Tuesday evening, 29th. After going through with an interesting and instructive programme, the hearts of the children were gladdened through their palates.

Rev. D. H. Corkran, pastor of Epworth M. E. Church, was united in marriage, last Wednesday morning, to Miss Hattie Calkins, of this city. The ceremony was performed at Scott M. E. Church, in the presence of a large congregation, by Rev. Chas. Hill, P. E., assisted by Rev. N. M. Browne and Rev. L. P. Corkran.

Christmas in and around Federalsburg, Md., was a very pleasant occasion among the Sunday Schools and Churches; at no point was it observed more enthusiastically, than, at Houston's Branch, a point, one of the laymen of Federalsburg M. E. Church, occupied a little more than a year ago. This gentleman, John W. Brown, well and favorably known to the pastors who have served that work, began, with but a handful and in the face of all sorts of discouragements, and now runs the most successful Sunday School in the regions round about. He has over one hundred in the school; and his entertainment was highly creditable. Cakes, confections, a box of provisions for the pastor, good literary work, and splendid music with organ and cornet, were the leading features. All honor to our noble laymen, all over our territory.

GALESTOWN, MD.—We had a successful day at Cokesbury, Sunday last. The debt was \$1300; but as we lacked \$100 of the full amount, we did not dedicate. Bro. W. E. England preached morning and night; and Bro. A. T. Melvin in the afternoon; both preaching the Gospel delightfully. We expect to dedicate before Conference. We have a beautiful strong church, and the people have done all they can.

Letter From Laurel.

MR. EDITOR:—The reminiscences of Rev. Adam Wallace, D. D., as published in serial letters in the PENINSULA METHODIST, have been eagerly sought after and extensively read by all classes; and the statements of fact have been remarkably correct. In his letter, No. 70, however, we note two errors. The first is of small import, yet one that caused my wife to laugh heartily, when she read it. In reference to the incident which took place at Laurel, he says that the color of my horse was gray, whereas, he was a dark bay, as is well known by many others. The following is a true account of the occurrence. One or two years previous, I had bought of brother Wallace a horse and carriage; and not having much for the horse to do, he became very fat and fine looking.

Immediately after the battle of Gettysburg, July 3rd and 4th, 1863, a soldier of the Southern army, the son of a man who had been greatly honored in Delaware, came home on furlough. He had not been here more than ten days, before his presence was suspected, and arrangements were made by the Provost Marshall to capture him. But his friends, finding out what was going on, began to look around for a way by which they could send him back to his comrades in arms. My bay horse, Charley, being the most available, was taken from my stable on Sunday night, and harnessed to an old wagon in the neighborhood. The old soldier with one or two new recruits, and all the baggage they had hastened away with, were captured the next Tuesday evening at Princess Anne, Md. Here comes in the second mistake. Doctor Wallace says, "the captain and his body guard escaped." But the true state of the case is, the horse, wagon, and soldiers, and whatever they had with them, were all captured, by the soldiers stationed at Princess Anne, and taken immediately to headquarters at Drummondtown, Va.; where the prisoners were confined in the jail, while the horse was kept in a stall. As soon as I found out where my horse was, Col. Thomas S. Hodson, of Crisfield, who was at that time a young preacher on Laurel Circuit, volunteered to take me down. We made the journey to Drummondtown, and as far back as Newtown, now Pocomoke City, the first day. Before leaving Drummondtown, we went to the jail, and had a conversation with the prisoners. They seemed to be quite satisfied; and in a few days made their escape across the bay, and joined their regiment.

Those were times that tried men's souls; but they are passed; and it is to be hoped such experiences will never be had again, in this our now happy country.

The horse now dead, is referred to to this day, by the name "Drummondtown."

J. HUBBARD.

Never had the strong arm of the law and the conscience of the land held so firm a grip upon the sale of intoxicating liquors as at this very time. Let only the people of these United States be granted the simple Anglo-Saxon right to vote upon this question, and there are not five States in the Union that would not soon have an everlasting prohibition. Let only such men be elected to our Legislatures, both the Senate and the House, as will vote that this question be submitted to the people, and that is all we ask. We demand no decision from any political party on the moral quality

of the temperance question. Alas! that could not be expected of any party for many a long year. But we do demand that the people have an opportunity to vote on the question, and to say whether or not prohibition shall go into the State Constitution and stay there forever. The party—called it by what name you may—which opposes this small right, must soon get ready to retire from all leadership, for the sentiment is strong, and getting stronger, in favor of absolute prohibition.—*Bishop J. F. Hurd*.

The \$20,000 needed for Bishop Taylor's new missionary ship, are rolling in with encouraging rapidity. The best name we have heard suggested for the steamer is that proposed by Rev. Wm. McDonald, in the *Standard*, "Gilbert Haven."—*Dr. Wallace in Ocean Grove Record*.

Winter Tours over the Pennsylvania Railroad.

Pursuant to the annual custom the Pennsylvania Railroad Company placed on sale at its offices, November 1st, a stock of winter excursion tickets to all the prominent winter resorts of New Jersey, Virginia, Florida, other prominent points in the Southern States, and to Havana. These tickets are sold at reduced rates, in consideration of which they are required to be used on the south-bound trip, within fifteen days from the date of purchase as stamped on the back, and for the return trip prior to May 31st, 1887. Stop-off is permitted at any point named on the ticket, and if the tourist desires to break the journey at any other point, he should apply to the conductor of the train or purser of the boat, who will grant the permission by issuing stop-over check or notation on the ticket.

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For further and detailed information, apply at the ticket offices of the company and connecting lines.

Marriages.

CUMMINGS—CUMMINGS.—On Dec. 5th, 1886, on Tilghman's Island, by Rev. J. D. Reese, Oliver Cummings to Nannie Cummings.

DOBSON—HARRISON.—On Dec. 21st, 1886, on Tilghman's Island, by Rev. J. D. Reese, James Dobson to Annie Belle Harrison.

CARROLL—SUMMERS.—At the M. E. Church, Trappe, Md., Dec. 22d, 1886, by Rev. A. P. Prettyman, Willis E. Carroll, of Caroline Co., Md., and Mary W. Summers, of Talbot Co., Md.

SLAUGHTER—STREETS.—At the M. E. Church, Trappe, Md., Dec. 22d, 1886, by Rev. A. P. Prettyman, George C. Slaughter to Maggie A. Streets, both of Talbot Co., Md.

DILAHA—HURST.—At Wainwright's chapel, Vienna circuit, on Dec. 22d, 1886, by Rev. W. F. Dawson, Daniel D. Dilaha to Laura E. Hurst.

CAMPER—NEAVITT.—On Dec. 23d, 1886, at the St. Michaels M. E. parsonage, by Rev. J. Owen Sypher, Samuel C. Camper to Sarah J. Neavitt, both of Talbot Co., Md.

HOLLOT—VINEYARD.—At Houston's M. E. church, on Dec. 25th, 1886, by Rev. W. F. Dawson, R. Harry Hollot to M. Lizzie Vineyard, both of Kent Co., Del.

JOHNSON—BRITTINGHAM.—On Dec. 28th, 1886, at the residence of the bride's parents, by Rev. E. H. Derrickson, Wm. T. Johnson and Mamie E. Brittingham, both of Worcester Co., Md.

DONOVAN—DODD.—At the M. E. church, Little Creek, Dec. 29th, 1886, by Rev. D. F. McFaul, J. Burton Donovan and Maime Dodd.

LOMAX—HARRISON.—On Dec. 29th, 1886, on Tilghman's Island, by Rev. J. D. Reese, James H. Lomax to Josephine Harrison.

BROWN—BODLEY.—At the residence of Mr. E. H. Williams, near Newark, Md., on Dec. 29th, 1886, by Rev. E. H. Derrickson, Levin G. Brown of Wicomico Co. Md., to Annie Bodley of Worcester Co., Md.

TAYLOR—CULVER.—On Dec. 29th, 1886, by Rev. C. S. Baker, Josephus A. Taylor to Martha E. Culver.

MORRIS—KINNEY.—On Dec. 30th, 1886, by Rev. C. S. Baker, Isaac W. Morris to Leah A. Kinney.

HEARN—LECATES.—On Dec. 30th, 1886, by Rev. C. S. Baker, Ernest F. Hearn to Lavinia A. Lecates.

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Missionary.

A Million For Missions.

The books of our Missionary Secretaries show a debt of Jan. 1, 1884, of \$250,088.20 against the Society. Nov. 1, 1886, total cash in the Treasury, \$124,444.48, with outstanding drafts of the Secretaries for foreign work, \$73,610.43, showing a net balance in the Treasury of \$50,834.05. Now adding the minus and plus quantities, that is, the debt of Jan. 1, 1884, \$250,088.20 and the net balance of \$50,834.05, and our Missionary Society is \$300,922.25 better off to-day than it was two years ago, after the advanced appropriations of 1885 have all been paid off. Chaplain McCabe says: "Is not a good shout in order? Does any one object? Then let it ring out loud and long, from sea to sea, let the church take it up, and our 24,000 Sabbath Schools, and our quarter of a million Sabbath School officers and teachers unite in the grand hosanna to our King."

A great many people hesitate to give toward this great cause, even in this day of wide-spread information, on the ground that the returns are inadequate. "There is great waste, appropriations are made unwisely, there are mistakes made in this, as in other fields of operation." To err is human. But let such study the following results in the Fiji Islands, as given by a missionary on the ground.

This mission was founded many years ago. Rev. Jas. Calvert went there in 1839, and is competent to give us hard facts. He says: "Many thousands have been clearly saved, been very useful, and have lived and died happy in Christ. Cruel practices and degrading superstitions are extinct. Marriage is sacred, the Sabbath kept, family worship regularly conducted, schools established everywhere, law and good government well laid, and spiritual churches formed. A native ministry is raised up for every branch of the work, which is being established and still abides in vigor. The language has been reduced to written form, and two editions of a grammar and dictionary have been printed. Five thousand copies of the whole Bible, and fifty thousand copies of the New Testament have been supplied to the native converts." They have 1253 chapels and other preaching places, 53 native preachers, 44 catechists, 1,019 head teachers—all of whom are mainly supported by the people among whom they labor. They have 1,842 schools, 2,706 school teachers and 42,969 scholars. They have 1,877 local preachers, 27,421 church members, 4,121 on trial, 3,192 class-leaders, and 100,534 regular attendants upon public worship. And in every missionary field, the gospel leaven is at work, and the results appear sooner or later. God is in it, and it must prosper. Let every lover of God stand by the cause.

G. W. BURKE, District Missionary Secretary.

A Million for Missions. FOR 1887.

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[This Million Column will contain— First. The announcement of any charges or districts that pass the Million Line by collections only.

Second. Incidents, facts, illustrations, statistics, and the best thoughts of the best writers which will be helpful to pastors in the preparation of missionary sermons, and to superintendents in the preparation of Sabbath school missionary addresses. We want to aid in the preparation of twelve thousand sermons and twenty-four thousand addresses, which shall have in them the "swing of conquest." We intend to make this column so valuable that it will be cut out and preserved in missionary scrap-books all through the Church.]

Here is an illustration from a Chinese convert which will make every Christian's heart burn within him. He said to

his audience: "A man who is a sinner is like a man who has fallen down a pit. There came by a Confucian philosopher, and gave the man a lecture: 'What a fool you were to fall in there! I advise you when you are out not to fall in again,' and so he passed by. Then there came a Buddhist priest, and in a tone of pity he said, 'O, poor man, I am very sorry for you, but I cannot reach you so far down; if you could climb up half the way, I could help you up.' 'Ah sir," said the poor sinner, "but that is my trouble: if I could climb up half the way, I could climb the rest." Then I cannot help you, there you must lie. Then the Lord Jesus came by, and with an Almighty arm of grace, He stooped as low as the poor man had fallen, and lifted him, not to the edge of the pit, where he could fall in again, but into a safe place where he was safe for ever."

That sounds like the Gospel, and would be very refreshing to some audiences hereabouts who have to listen to discourses of diluted argumentation to prove propositions that need no proving. If that Chinaman preaches like that, there is a fear that some of these hungry churches will want him for a pastor.

Here is another from Africa: "Take the love of Jesus out of your heart," cried a chief on the Niger to his slave, "or die." "I cannot do it," said the Christian Negro, "for the Lord Jesus Christ came from heaven and put His love in my heart. He put a padlock on it, and has taken the key with Him up to heaven."

And here are two from India: "A Hindu convert in Madras said: 'I understand what Christianity is—it kills sin in the heart and roots it up.' 'I read your Bible,' said a young Brahman at the font at Masulipatam, 'I admired its contents; I wanted God, but did not want Christ. But when I tried to obey God I found I wanted Christ.'"

The Methodist Episcopal Hospital Philadelphia, has an endowment fund of \$231,000 invested at 5 per cent. The agent, Rev. J. Neill, has collected beside over \$12,000. About \$38,000 more is needed to make a successful start in purchasing a lot and building a wing.

Two daughters of the Prince of Wales, whose ages are sixteen and fourteen respectively, have made the trycycle famous. They think nothing of taking a run of fifty miles in a day.

Obituaries.

"Blessed are the dead who die in the Lord."

JOHN W. PHILLIPS.—Since last Conference, the church in Seaford has been unfortunate, in the loss of valuable members. Among those called away is John W. Phillips, an ex-member of the House of Representatives of Del., and for many years a member of the M. E. Church. He was born in Dorchester Co. Md. in 1834, and was converted at Antioch—same county,—under the preaching of the Rev. Dr T. L. Poulson. Though feeble in health, he was possessed of great energy and will power, which with good judgment qualified him for emergencies and difficult enterprises. As a politician, his influence was appreciated by his party; and a short time before his death, he was appointed Postmaster, an office which he had before filled, shortly after the late war. As a church member, he, for many years held the offices of Class Leader, Exhorter, Steward, and Trustee. In the financial department of the Church, he was especially useful. After a short illness he passed to his reward, Oct. 13th, leaving to mourn his loss a wife, and five children, three of whom are grown. He sleeps in the Odd Fellows Cemetery, awaiting the morning, not followed by night. "Thou art gone to the grave: we no longer behold thee: Whose God was thy Kinsman, thy Guardian and Guide: He gave thee, He took thee, and He will restore thee: And death has no sting, for the Saviour hath died."

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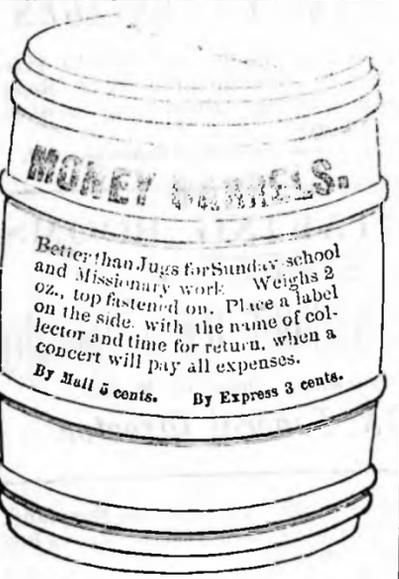
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 Trains will leave Wilmington as follows:  
 For Philadelphia and intermediate stations.  
 6:40, 7:00, 7:45, 8:15, 9:10, 10:30, 11:25 a. m.; 12:30, 2:30,  
 4:40, 7:40, 9:20, 10:30 p. m.  
 For Baltimore and intermediate stations.  
 7:40, 9:50, 11:50 a. m.; 12:25, 2:04, 2:30, 4:00, 6:30, 7:50, 8:50,  
 9:45, 10:15, 11:55 a. m.; 12:25, 2:04, 3:00, 5:22, 6:28,  
 7:00 p. m.  
 For New York.  
 2:00, 2:50, 4:00, 6:30, 7:00, 10:05, 11:50  
 11:25 a. m.; 12:25, 2:04, 2:30, 4:00, 6:22, 6:28, 7:00  
 7:40, 9:50 p. m.  
 For Newark Centre, Del.  
 7:42 a. m.; 12:25, 6:21 p. m.  
 Baltimore and intermediate stations.  
 10:05 a. m. 6:37.  
 12:05 p. m.  
 Baltimore and Washington.  
 1:28, 4:45, 8:04, 10:08,  
 11:00 a. m.; 12:34, 1:17, 4:44, 5:10, 6:30, 7:40 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 6:10, 8:20 a. m.; 12:35, 2:50, 3:50, 6:28,  
 11:30 p. m.  
 Harrington, Delmar and intermediate stations.  
 8:30  
 a. m.; 12:25 p. m.  
 Harrington and way stations.  
 5:30 a. m.; 12:55, 6:28  
 p. m.  
 For Seaford.  
 3:50 p. m.  
 For Norfolk.  
 2:50 a. m.; 11:55, 6:28 p. m.

**D. M. & V. Branch.**  
 Leave Harrington for Georgetown and Lewes, 11:15,  
 a. m.; 8:45, 8:45 p. m.  
 Leave Harrington for Georgetown and Franklin  
 City, 11:15 a. m.  
 Leave Georgetown for Franklin City, 12:15, p. m.  
 Leave Lewes for Georgetown and Harrington, 6:35  
 8:45 a. m.; 2:50 p. m.  
 Leave Franklin City for Georgetown and Harrington,  
 6:55, a. m.  
 Leave Georgetown for Harrington, 7:03, 9:14 a. m.  
 3:16 p. m.  
 Connects at Franklin City with steamer for Chio-  
 coccage Island.  
 For further information, passengers are referred to  
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**Wilmington & Northern R. R.**  
 Time Table, in effect Nov. 28, 1886.

**GOING NORTH.**  
 Daily except Sunday.

Stations	a. m.	p. m.	p. m.	p. m.
Wilmington	7:00	2:45	6:12	6:15
French St.				6:35
Newbridge			3:03	5:57
DuPont	7:20		3:23	6:02
Chad's Ford Jc.	7:43		3:33	6:15
Lenape	7:55		3:43	6:25
West Chester Stage	8:10		3:53	6:35
Coatsville	8:20	8:55	4:10	6:45
Waynesburg Jc.	7:10	9:16	4:47	7:23
Springfield	7:27	9:34	4:05	6:40
Birdsboro	8:04	10:05	5:30	8:12
Reading P & R	8:40	10:40	6:00	8:40

Additional Trains, on Saturday only, will leave  
 Wilmington at 11:15 p. m. for Newbridge, DuPont,  
 and all intermediate points.  
 French Creek Branch Trains.  
 Leave St Peter's 7:00 a. m. 12:30 p. m. 3:40 p. m.  
 Arrive Springfield 7:45 a. m. 1:05 p. m. 4:00 p. m.  
**GOING SOUTH.**  
 Daily except Sunday.

Stations	a. m.	p. m.	p. m.	a. m.
Reading P & R	8:00	12:00	3:00	5:00
Birdsboro	8:32	12:30	3:32	5:30
Springfield	9:01	1:00	4:03	6:15
Waynesburg Jc.	9:16	1:22	4:20	6:25
Coatsville	8:56	9:50	5:01	7:07
West Chester	6:50	9:40	5:00	7:55
Lenape	7:40	10:24	5:46	
Chad's Ford Jc.	7:52	10:35	6:02	
DuPont	8:05	10:50	6:25	
Newbridge	6:05			
Wilmington	6:35	8:40	11:15	6:45

Additional Trains, on Saturday only, will leave  
 DuPont Station at 1:00 p. m., Newbridge at 1:25 and  
 6:26 p. m., for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 7:40 a. m. 1:30 p. m. 6:20 p. m.  
 Arrive at St Peter's 8:10 a. m. 1:00 p. m. 5:30 p. m.  
 Mondays only.

For connections at Wilmington, Chad's  
 Ford Junction, Lenape, Coatsville, Waynes-  
 burg Junction, Birdsboro, and Reading, see  
 time-tables at all stations.  
 L. A. BOWER, Gen'l Passenger Ag't.  
 A. G. McCausland, Superintendent.

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

Commencing June 18, 1886, leave Union Station as  
 follows:  
**DAILY.**  
 4:45 A. M. East Mail for Shenandoah Valley and  
 Southern and Southwestern points. Also Glyndon,  
 Westminster, New Windsor, Union Bridge, Mechani-  
 cstown, Blue Ridge, Hagerstown, and except Sun-  
 day, Chambersburg, Waynesboro, and points on B & C  
 V. R.  
**DAILY EXCEPT SUNDAY.**  
 8:05 A. M.—Accommodation for Hanover, Frederick,  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and intermediate  
 stations.  
 8:10 A. M.—Pen Mar Express.  
 10:00 A. M.—Accommodation for Union Bridge,  
 Hanover, Gettysburg, and points on H. J., H. & G.  
 R. R. (through cars).  
 2:25 P. M.—Accom for Glyndon, (Reisterstown).  
 3:30 P. M.—Southern Express for points on Shen-  
 andoah Valley, Norfolk and Western, East Tennes-  
 see, Virginia and Georgia Railroads, and connections;  
 also Glyndon, Westminster, New Windsor, Union  
 Bridge, Mechanicstown, Blue Ridge, Hagerstown,  
 and except Sunday, Frederick (through cars) and  
 Martinsburg.  
 4:05 P. M.—Express for Arlington, Mt. Hope, Pike-  
 ville, Owens' Mills, St. George's, Glyndon, Glenn  
 Falls, 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).  
 5:30 P. M.—Accommodation for Glyndon.  
 8:30 P. M.—Accommodation for Union Bridge.  
 11:40 P. M.—Accommodation for Glyndon.

**TRAINS ARRIVE AT UNION STATION.**  
 Daily—Fast Mail 3:10 P. M.  
 Daily except Sunday—Glyndon Accom. 1:25 A. M.  
 Union Bridge Accom. 8:45 A. M. Blue Mt. Express  
 9:45 A. M. Express from B & C V. R., E. R., H. J.  
 H. & G. R. R., Frederick Dis. P. R. R. and principal  
 main line points 11:40 A. M. Union Bridge Accom.  
 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P.  
 M. Mail 6:40 P. M.  
 8:30 P. M.—Pen Mar Express.  
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