

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## A MOTHER'S PRAYERS.

A curly head upon my bosom rests;  
In twilight dim, while evening breezes  
blow,  
I tell the oft-repeated stories o'er,  
Or sing some lullaby softly and low;  
One dimpled arm around my neck is thrown,  
Two violet eyes gaze eager in my face,  
And catch each word and tone that from my  
lips  
Fall, on that plastic mind to leave their  
trace.  
But 'mid the simple story of the song,  
Running in concord e'er, grave thoughts  
and fears  
Keep time, until the mother-love wells up,  
And drops upon the baby face in tears!  
'Ah, who will guide, and what the ills beset,  
When from a mother's sheltering arms and  
care,  
Your boy!' they say. "In the wide world  
of sin,  
Where will his wandering footsteps tend;  
ah, where?"  
And in our heart's most sacred temple kneels  
Our soul in earnest prayer for light to  
guide,  
That we the immortal spirit train for God;  
That 'neath His care our boy may e'er  
abide;  
That 'mid the world's temptations and its  
strife,  
These little feet may never go astray,  
But upward, onward to the Heavenward  
heights  
They ever tend, and lead the unerring way.  
O mothers, we must watch, and we must  
pray;  
Over these priceless gifts keep guard, con-  
trol;  
That sin and error mar not nor defile  
The pure, unsullied tablet of the soul;  
No human power like ours the whole earth  
o'er;  
Not regal throne, nor war's proud flag un-  
furled;  
A mother's influence makes or mars the man;  
'The hand that rocks the cradle, rules the  
world.'  
Remember that whatever fate befall,  
Where'er in life his wandering feet may  
rove,  
What'er he doubts, or scorns, or tempted  
yields,  
He ne'er will doubt or scorn a mother's  
love.  
Whatever depths or heights his feet may  
gain,  
No depth so low, no height so lofty rears,  
That shall dispel from heart or wearied brain  
The sacred memory of a mother's prayers!  
The honored brow that wears the wreath of  
fame,  
The statesman with his years of carking  
care,  
The hero of the battle-field, whose praise  
The millions shout with torch and trumpet  
blare;  
The felon in his dungeon—each shall hold  
Within his soul one niche round which ap-  
pears  
A lingering halo o'er, however dimmed—  
It is the memory of a mother's prayers!  
—Illustrated Christian Weekly.

Rev. John Chalmers.

THE GREAT REVIVALIST, AND CAMP-  
MEETING PREACHER.

REV. G. W. LYBRAND.

John Chalmers, admitted on trial in the Philadelphia Conference in 1788, was a native of Annapolis, Maryland, in which city he probably embraced religion while but a boy. He commenced preaching before he was sixteen years old, and proved to be one of those versatile geniuses, that made a strong and distinct mark upon the public of that day. He was a revival and reformation preacher. In 1790 he traveled Kent circuit, and Queen Anne's in 1794.

In 1797 he located, and remained in that relation thirty-five years: but continued to labor zealously attending quarterly meetings and camp meetings, and promoting revivals of religion.

In 1832 he was received into the Baltimore conference, as a supernumerary, and died at the house of a friend, in Montgomery county, Maryland, June 3, 1833. At one time he visited Centreville, Queen Anne's county, when the Methodists had well nigh fallen into quietism.

While preaching to them, the first night, he noticed there was no "amen corner" in the chapel. No one, except an old colored man in the gallery could raise an amen; and he sitting there before the preacher, uttered it in a low, measured tone of voice, very little above a whisper. The first time this man endorsed the truth that night with his soft "amen," the preacher stopped, and acknowledged the favor by saying, "Thank you for that, my brother." Under the stimulus of such approval this colored brother uttered "amen," with increased vigor and animation. During the sermon of the second night, some of the white brethren were bold enough to say "amen," and on the third night there were many amens. The work started; the altar was crowded with seekers of religion; many found peace and pardon in a short space of time; the church was built up, and strengthened by these accessions; and seldom has Centreville realized a more gracious visitation.

The General Conference of 1800 was one of the most remarkable in the history of our Church. The revival at that time was the greatest that ever occurred during any quadrennial session.

The most signal displays of divine power, and the most numerous conversions, were in prayer-meetings in private houses. Chalmers was very active in promoting this work. Henry Boehm says of him; "I never knew a more courageous soldier, one who used sharper arrows, or had more splendid victories.

He was one of the great revivalists at the Philadelphia Conference, held in Duck Creek Cross Roads, (now Smyrna) June 2, 1800. Boehm, records, "There were great revivalists at this Conference, W. P. Chandler, John Chalmers, Jesse Lee, each a host in himself; and many others, who entered heartily into the work. It was not confined to them; the preachers and people all had a mind to work. This Conference will ever be memorable, as the most fruitful in saving souls, ever held in America. Meetings were held day and night, with scarcely any intermission. One meeting in the church was held continuously for forty-five hours. Many were converted in private houses, at family prayer, as well as in the house of the Lord. Boehm says, "For seven nights I did not take off my clothes, but lay down upon the sofa, and rested a little while; and then up, right into the thickest of the battle."

Bishop Asbury mentions this revival in his Journal, and says, "Over one hundred souls were converted to God." Jesse Lee says, one hundred and fifty.

Boehm says, "they both made too low an estimate."

Chalmers was one of the giants, present at the first camp meeting held on the Peninsula. This was in a beautiful grove, three miles south of Smyrna, and began July 25th 1805.

Of Chalmers, Boehm writes, "John Chalmers, the old hero, preached in the afternoon, (the second sermon) from Numbers, 10, 1-9. If the reader will turn to this text, he will see it was a most ingenious one for a camp-meeting, and the sermon was equally ingenious.

John Chalmers knew as well as any other man, how to adapt his subject to the occasion. In this text we read of camps, of trumpets that were blown, of the assembly, the congregation, of the priests, of solemn days, and days of

gladness; all reminding us of modern camp-meetings.

On one occasion, during this remarkable meeting, he proclaimed that all the vast multitudes of Methodists assembled there, should spend three minutes on their knees in silent prayer. This was something new to them; and it turned out to be the loudest silent prayer, ever known in that region.

By his generalship he often accomplished much, as an instrument for the Saviour.

He was also present at the camp meeting in Accomac county, Va., held in August 1805, where the following incident occurred. A skeptic at the meeting made some disturbance. He was very fluent, and crowds gathered around him as he argued against the divinity of Christ, and ridiculed his mysterious birth. At last John Chalmers encountered him, and inquired, "Do you believe that God created the universe?" He answered, "I do." "Do you believe God formed man out of the dust of the earth?" He said, "Yes." "Do you believe that God formed the woman out of the man?" "Yes." Then came the question, "Do you think it more difficult for God to create a man out of a woman, than a woman out of a man?" Unable to parry the force of this question he trembled and soon burst into tears, and in a little while was on his knees at the mourner's bench, imploring pardon, and found to his joy that the blood of the incarnate Christ could wash away all his guilty stains. This converted skeptic became an ornament to the Church, and years afterward I saw him with his face toward heaven, and declaring, "I seek a better country." This is Henry Boehm's record.

Chalmers was at the camp meeting for Dover circuit, which began near Dover, July 15, 1800. The Presiding Elder was William Penn Chandler; the circuit preachers, Henry Boehm, and James Bateman. Thursday, John Chalmers, the old warrior, opened the campaign, with the words, "Speak unto the children of Israel that they go forward." Ex. 14 15. They did go forward, with banners flying, and a shout was heard along the ranks of our Israel. He preached also Sunday afternoon.

At the camp meeting for Accomac, Va., in August, 1806, he preached Friday, from Eccles. 3, 3, and Sunday from Rev. 3, 1-3.

At camp meetings he was master of the situation, and a tower of strength.

Of the camp-meeting Wye, Md. Friday night, July 31st, 1807, says Boehm, "the campaign was opened with a sermon by Solomon Sharp, from Hab. 3, 16-18. "Then they that feared the Lord spake often one to another, etc." an admirable introduction. I preached on Jer. 6:16, and John Chalmers on Matt. 6, 10, "Thy kingdom come." It did come, not in word only, but in power. The work of revival went on all night; many were converted, and the grove echoed with loud hallelujahs. Monday there was a novel scene. In the morning John Chalmers preached with great effect. He was followed by his son, John Chalmers, Jr., who preached from Dan. 7, 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom, forever, even forever and ever" a sermon full of encouragement. The preacher was a noble son of a noble father. His extreme youth attracted great attention. He was called "little

Jackey Chalmers." Many souls found the Lord this day. The old hero, John Chalmers, held forth twice; and Jackey, his counterpart, once."

## Then and Now.

BISHOP J. M. THOBURN.

At early dawn of Saturday, November 17th, ult., a big steamer with a missionary party of ten persons left her dock at New York, and steamed into the ocean pathway of eastern bound vessels. To most members of the party, the morning was a momentous one, as the beginning of a life career, with an untried and unknown future before them; but to one, it was the fifth time that a like experience had been encountered, and the home-leaving was eventful only by its contrasts. Nearly thirty years before, a small ice-ship of only six hundred tons had crept out of Boston harbor and headed away for the South Atlantic on its tedious voyage to India via the Cape of Good Hope, carrying, in addition to its cargo of ice, a missionary party of nine persons. In the years which have since passed, ocean navigation has been revolutionized. The Suez Canal has been opened, the average tonnage of ocean steamers doubled, their speed increased fifty per cent., and their charges reduced in about the same proportion. The old passage around the Cape has practically been abandoned, so far as passenger traffic is concerned, and instead of looking forwards to a four months' voyage, as the party on the ice-ship did, I have an engagement to meet, in India, on the evening of the thirty-first day after our sailing from New York.

But other things have changed as well as ocean traffic. The nine missionaries who sailed on the ice-ship, attracted the attention of the whole Church. No such missionary party had ever before been sent out by our Missionary Society, into the heathen world. Their going was looked upon, as the inauguration of a new era. But such an event attracts little enough attention now. Five missionaries await this party in England, and five others will follow them from America in a few weeks, all bound for India, while others have been sailing from the Pacific coast, for China and Japan, for some weeks past. The missionary is abroad. He has come to stay. The great ocean lines of steamers have nearly all learned to watch for his coming, and compete for his patronage by offering him special rates of passage.

In the mission field itself, the contrasts which these thirty years have brought forward are many and striking. No member of the former party can ever forget the talks which took place on the little quarter deck of the ice-ship, about India and its people, and the probable nature of the work to which we were going. Hardly a stone had been put down in the foundation upon which we were to build, and we knew almost nothing about the peculiar character of the work in which we were to engage. We could open our maps, and with a pencil trace the boundary line of the field selected for us, but we could do little more. The field seemed large enough then, although it is now but a little corner of the larger field which God has opened for us.

Years ago I saw a letter written by

Dr. Durbin, in which he drew an outline of the mission to be founded in India. It was to be located in Western Oudh and Rohilcund; was to have nine mission stations; was to be equipped with a working force of twenty-five men, and was to be carried on at an annual expense of \$50,000. It is more than probable that Dr. Durbin did not care to have this outline laid before the public, at least that portion of it, which showed what the cost of such a work would be. In those days of small things the project would probably have seemed extravagant, at least to many persons who had not yet learned to remember that the salvation of the whole human race involved gigantic enterprises. Everybody regarded the projected mission as an extraordinary one, and when its actual working force amounted to only thirteen persons, it was generally recognized as the leading mission of the Church.

But where are we now? The original mission has leaped over all its boundaries, and instead of occupying a province it has spread over an empire. In the early days we congratulated ourselves that we were working among people of a single language, but now, with a sense of responsibility which makes one almost tremble, we find ourselves preaching in nine different tongues. At first we looked around us with a feeling of awe, as we saw 17,000,000 of people waiting for the gospel from our lips; now we look out over a wider field, and tremble again when we see 310,000,000 within hearing of our words. Then we had a little annual meeting, without law and without rules; now we have three Annual Conferences, and a mission soon to be organized, in legal order and in due time to give place to a fourth Conference.

Have we been wise to go so far, to spread out so widely? Were Barnabas and Paul wise, to leave Antioch and strike out into regions which involved a more complete separation of workers than we have in India? Is it wise to follow the clear shining of the pillar of fire? Is it wise to heed the beckoning, of the Macedonian who in our day stands upon so many coasts? We have not sought a rapid expansion of our field; we have been led out into it. God's plans are not circumscribed by the maps, which hang on people's walls. His vineyard is a big one, and he often sends his workers into very remote corners to find their special tasks.—Pittsburg Christian Advocate.

The W. C. T. U., Washington, D. C., at its last meeting, condemned the dancing and drinking to be indulged at the Inauguration Ball, and expressed the opinion, that this Ball should be changed into a Social Reception by the new President, at which there should be pleasant intercourses, music, etc.

Rev. J. A. McCauley, D. D., with his family, have been in Baltimore some weeks, the guests of D. H. Carroll, D. D., 1600 Eutaw Place. He expects to resume his place in the itinerant ranks next Conference.—Baltimore Methodist.

The bishops of the Methodist Episcopal church have \$4,500 a year. It is assumed that \$3,500 of this is salary, and \$1,000 house-rent.—Michigan Christian Advocate.

(How much house-rent was allowed Bishop Taylor for the last four years? Ed.)

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.

Whiskey Methodists.

This heading may seem paradoxical, when we remember that the position of the Methodist Episcopal Church is decidedly on the side of Temperance. We have heard of high and low-church Methodists; and now it seems we have whiskey Methodists. They may not be whiskey drinkers, but they are thin-skinned temperance Methodists; so very much afraid of offending some one in the church or community, that they take no decided temperance position. There is the whiskey preacher, who deems it his duty to be silent on this great moral question; his timidity causing him to refuse to sign a protest against the granting of license to these dens of hell.

This may seem like a serious charge to bring against preachers; but not many months ago, the ladies of the W. C. T. U. were circulating a remonstrance against one of the lowest rum-dens; noted all over the state, as being a gambling hell. The twelve men who signed this application for license, were the twelve drunken sots of the neighborhood; and when the ladies presented their remonstrance to the preacher, he refused to sign it; so this establishes the fact, that there is at least one whiskey preacher. Nevertheless the W. C. T. U. won the day, without the preacher's name. Whiskey laymen are those whose temperance spinal column is weak, and who fear they will hurt the whiskey soaked skin of some one in the community, if they sign a remonstrance against rum. Others are Methodist aspirants for political honors and favors, who will take their pastor to task, for his temperance utterances; assuming that, because they have been honored by their party with high position, they can put a pad-lock on their pastor's mouth. The Methodist who will furnish money to buy rum on election day, is a whiskey Methodist. Their church relation will not allow them to buy the rum, but they will help furnish the cash. They are like Saul of Tarsus, who took no direct part in stoning Stephen to death, but was a looker on, and held the garments of the men who did the stoning. Methodist laymen, who refuse to sign remonstrances, for fear it will hurt the party, are whiskey Methodists. They are like a certain politician, who said, when asked to sign a remonstrance, "O, no! I can not; why whiskey is the back bone of the party."

We may be low church or high church Methodists, but good Lord deliver us from being whiskey Methodists. Now is the time for the temperance people of Delaware to act, and test the utterances of our politicians, who promised to give us local option in this state, if they came into power. If they go back on their platform, we will know how to vote two years hence.

WARTHMAN.

"I drank," says P. T. Barnum, "more or less intoxicating liquors from 1837 till 1847. The last four of these years I was in England and there the habit and my appetite for liquor grew so strong from month to month that I discovered that if continued it would certainly work my ruin. With a tremendous effort and a most determined resolution I broke the habit square off, and resolved never to practice it again. I have religiously kept that resolution for more than forty years. Had I not done so I should have been in my grave a quarter of a century ago, for my health had already begun to be affected by alcohol. I was so delighted with my own escape that I traveled thousands of miles at my own expense and gave hundreds of free temperance lectures in every State between

Maine and Wisconsin, besides Missouri, Kentucky, Louisiana and California. I have gladly expended thousands of dollars for temperance. I have built numerous houses for moderate drinking working men on condition that they would become teetotalers, and they subsequently paid for the houses with the money and extra strength gained thereby."

Youth's Department.

Jesus Knows.

Florrie used to go every day to the pretty white school-house on the hill. She had been at the head of the spelling class for a week. If she could keep head a week longer, her father would give her a rosewood writing-desk full of paper and pens and ink.

How hard Florrie studied! One day she stood up to spell buttercup. "But—but—" she stammered. Ned Ross laughed and whispered: "Go on, Miss Tongue-tied."

Florrie grew very red in the face, and spelled it buttar instead of butter.

Then, very quickly, Ned spelled it right, and went above her. "Cry-baby! cry-baby! he whispered, and slyly pulled a lock of her hair.

Poor Florrie! When school was out, she ran home, and up stairs to her own little room. There she sat sobbing and crying till nurse came up to see what was the matter.

"I want mamma!" she cried. "Please, dear nurse, send for mamma."

But Florrie's mother was a hundred miles away, taking care of a sick sister. Her father was at his office, and would not be at home till tea-time.

"What shall I do? I have so many troubles!" cried Florrie.

Then nurse told Florrie about Jesus, who says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Florrie had heard about Jesus all her life; but she had never before felt so sure that he was right there, in the room with her, ready to hear all about her trouble. She just knelt down and told him about it, and then was happy as ever. She "cast her burden upon the Lord!"—Presbyterian Journal.

Save the Boys.

A Sunday-school superintendent writes us that he has been grieved in an experience of six years, to find "so many boys graduating from the Sunday school into the saloon." We wonder how many of those boys who have thus "graduated," have come from families in which the Northern has a place, and has been read by the boys from early childhood? This superintendent's remarks are suggestive of the need of some influential agency of moral culture in the family, co-operating with the earnest, conscientious work of the Sunday-school teacher, as well as with thoughtful Christian parents, for the salvation of the children. Highly as we prize the Sunday-school, we venture the assertion, that a good Christian paper coming into the home weekly, bearing a due proportion of wholesome reading, calculated to instruct and interest the children and eagerly read by them, impresses, guides and guards quite as effectually as any Sunday-school teacher can. If the Christian parent were called upon to deprive his child either of Sunday-school instruction or the paper, we would, after much experience and observation, sincerely advise him to hold on to the latter. The paper in the family, helping to impress the tender mind and heart of childhood with thoughts that are pure and holy, is an instrumentality that every parent should highly prize, and faithful and wise Sunday-school teachers commend. Pastors and superintendents may to their mutual advantage labor with equal earnestness, to put the church paper into every family connected with their congregations and Sunday-schools. We will help to save those tempted and imperiled boys.—Northern Christian Advocate.

To Pastors and Sunday-school Superintendents.

EASTER SUNDAY MISSIONARY OFFERING.

For centuries Easter Sunday, one of the great religious festivals of the Christian Church, has been celebrated by all Christians. It commemorates one of the greatest events of our Lord's redemptive work, and deserves the recognition it has so long received.

Until very recent date, however, its observance has been marked by little more than ostentatious displays, liturgical forms, eloquent sermons, and floral decorations. The honor of having first proposed that through the agency of the Sunday-school this great memorial day should be consecrated especially to the spread of the Gospel of Him, who conquered death belongs to the Rev. W. T. Smith, Presiding Elder of Council Bluffs District, Des Moines Conference.

Brother Smith has prepared an appropriate and beautiful Easter Concert Service, which we heartily commend to all our Sunday-schools. It can be had of the author at 50 cents per hundred copies. We also have on sale at this office *The Mission World*, with Scripture service and ten pieces of music; "The Triple Arch Concert Exercise," with Scripture service, recitations, and seven pieces of music. These can be had at \$1 per hundred copies, which is below their actual cost.

That the Easter offering may be worthy of the day that commemorates the resurrection of our Lord, let special preparations be made in all our Sunday-schools. Send for a supply of our Willing-Worker cards, and place one in the hands of every Sunday-school scholar, teacher, and worker as early as the last Sabbath of March. When these cards are put out, deliver a stirring Missionary address to your Sunday-school, taking for your theme our key note, "\$1,200,000 for Missions in 1889 by Collections Only." Request your entire congregation to unite with your Sunday school in this Easter service, thus blending the praises and offerings of the whole church in the exercises of the day.

What a grand sight for angels and men to look upon when the congregations and Sunday schools of Methodism unite in making offerings for the spread of the kingdom of the Risen Lord throughout the whole earth.

There are 24,080 Sunday schools in our Church; an average advance of \$11 over last year in each school would bring our collections to the grand maximum of \$1,200,000 even if our congregations should make no advance at all. But the indications are at this time that our congregations will advance handsomely, so that a united effort on the part of our congregations and Sunday-schools will bring to our treasury the whole sum asked by the General Missionary Committee for the year 1889.

We appeal to our Sunday-schools with the utmost confidence that a grand response will be made, and that our expectations will be fully realized.

Yours in the fellowship of the Gospel of Christ.

C. C. McCABE,

J. O. PECK,

A. B. LEONARD.

Corresponding Secretaries.

From Africa.

Rev. J. L. Judson, late of Bishop Taylor's mission, Kabinda, West Africa, has been U. S. Vice Consul at St. Paul de Loanda, for the last four months. The 8th of November he went to the secretary general's office to procure a passport to leave that evening to go to Kabinda for a short time. While in the secretary's office he was taken sick, and had to be sent home, accompanied by two soldiers. A doctor was called, but he only lived a few minutes. In less than one hour and a half from the time he left his house, in apparent good health he was dead. The doctor pronounced it congestion of the lungs. He had been troubled a great deal during the last

four months with rheumatism. I am inclined to think that hastened his death. He died at 12.30 P. M., and was buried on the 9th between 7 and 8 A. M. In less than twenty four hours from the time he was walking about he was laid away in the cold grave. One sees the necessity of always being ready, and I think this is more manifest in this country than in America.

To-day I received letters from Dondo and Malange, respectively the nearest and farthest inland stations, and all were well or improving. At Malange they have had some sickness, but when the letter was written, October 26, all were gaining rapidly.

The death of Rev. Wm. R. Summers, M. D., is reported, but as yet I have been unable to get the official facts. He is reported to have died at Luluaburg from some lung trouble. I was told so by one of Mr. Stanley's men, a Mr. Ward who was at Loanda on business.

We praise our Saviour, the King of our Salvation, for the way that the men and women of God rally around and sustain our Paul, (Bishop Taylor) in his God ordained work. We hope to "greet him with a holy kiss" before long. Our number in Angola is small, at present, hardly enough to man all the stations.

Dr. Duncan Reid left for America, via Lisbon and Scotland, on September 15. At present we have no doctor in our Angola Mission. Of the five that have come two have died, and three have returned.

There have been some changes in Loanda since our first party landed, March 18, 1885. Then there was talk of a railroad, now we have one with a daily passenger train running over the first section, thirty-five miles, with 1st, 2nd, and 3rd class coaches. It was inaugurated on the 31st of October, the King of Portugal's birthday. The city water works are about completed, and we shall soon have pure river water all over Loanda. And changes will continue to occur, and who knows but before this generation dies we may have a National Holiness Camp meeting in Africa? It would be a nice excursion for our American brethren and sisters to come over and help us. I will tell how they can help now, by their prayers and money. Some can help, and God only knows, and eternity will reveal the good done, by sending plenty of picture cards of any sort to the African missionaries for them to give to those who attend their Sunday and day schools. I have no doubt that all will be thankful for them, at least those at Loanda will be. Someone has said, "beggars should not be choosers," but I prefer Scripture picture cards. English verse cards are of no use except for the pictures. Sunday-schools who have no use for their old leaf cluster, and wish to contribute them for the use of the Loanda Sunday-school can send them to my address, and they will be acknowledged by card. Let the name of the sender be written on the roll. Some of the Sunday school papers such as the *Advocate*, *Class-mate*, *Journal*, *The Study*, or *the Youth* will be thankfully received. Those who do not wish to send cards can send money. One or two dollar bills, or larger, as the Lord may lead, to buy Portuguese papers and tracts for free distribution. These can be bought in Lisbon and used very effectually in Loanda. Just think in a city of say 12,000 inhabitants only one Sunday-school, so we are told by one of our scholars. Ought we not to do our best? Friends, help us!

Another way to help missionaries is by warm hearted Christians writing them occasionally. Last month, Loanda received no American letters. Oh! the joy that comes to the missionary's heart, on receiving a good package of letters from friends. Letters must be written before the 18th of the month in order to reach Angola the following month. Don't write unless the Lord wishes you to, and then let every word be a prayer; and do not cease praying when your letter is

sent, but continue until when—until God says, "come up higher."

Remember me as your brother in Christ, C. MURRAY McLEAN.

St. Paul de Loanda, Nov. 14th, 1888. —Christian Witness, (Boston.)

The Boston's Preachers' Meeting has taken a new departure in closing the doors to all but preachers, except when it shall be otherwise ordered by vote of the meeting. The aim is to interest the preachers more fully.

Rheumatism

Is undoubtedly caused by lactic acid in the blood. This acid attacks the fibrous tissues, and causes the pains and aches in the back, shoulders, knees, ankles, hips, and wrists. Thousands of people have found in Hood's Sarsaparilla, a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

California Excursions.

Excursions to Colorado and Pacific Coast Points will be run January 15th and 29th, and February 12th and 26th, via B. & O. R. R. Passengers purchasing second class tickets will be furnished free accommodations in Reclining Chair Sleeping Car to Kansas City and in Sleeping Car from thence to destination.

As the number of passengers for each excursion is limited, those who contemplate going should communicate at once with any of the following Agents, viz:

- D. BRIDE, Pass. Agent, B. & O. Centl. Bldg. Balto. Md.
H. A. MILLER, Pass. Agent, B. & O. Depot, Wilmington, Del.
LYMAN McCARTY, Ticket Agt, 833 Chestnut St., Phila., Pa.
P. G. SMITH, Pass. Agent, 1351 Penna. Ave., Wash., D. C.

2-2m

Quarterly Conference Appointments.

Table with columns: VIRGINIA DISTRICT—FOURTH QUARTER, Charge, Date, q. cont., Preaching. Rows include Onancock, Read's Wharf, Tangier Island, Smith's Island, Cape Charles City, Chincoteague Is.

A. D. DAVIS, P. E.

CLUB LIST.

THE PENINSULA METHODIST and any of the following periodicals will be sent to any address, postage free at price named, or we will send any of the periodicals separately at publishers' prices.

Table with columns: Regular Price, Price for both. Lists various publications like Independent, Godley's Lady's Book, Cottage Hearth, Wide Awake, etc.

Address, J. MILLER THOMAS, 604 Market St., Wilmington, Del.

H. ARTHUR STUMP, ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD.

Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.



Oxford Teachers' BIBLES.

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# The Sunday School.

LESSON FOR SUNDAY, JANUARY 20th, 1889.  
MARK 1: 35-45.

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

## HEALING OF THE LEPER.

GOLDEN TEXT. "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed" (Mark 1: 42).

35. *In the morning*—the next after the exhausting and eventful Sabbath, concerning which we studied last Sunday. *A great while before day*—"when it was day" (Luke), or literally, "it becoming day." Says Schaff: "Both refer to the same point of time, the earliest dawn. Between this and the parallel passage in Luke there is a great difference in words, though none in matter." *Solitary place*—a retired spot, up among the hills, probably, back from the town. *There prayed*—communed with the Father. He had no sins to confess, no forgiveness to ask. Note the time and place of Christ's prayers—the early morning and solitude. Whether He needed such retirement or not, His example can profitably be followed. To Him it was a privilege, a refreshment of spirit, to go apart and be alone with God, and those who follow His steps in this regard will soon find the value and preciousness of secret devotion.

36, 37. *Followed after Him*.—He was missed in the morning by Simon and the other disciples, who eagerly pursued Him, and, after awhile, found Him. *And when, etc.*—R. V., "And they found Him, and say unto Him." "All men seek for thee" (R. V., "all are seeking thee")—Peter's excuse for intruding upon His privacy. According to Luke's account (4: 42) the people of the place joined with the disciples in their search for the missing Prophet. "They even wished to detain Him among them by gentle force" (Farrar).

38. *Unto them*—Peter and the disciples. *Let us go up into the next towns* (R. V., "let us go elsewhere into the next towns").—Luke gives His reply to the pleading multitude: "I must preach the kingdom of God to other cities also." His blessings were not to be confined to Capernaum. The word translated "towns" is found only here, and means "village-cities" (unwalled towns), or, according to Lightfoot, villages large enough to maintain a synagogue. *That I may preach*.—This was the central purpose, not miracle-working. The miracles simply confirmed the authority of the truth preached, and showed His compassion. *Therefore*—R. V., "to this end." *Came I forth*—from the Father (John 16: 28); in Luke, "therefore am I sent." He is the "Apostle [the one sent forth] of our profession."

39. *Throughout all Galilee*.—Mark's brief summary of our Lord's first circuit of Galilee, including "the many villages and towns of the plain of Esdraelon and the whole of the hilly country north of it, almost to Lebanon" (Geikie). There were 240 Galilean towns and villages, according to Josephus. *Cast out devils*—the highest proof of power in the eyes of the multitude, and including lesser works. He preached the kingdom of God and overcame the kingdom of evil by casting out devils.

4. *There came* (R. V., "cometh")—during His tour of Galilee. *A leper*—"full of leprosy" (Luke); an aggravated case of a terrible disease, incurable, hereditary, infectious though not strictly contagious, pitiable and loathsome. It was viewed by the law as "the parable of death, the most striking emblem of inward sin, the essence and type of all uncleanness." It exists to day in various parts of the world. About one-tenth of the population of the Sandwich Islands, it is claimed, are lepers, and an island is set apart for their exclusive care and habitation. *Beseeching him and kneeling down*—"fell on his face" (Luke); "worshiped him" (Matthew). The story of the cure of this leper is narrated with but slight variations by the first three Evangelists. It was probably the first case of leprosy-healing by our Lord. In all the three narratives the leper sought out Jesus, and prefaced his request by kneeling, or some other act of homage, "not, however, necessarily religious worship" (Schaff). *If thou wilt*.—The man seemingly had no doubt of Jesus' power to cure what was incurable; he hinged everything on His willingness. Great, indeed, was His faith. *Make me clean*.—The sense of uncleanness—of outer and inner foulness—appeared to be uppermost in the Jewish conception of this disease.

"Leprosy signifies 'smiting,' because supposed to be a direct visitation of heaven. In its worst forms, leprosy is the most terrible of diseases. It began with little specks upon the eyelids, and on the palms of the hands, and gradually spread over different parts of the body, bleaching the hair white wherever it showed itself crusting the affected parts with shining scales, and causing swellings

and sores. From the skin it slowly ate its way through the tissues to the bones and joints, and even to the marrow, rotting the whole body piecemeal. The lungs, the organs of speech and hearing, and the eyes, were attacked in turn, till, at last, consumption or dropsy brought welcome death. The dread of infection kept men aloof from the sufferer, and the law prescribed him as, above all men, unclean. The disease was hereditary, to the fourth generation. No one thus afflicted could remain in a walled town, though he might live in a village. There were different varieties of leprosy, but all were dreaded as the saddest calamity of life. 'These four are counted as dead,' says the Talmud: 'the blind, the leper, the poor, and the childless'" (Geikie).

41, 42. *Moved with compassion*.—Only Mark gives this tender touch. *Put* (R. V., "stretched") *forth his hand*. . . *touched him*—a healing, sinless touch. Jesus was not defiled and the leper was cleansed instantly and completely. He did not need to touch him. Says Farrar: "It was a glorious violation of the letter of the law, which attached ceremonial pollution to a leper's touch, but at the same time it was a glorious illustration of the spirit of the law, which was that mercy was better than sacrifice. It was even thus that He touched our sinful human nature, and yet remained without spot of sin." *I will; be thou clean* (R. V., "made clean").—Jesus did not pray to God for the cleansing of this man, as the holiest of human instruments had done (Num. 12: 13), but with an assertion and exercise of power befitting the divine prerogatives which He possessed, He spoke and it was done. The answer corresponded exactly with the sufferer's faith. The holy touch, the divine word, and the cleansing were simultaneous. The man, at one moment a leper of the worst type, was, the next moment, as clean as though he had never known disease. Says Dean Howson: "What our own language gives here so forcibly in five words, is given by the original Greek in two, which probably could not with equal force be rendered into any modern language." *As soon as he had spoken, etc.*—R. V., "and straightway the leprosy departed from him and he was made clean."

"1. We must see Jesus, inquire after Him, acquaint ourselves with Him, and reckon the discoveries made us of Christ by the Gospel the most acceptable and welcome discoveries that could be made us. 2. We must humble ourselves before Him, as this leper, on seeing Christ, 'fell on his face;' we must be ashamed of our pollution, and, in the sense of it, blush to lift up our faces before the holy Jesus. 3. We must earnestly desire to be cleansed from the defilement, and cured of the disease of sin, which renders us unfit for communion with God. 4. We must firmly believe in Christ's ability and sufficiency to cleanse us. 'Lord, Thou canst make me clean, though I be full of leprosy.' No doubt is to be made of the merit and grace of Christ. 5. We must be importunate in prayer for pardoning mercy and renewing grace. 'He . . . besought Him. They that would be cleansed must reckon it a favor worth wrestling for. 6. We must refer ourselves to the good-will of Christ: 'Lord if Thou wilt, Thou canst'" (Matthew Henry).

43, 44. *Straitly* (R. V., "strictly") *charged him*—laid upon him a stern command. *Forthwith sent him away* (R. V., "immediately sent him out")—dismissed him from His presence. The man was, presumably, a demonstrative, excitable subject, and needed peremptory handling. *Say nothing*.—Many reasons have been given for this injunction of silence. Some suppose it was only temporary, until the healed man had gone to the priests, "lest the priests, hearing of it beforehand, should deny that he had really been cleansed" (Bengel); others, that He might guard the man against the unhappy effects of notoriety in his own case; others still, that Jesus himself might escape the interruptions to His work which would be caused by the popular excitement that would follow the publishing of this astonishing cure. *Show thyself to the priest*—at Jerusalem, who might see for himself that the cure was genuine and complete, and restore the man to his social and religious privileges. *For a testimony unto them*—a proof to the priests of the validity of the cure, according to some; according to others, a proof unto the people. For the sacrifices and ceremonies of purification, see Leviticus 14.

45. *Began to publish it*—thereby disobeying the command laid upon him. There is nothing said about his going to the priest. *Blaze abroad*—R. V., "spread abroad." *Could no more*—not a physical but a moral inability. Farrar, following Lange, conjectures that the ceremonial uncleanness contracted by Jesus in touching the leper, kept Him in the desert, "in a sort of Levitical quarantine." The crowds, however, did not so understand it, for they sought Him out in His retirement. *The* (R. V., "a") *city*.—His very presence was

a signal for a crowd to gather. "One sees now how wise it was to tell the leper to hold his tongue" (Morison). Note the unhappy results of injudicious zeal. There is a time to speak, and a time to be silent.

## Pruning Church Records.

Published by request of the Wilmington Preachers' Meeting.

BY REV. W. G. KOONS.

Second only to exalted spirituality as a distinguishing mark of early Methodism, was strictness in church discipline. In the popular conception, a Methodist was one who professed to have a religious experience, more certain and joyous than that professed by members of other Christian churches, and one who was subjected to a more rigorous ecclesiastical law—more rigorous not only in its form on the books, but also in its practical enforcement.

There has been from the beginning of Methodism until now, a growing laxness both in the form of the law and in its application. Whether this tendency is toward lowering the standard of spirituality and morality, or only toward the removal of burdens, too grievous for us or for our fathers, and at the same time unnecessary for the highest religious experience, in the individual and greatest success of the church at large, is a question upon which I do not now pass judgment. I only state a fact which scarcely needs proof. However, if any doubt it, I point them to the following facts, showing the decrease in the rigor of the law.

1. The band meeting of early times, with its searching questions into the private life of its members, prominent among which was this one to be asked of every member, "What sins have you committed since our last meeting in thought, word, or deed," has been abolished.

2. The law on dress has been weakened, both in its form and interpretation, until Methodists dress as finely as others, and are nevertheless in full accord with the discipline.

3. The attendance upon class, is no longer a test of membership in the church. In some of the appointments none are held; in others there are many whose faces are never seen in the classroom, but who are considered members in good standing—a thing unthinkable in a Methodist church of early times.

But this laxness is to be seen, more in the interpretation and enforcement of the existing law, than in its change of form.

A well known pastor of a Methodist church, told me that he has members "who love a party, a masquerade, a charade, or any other kind of rade, better than the class and prayer meeting; and are found in the latter, only when they have none of the "Tom Fool things to attend, and yet I don't know what to do with them." Do you know what they would have done with them, in a Methodist church of early times? The pastor would have labored with them, and if they did not reform, they would have been expelled on two charges. 1st. Neglect of the means of grace. 2nd. Unchristian conduct.

I believe that our Methodist law is strict enough, but its enforcement is not strict enough. It is a sad fact, but it is nevertheless true, that in church as well as state, the people are governed by the law, not as it stands on the books, but as it is enforced. Therefore by failing in the proper enforcement of the law, we are lowering the standard of morality and Christian faithfulness among the people. As long as it is known, that people who neglect the prayer meeting, the class meeting, and public worship, to run after the "things of the world," or spend their time in religious laziness, can be considered members of the Methodist Church in good standing, just so long we will have that kind of Methodists.

For one I believe the church records

ought to be pruned of all such persons, because:

1st. By retaining them, we do the persons themselves an injury. We virtually say, "You are all right," when we know they are not. We are thus preparing them to stand among that great host, who, with a deceptive assurance will cry: "Lord, Lord, have we not done many wonderful works in thy name?" and will receive in answer, "Depart from me, I never knew you."

2nd. Because by retaining them, we are unfitting the church for its highest usefulness. Quality, and not quantity in the membership, is the condition of success. Two or three sincerely "in his name" are better, than a myriad of worldlings. Joshua had at least one too many in his membership, when he went up against Ai.

LESSON—Cut out the Achans. Caution: Let any pastor scorn to whimper, because the unfaithful Achan has gold. Gideon after reducing his membership from 32,000 to 300, was certain of victory. The Lord's house must "be a house of prayer, and not a den of thieves." Let the church record be pruned of all honorary members. Let it be pruned, till it shows not only living, breathing Christians, but such as come up to the help of the Lord against the mighty.

But how shall this pruning be done? Shall we go at it in the spirit of bitterness? Shall we show the hand of authority? Shall we summon them at once to trial? Shall we have them produce their strongest witnesses? No! This would be as far from the spirit of our Master, as the East is from the West. It would be an effectual way of rending the strongest church I know of. This would be pulling up the wheat with the tares. We must learn to prune, without showing the knife—to cut off the dead limb, without letting the other limbs know it. There are only three ways known in the Methodist Episcopal church to get rid of unsatisfactory members; first, getting them to take a certificate of withdrawal; second, excluding them by trial; third, marking them removed without certificate, after an absence of one year.

Different cases will require different methods. Many may be easily dropped, according to the last. Ninety-nine out of one hundred of the remaining cases may be dealt with, according to the first. But even before they are asked to withdraw, plead with them to reform. Plead as one who must give an account of their souls, not in tones of bitterness, but meekly "considering thyself lest thou also be tempted." This is Christianity; the discipline provides for it. It requires a double portion of grace to keep a cool head and a warm heart in this work, but it can be done. Pastors who have followed this method, have seen immediately the fruit of their labors, in the quickening of many whom they supposed to be spiritually dead.

Sometimes, however, persons may be found, who will neither reform nor withdraw, but get indignant instead. This is a good time for you to pray; a good time to test your spiritual strength; to be as kind as a saint, but as firm as a rock.

In short, apply the second method, bring him to trial. Better—exclude one, even if he take with him his particular friends, than to have the whole church suffer.

It only took one Achan to bring defeat to Israel's army. I know a case, where the principal man in the church violated the discipline, by renting his property, year after year, for a liquor saloon. The pastor and people were afraid to approach him about it, because he paid about half the pastor's salary; but finally the right man came as pastor, and he went direct to the offending rich man, and asked him to reform or to withdraw. He became very angry, swore at the preacher, but signed the certificate of withdrawal. Many of the people held their breath the next Sunday, as it was

announced from the pulpit, that the rich man had withdrawn. But a glorious revival followed, a thing not known in that church for many years. Let us get rid of such members. The Lord will send us the revival. There will be no trouble about the salary. Purify the church, get it ready for the Lord to walk and work in, and there will be no difficulty. The Lord will see that we get our bread.

A pastor of a large church informs me, that he has a very summary way of dealing with the unfaithful. He puts a cross opposite their names, and does not report them to Conference. He says he so dealt with one hundred, last year. This is wrong. That pastor is subject to a charge of maladministration.

The roll of honor in church benevolences has brought a new and strong temptation, to such illegal pruning. A presiding elder reported to our Conference, that one of his pastors had his charge on the roll of honor, till some got converted just before Conference, and that "knocked him off." It seems to be a method with some pastors, to take the amount collected for the benevolences, and divide it by the percentage necessary to get on the roll of honor, and then reduce the membership by illegal means to tally with the quotient. Let us prune the records, not to get on the roll of honor, but to quicken the careless, save the church from disgrace, and to cast out the Achans who bring defeat.

In this work we have the Master's authority. Did he not say, "I am the vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away; but every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

The Middletown Transcript says: During the Christmas service at St. Anne's P. E. Church, the Rector, Rev. Beers, made the announcement that some unknown friend had generously donated the sum of \$800 to the church, thus liquidating the debt against the Rectory. Such presents as these are delightful reminders of the power of Christianity among us, none the less so when as in the present instance the influence is felt in a greater degree than seen. The Parish and Rector are both to be congratulated while the donor no doubt has his or her reward.

Two classes of men enter into the composition of society and church. One class constitutes the critics. They are men who seldom lead in constructive work, but they are useful as a sort of brakes to keep the train on the track. The other class is composed of the builders and enthusiasts. They supply the steam to propel the locomotive of progress. Whenever one class succeeds in exterminating the other, it is a sad thing for society or church. And yet they are continually warring on each other, as if their function was to exterminate. Instead of to correct and supplement—*Methodist Recorder*.

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We have on hand a number of interesting historical sketches, which will appear in due time; among them are *Chincoteague Methodism*, by brother J. T. Kenny, personal sketches by Rev. G. W. Lybrand, and local church histories prepared for the Centennial of Cecil circuit.

A graphic sketch from bro. Lybrand, of John Chalmers, the great revivalist of a hundred years ago appears this week, which we think will be read with interest.

**A PULPIT EXCHANGE.**—Rev. Dr. Jacob Todd of Grace Memorial this city, and Rev. J. T. Satchell of Green St. church, Philadelphia, will (D. V.) exchange pulpits, to-morrow, the 20th inst. It will doubtless be a great pleasure, both for Dr. Todd, and the people of the charge he served so acceptably a few years ago, to spend a Sabbath again, together; and we can assure our friends of Grace, that they may expect first class preaching from brother Satchell.

We publish a notice in this issue from our brother Rev. R. C. Jones, Odessa, Del., the recently appointed correspondent from the Wilmington Conference to the *Christian Advocate* (N. Y.)

Just what brother Jones asks, is what the PENINSULA METHODIST solicits of all its readers, ministers and laymen, every week. Send on the news fresh, compact, and from all quarters. Send on the news and let it be known, in honor of our great Captain, and to encourage our fellow soldiers, how the battle is going.

The editor has received very appreciative references to the PENINSULA METHODIST, in personal letters from a number of its readers. We give a few specimens:

Rev. Dr. Mendenhall writes Dec. 1st, 1888,—

MY DEAR BRO. THOMAS,—I have this moment read your notice of the *Methodist Review*. Please accept my thanks for your appreciative words, and your good wishes for the future. If you are not on our exchange list, I shall see that you are recorded there; and then I shall hope to read your excellent paper, every week."

Rev. Alexander McLean of the *Christian Witness* (Boston) with "the greetings of the season," adds, "I can but compliment the PENINSULA METHODIST on its general excellence."

A brother writes from Greensboro, Md., "your good paper is a source of joy to me, and furnishes me weekly with a good stock of information."

In reply to a note from the editor, Rev. W. H. Hutchin, now in Tilton, N. H., has this pleasant reference, "The PENINSULA METHODIST is eagerly received and read, for the reason—well for many reasons. Success to it, and to the Book-store!"

Dr. C. J. Little, of Syracuse Uni-

versity, in referring to what he is pleased to call, "your very careful articles upon the Editing of the Discipline," adds this significant comment, "The Discipline must be guarded, with the jealous care, so characteristic of our fathers. No editor must assume a discretion, not expressly granted; and no discretion should, in my judgment, be granted, as to substance of doctrine or law."

**PERSONAL.**—The following is from *The Christian Advocate* of this week:

Rev. S. L. Gracey, D. D., of the New England Conference, is a member for the second time of the popular branch of the Massachusetts Legislature. Dr. Gracey is stationed in the old and aristocratic city of Salem, where his voice has been heard in ringing tones against the aggressions of the saloon. He has just been assigned the Chairmanship of the Liquor Committee of the House of Representatives. This is a high honor, and worthily bestowed.

Dr. Gracey was a member of the Wilmington Conference from its organization in '69; and its secretary, until his transfer to New England.

**Dickinson College.**

A correspondent of the *Christian Advocate* makes the following promise for one of the five "patronizing" conferences:

"For well-wishing, and earnest co-operation in all wise and good measures for the promotion of the prosperity and usefulness of Dickinson College, the president-elect may depend on the preachers and laymen of the Central Pennsylvania Conference." If their "well-wishing and earnest co-operation" shall take the practical form of sending their own sons to Dickinson, Dr. Reed will have good reason for encouragement. When the official custodians send their children away to other institutions, and in some cases to those of other denominations, or of no denomination, their "well-wishing" and "co-operation" is not worth much; unless indeed they pay very liberally into the college treasury, for the privilege they use.

Bishop Foss is to preach in Bosler Hall, Carlisle, Pa., Thursday, the 31st, the Day for Prayer for Colleges.

**JOHN M. PHILLIPS**, senior Agent of the Book Concern of the Methodist Episcopal church, and Treasurer of the Missionary Society of the Church, died Tuesday the 15th inst., at his home in Brooklyn, N. Y. Mr. Phillips was born in Montgomery Co., Ky., March 26th, 1820. His father, Rev. William Phillips, was at one time assistant editor of the *Western Christian Advocate*. At the age of sixteen, he was bereaved of both parents, with the care of a brother seven years younger. This youthful ward became Rev. Franklin W. Phillips of the Illinois Conference. At the age of nineteen, John Milton became a member of the M. E. church, to whose service he has devoted himself ever since.

In the General Conference of 1872, the first to which lay delegates were admitted, he was a member from the Cincinnati Conference. While acting as one of the assistant secretaries, he was chosen to the responsible office of Book Agent, with the late Rev. Dr. Reuben Nelson; being the first, and thus far the only laymen to occupy that position.

Since 1879, Mr. Phillips has been Treasurer of our Missionary Society. In 1884, under appointment of the Board of Missions, he made a tour of inspection of our missions in Mexico, in company with the late Bishop Harris.

The Bishops complimented him in 1880, by appointing him a member of the Ecumenical Conference in London, but he declined to go, because, in his own words, "I did not see what I had to do there, and I knew I had plenty of work at home." By the Mexican Electoral Conference, he was chosen as lay delegate to the General Conference of 1888, but failed to be admitted; as the Conference ruled out all non-resident lay delegates, as they ruled out all women lay delegates.

Mr. Phillips' successive re-elections, in '76, '80, '84, and '88, have been prac-

tically unanimous. He became senior Agent, by the lamented death of Dr. Nelson in 1879, when Rev. Dr. Sanford Hunt was appointed as his associate.

The Book Committee of the M. E. Church, will meet at 805 Broadway, N. Y., Wednesday, Feb. 13th, at 10 a. m.

Bishop Foss has taken possession of the bishop's room, 1018 Arch St., Phila., where he will be glad to receive ministerial and lay callers, from 11 a. m., to 1 p. m., Mondays, and from 3 to 4 p. m., other week days, so far as practicable, when he is in the city.

We understand the Bishop is to spend the first Sunday in February in this city, preaching for Rev. V. S. Collins, at Scott in the morning, and probably for Dr. Todd in Grace at night.

The *Pittsburg Christian Advocate* has changed its heading, so as to harmonize in appearance with the *Western, Northwestern and Central Advocates*. The change, we think, is an improvement. But we cannot say as much of the *Baltimore Methodist*, which also commences the new year with a new heading.

Thus saith our neighbor of *Philadelphia*. We'd like to join issue with Dr. McCullough, and compliment our *Baltimore confrere*, if we could. But in this case we must say, "the old is better." Why not get a number-one heading like *ours*, and then electrotype it, and have it gain in age and veneration, as well as in identity? Brothers of the tripod, we modestly suggest, that you consider the heading of the PENINSULA METHODIST. However, *de gustibus non disputandum*; and the main matter is to have the paper well edited. In this respect, we are glad to observe steady improvement, and shall do our best to follow after such bright examples.

**A New Senator.**

The Legislature of Delaware in joint ballot, Wednesday, the 16th inst., elected Anthony Higgins, Esq., of Wilmington, to represent that state in the United States Senate for six years from March 4th 1889.

Mr. Higgins has won the distinction, of being the first member of the Republican party, that has been elected to this office from the State of Delaware, in its entire history of more than thirty years.

We give a few newspaper comments: Personally, the selection of Mr. Anthony Higgins is an admirable one, probably the very best that could have been made. He is one of the most popular men in Wilmington, a clever politician, an able lawyer, a scholar, and in the very meridian of life.—*Evening Bulletin, Philadelphia*.

Anthony Higgins is by all odds the brightest man in the list of aspirants for the senatorship, and by native gifts, close study, experience as a speaker, and high character, is exceptionally well qualified to hold a position of honor and responsibility, where he will be the eyecore of all eyes during an important period.—*Evening Telegraph, Phila.*

Mr. Higgins is without doubt a man of full senatorial capacity. In respect to character, ability, education, and manners, he is thoroughly fitted for the office. He will represent Delaware in the Senate of the United States with entire credit to the state.

The new senator's family is in no way related to that of the somewhat notorious Eugene Higgins of Baltimore.—*Morning News, Wilmington*.

Our readers will be interested in this brief biographical sketch from the *Telegraph* of last Tuesday.

Anthony Higgins, United States senator-elect, and the first representative of the Republican party in that assembly from Delaware, was born in Red Lion hundred, New Castle County, October 1, 1840. At the age of 13 he entered upon a five year's course of education in Newark Academy and Delaware College. In the autumn of 1858 he entered Yale College, and was graduated in 1861. During the two succeeding years he attended the Harvard Law School. He read law under the bar in New Castle in May 1864. In September, 1864, he entered into partnership afterwards United States district judge for Delaware. About the same time Mr. Higgins was appointed deputy attorney-general of Delaware, under Attorney General Jacob Moore. He was appointed by President Grant, United States district attorney for Delaware in 1869, and held that office until 1876. Since that time he has devoted himself to his large law practice.

**The New Discipline.**

In the general arrangement and classification of the contents of our little book of church law, Bishop Merrill has used the large discretion he has assumed,

with taste and good judgment. The first thing that challenges our emphatic dissent is the omission from the "Episcopal Address" of the names of two of our honored bishops.

The slight to Bishop Taylor, in the issue of 1884, is repeated in this of 1888; Bishop Thoburn's name being treated in the same way. When it is considered that this time-honored note of introduction is addressed to "the members of the Methodist Episcopal Church" in all parts of the world, including such of them as are under the Episcopal supervision of our two Missionary Bishops, as well as all others, it seems strange, that the signatures to this address should not include those of all our chief pastors.

It cannot be claimed in defense of Editor Merrill that he is only following precedent, for he himself repudiates all such authority in the exercise of his editorial discretion.

Did he conceive it absolutely necessary to preserve intact a broad line of demarcation between those who are "truly bishops" and the rest of our bishops, a foot note might have been added, advising all whom it may concern that these two bishops were missionary bishops.

Whenever these brethren have occasion to make use of the Discipline in administering the trust committed to them by the Church through the General Conference, it is to be hoped they will not fail to assure the members of the Methodist Episcopal Church within their respective jurisdictions, that the absence of their names is not because of any disagreement with their brother bishops but merely because in the editor's discretion the names of two of our bishops should be left off.

In the appendix, Editor Merrill gives the address of all the bishops, including Bishops Taylor and Thoburn; so that they have this partial recognition in the book.

The classification we think a very great improvement. To indicate how freely our Editor has used his discretion in this line, we note that the stipulations respecting Baptism and the Lord's Supper, instead of reappearing as a separate section as in the edition of '84, now appears among the "means of grace;" the rules on dress, marriage, divorce, temperance, and slavery are taken from chapter first, part first and now constitute chapter third, part third; so also part four is arranged in four chapters, and the chapter on Stewards disappears, and their duties are given in chapter first, part four, under the head of Support of the Ministry. These illustrations show, how thoroughly the little book has been metamorphosed in its new edition.

When it is recalled, that an elaborate plan, for rearranging the Discipline, carefully prepared, was presented to the last General Conference, and referred to the committee on the State of the Church and that no action was taken by the Conference on the subject, it certainly seems a little cool for our Editor to assume this task, upon his own individual authority.

The special objection to his incorporating in the body of the book a part of the Episcopal committee's report on missionary bishops, we will present hereafter.

**That Inauguration Ball.**

From the *Public Ledger*, Philadelphia we understand, that this part of the usual incidents of a Presidential inauguration is entirely a private affair. There is no Constitutional stipulation requiring that it be held, or that the new President attend it; neither House of Congress has passed an order, or included its expenses in an Appropriation bill. The parties who wish to get up the fancy affair, and those who may take pleasure in its success, are at liberty to indulge their predilections and make it an occasion for financial gain or expenditure, as they

are the victimizers or the victims. But in this land of freedom, and in the judgment of all intelligent people, there is no law written or unwritten that binds the chief executive of this great nation, to lend his personal and official influence, to boom this private enterprise. We have not the least apprehension, that the validity of President Harrison's inauguration will be impaired in the slightest degree, if he shall politely send his "regrets." We regard it as one of the occasions, upon which the new President may indicate the strength and firmness of his spinal column; and we hope that, as a Christian gentleman, and a prominent member of a Christian church, he will be deaf to any voice, but that of duty to his God and his Church.

From the *Baltimore Methodist* of last Saturday, we take the following earnest protest, against an adjunct of this folly, and in it we most heartily join with our esteemed confrere.

"In utter defiance of Christian sentiment, the sub-committee on arrangements for the Inaugural Ball have rented upper rooms in the great government Pension Building, for supply rooms, where beer, wine, champagne and liquors of all kinds may be obtained in unlimited quantities for the participants in the Ball. General Harrison has said, that he attributes his preservation and position, largely to his temperance principles; that fifteen out of seventeen in his college class, who graduated with honor have filled drunkards graves. Can it then be, he will look on at this contemplated wholesale inauguration dissipation, and utter no words of rebuke? Can he continue to be silent, under the plea that it is not his prerogative to interfere? Will the administration of a temperance man and a Christian be prostituted, at its very initial stage, to drunkenness, and to all the social laxity of a public dance? Are the opinions and protests of many Christians and Christian ministers to be like their petitions to Congress on other subjects—entirely ignored and contemned?"

**For the Peninsula Methodist.**

MR. EDITOR,—Since I last talked to the public, through the columns of your most estimable paper, about the temperance work going on in our little town, application has again been made for license to sell intoxicating drinks, and again been refused by our honorable judges. God has wonderfully blessed the efforts put forth, by workers in this place; people have united heart and hand through knowledge of the great need, pressed upon them by seeing, not only men of maturer years, but the youth of our neighborhood, fast going down to destruction, by the blighting influence of strong drink. As I have pondered on this subject, my heart was saddened, by seeing the feet of our boys, the hope of the Nation, turned into places, where manhood, nobility and all virtue are crushed out; where licentiousness and dishonor to all that constitutes true manhood is never found. I thought, is there no way to prevent this?

Our worthy pastor, who deserves the utmost kindness and good will of all around him, was the first to take hold, and make an effort last spring to repress the sale of liquor. He soon found able co-workers, ready to hold up his hands in this glorious enterprise. Our town Christmas day gave proof of greatly improved conditions. No drinking, or rioting, and very little profanity was heard; but quiet and peace prevailed, as befits peace and good will to all men. The closed windows and barred doors of what was once the Glasgow Hotel is a cheering sight, to all right-minded, God fearing people. I pray that it will never again have a license to sell liquors; and that no intoxicating drinks of any kind, shall be sold in our little village. God will give us strength to do our duty, if we ask him. We are but a small part of the army of temperance workers; but if we do our duty in our way, the Lord will help us, and coming generations will bless us. Although we will here, when life's short day shall have passed, we shall hear the well done of our Father in Heaven, and be satisfied.

MARY ALRICH GONCE,  
 Glasgow, Del.

## Conference News.

The Preachers' Meeting met in FLETCHER HALL, Jan. 14th, 1889, and was called to order at 10 a. m., by President Bryan. Bro. Albert Thatcher led the devotions, which consisted of reading the scriptures, singing "Hide thou me," and prayer.

After approval of minutes, Bro. J. T. VanBurkalow was appointed critic for the session.

Bro. A. Stengle reported fifteen conversions; Bro. V. S. Collins reported thirty conversions, and eighteen received on probation last Sunday; Bro. J. E. Bryan reported twenty conversions, and eighteen received on probation.

In view of the small attendance at the hour of opening, there was some discussion as to the advisability of changing that hour; but it was finally decided to make no change.

The order of the day, a sermon by Rev. A. Stengle, was then taken up. As neither of the appointed critics were present, the chair assigned Bros. Avery and Ewing to this duty.

The text was, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8: 3-4.

The sermon, which was an able one, evoked a lively discussion; the two critics assailing it from different points, and the following brethren participating in the discussion: D. H. Corkran, H. Sanderson, C. A. Grise, W. G. Koons, J. T. VanBurkalow, and V. S. Collins.

The curators reported a discussion next Monday, Jan. 21st; "Did man gain or lose by the fall in Adam?" affirmative, B. F. Price; negative, T. Snowden Thomas.

On motion of V. S. Collins, it was ordered that "the report of the general critic be heard, the last thing before adjournment."

Adjourned; benediction by Bro. VanBurkalow.

GEORGETOWN, DEL.—Rev. J. D. Kemp in sending a marriage notice writes: "The church was prettily decorated with flowers, and over the chancel rail was a beautiful arch of evergreen, from the centre of which was suspended a large and tastefully constructed marriage-bell. Miss Willa Marvell rendered the wedding march, and Messrs Charles and Joseph Marvell acted as ushers; all these being cousins to the bride. The church was crowded."

Rev. E. L. Hubbard, Ph. D., pastor of the M. E. church of this city, who has been in feeble health for several months past, has been granted a three months' leave of absence by the official board of the church. Mr. Hubbard will leave for New York, Friday next, where he will sail for Europe, and make a tour of the continent.—*New Castle (Del.) Star, Jan. 12.*

Miss Kate Bisselle has been engaged as soprano for the new quartet choir of Grace M. E. church, this city. Miss Mary Thielman and N. Dushane Cloward are also engaged; and a good tenor will be secured shortly. In addition to the quartet, a chorus choir of 20 voices will be secured, which will gradually be enlarged to 40 voices, thus making Grace church the best equipped in the city, so far as the music is concerned.—*Every Evening.*

Revival services have been held in the M. E. church, New Castle, Del., E. L. Hubbard, pastor. Two young people were taken in on probation, Sunday, Jan. 6th.

Rev. Geo. Bradford, an aged Baptist minister, well known on the Eastern Shore of Maryland and Virginia, died very suddenly of heart failure, in the home of Mr. Tully Joynes, Onancock, Va., Saturday night, Dec. 29th. Mr. Bradford was 78 years old.—*Reformer.*

Crumpton circuit, Rev. J. B. Merritt, pastor, bought a parsonage in Crumpton in 1887; and now has the debt nearly cancelled. Its appearance has been much improved by the setting back of the front fence, &c.

A protracted meeting has been in progress in the Crumpton M. E. Church for some time. At the fourth quarterly conference of this circuit, Mr. James H. Orem was licensed as an exhorter. Sunday night, Jan. 6th, at the invitation of Rev. Mr. Merritt, he occupied the pulpit and preached his first sermon, from the text, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." The house was filled to overflowing. Mr. Orem has been chief miller at Godwin's mill, with a few brief intervals, for over a quarter

of a century. He is known far and wide, as an honest and competent miller, an assiduous worker, and a great talker. With his subject he was perfectly at home. The audience was "disappointed"—that is, agreeably so; the speaker appeared almost as much at ease in the pulpit, as in the mill; and talked both as sensibly and readily therefrom, as at the hopper.—*Kent News.*

KENTON, DEL., W. W. Sharp, pastor, writes:—I send a word of good cheer from this place. Revival continues; fifteen conversions since last report; thirteen received on probation Sunday morning; five still seeking; interest deepening; large audience; and excellent order; help needed, come down, and lend a hand. Please come and greatly oblige. Altar full, Monday night.

SHARPTOWN, MD., E. H. Derrickson, pastor, writes:—Our extra meeting is in its tenth week. We report 35 conversions and 25 seeking.

The pastor's class in Sunday-school received the banner last Sunday, for largest collection. The fourth quarterly conference for this charge will be held in Sharptown, Jan. 30th, Rev. C. S. Baker of Delmar, will preach at 7 p. m., after which presiding elder T. O. Ayres will hold the quarterly conference.

Edwin V. Hinchliffe, a local preacher of Elkton, Md., now attending Dickinson College, preached in the Elkton M. E. church, last Sunday night. He returned to college the next day.

CHESTERTOWN, MD., R. W. Todd, pastor, writes:—I have had a busy year, and am now engaged in extra meeting, with a fair prospect of good success. In the last three nights, we have had eight persons converted, mostly promising young men. A beautiful scene occurred, in the conversion of a gentleman and his wife, side by side, last Sunday night. Penitents all get converted quickly; altar cleared last night, and waiting for new seekers. We are hoping and praying for a great work of grace. Let all the people say, "Amen."

G. W. Wilcox, pastor, writes from Farmington, Del.—J. A. B. Wilson, presiding elder, was with us Sunday, 13th inst. He preached Saturday night. We had a grand, good meeting. Three conversions; nine before, Sunday morning, he preached a grand sermon, and managed the finances successfully. Up to the present, we have had twenty-four conversions, and others are seeking; church filled. Mrs. E. B. Stevens expected Thursday night. All praise to Jesus for his blessings.

NEW CHURCH, VA., James E. Graham pastor.—Jan. 13th was the time for our fourth quarterly meeting, and the opening of our new house of worship, at this place. The services were of special interest; love feast at nine a. m. Presiding Elder, A. D. Davis preached morning and night, to large and appreciative audiences.

Bro. Davis is spending this week with us, conducting revival meetings, since Sunday night. They are awakening interest, and we are looking for a gracious outpouring of the Holy Spirit. Bro. W. F. Hayes, of the M. E. Church South, is to preach for us Wednesday night.

### Wilmington District Notes.

PORT DEPOSIT, MD.—J. P. Otis, pastor, rejoices in success achieved. Carefully prepared reports to the quarterly conference, gave accurate information and encouragement to all present. Forty-four conversions, the organization of a children's and young people's class, with an average attendance of thirty, the placing of three appropriate tracts in the hands of each probationer, a distribution of the "World Wide Missions," with a purpose to make a monthly distribution of the same, completed arrangements to follow the Discipline, in setting apart one whole Sabbath for the benefit of missions, and one hundred and forty pastoral calls, afford ample proof of aggressive and progressive work.

The Sunday-school superintendent reported an increase of thirty-six scholars; the trustees, that electric lights had been placed in the church; and the class leaders, that there was interest in all their gatherings. The quarterly conference requested that all reports for the fourth quarterly conference next year to be in writing; and that the members generally be invited to attend.

CHARLESTOWN, MD.—T. B. Hunter, pastor, is going forward with commendable zeal and harmony. The united testimony is, that this work has not been in better condition for many years. Bro. Hunter is very

popular among his people. A friend of the church, not a member, who has been suffering from bodily illness for sometime past, but is now convalescing, sent to the church, Sunday morning last, a thank offering of twenty-five dollars. Bro. Hunter is using "Willing Worker" cards, in the interest of missions.

HOPEWELL, MD.—John Jones, pastor, is at the front in all good works. The quarterly conference was large and interesting; church members, not members of the conference, but members of conference committees, were present, and each chairman read a written report.

Would not this be a good way by which to put more of our members to work, who are not members of the quarterly conference?

The benevolent collections have all been taken; and the pastor's reports at conference, will be creditable to both himself and his people.

C. S. Abrahams and family, have been sorely afflicted with typhoid fever; and the whole community are in great sympathy with them.

COLORA, MD.—Charles E. Stead, evangelist, is in the midst of a gracious revival here; about forty have professed faith in Christ, up to date. The little chapel in which he is holding meetings, with seats for about two hundred, is crowded to its utmost capacity almost every evening. Bro. Stead has been assisted by Revs. Isaac Jewell, Fred. E. McKinsey, and the presiding elder of Wilmington District.

Rev. E. L. Hubbard, pastor of New Castle M. E. Church, has been indisposed for some time past; and for the last week or two has been a great sufferer from dyspepsia. His physician, Dr. Black, has prescribed an ocean voyage, and Dr. Hubbard is arranging to take steamer from Philadelphia for Europe, to-day, the 19th inst.

His Presiding Elder met the officary Wednesday, and was informed by them, that they had voted Dr. Hubbard a three months vacation, with full salary and would pay him \$30 in advance. The Presiding Elder has arranged to supply this pulpit, with the aid of the pastors of Wilmington and vicinity.

### From Greensboro, Md.

DEAR BRO. THOMAS:—I wish to inform you of the Pentecostal shower that is falling upon our church and community. There are indeed, good tidings of great joy brought to the hearts of sin-sick souls. Bro. T. L. Price, our pastor, and a few willing workers imbued with the Holy Spirit, are fighting the battle of the Lord, with untiring energy and undaunted courage, against sin and Satan, with prospect of a grand and glorious victory. Sinners are having their robes washed in the blood of the Lamb, and are coming over on the Lord's side in numbers. Our meeting has been in progress two weeks, and we record to date, one hundred and four seekers; eighty-two converted; and sixty-three received by the church on probation. The luke-warm members have been revived, and are thus fitted for effective work in the Master's vineyard. The good work is going on, with increasing interest. Glory to God, for the saving power of his grace.

CONVERT.

### "Startling Statistics"—A Startling Revelation.

I take hope, Mr. Editor, when the friends of an organization expose its tendencies to evil. Reform is sure, if the effort be made in time. The statistical discussion has shown, at least, 1st, That the Cambridge record was utterly misleading, when bro. A. Smith was returned to that charge for the second year; 2nd, That his presiding elder for that year, is presented by bro. Smith, as an officer in full uniform,—*cap, boots, sword, and strut*, sending a "command all along the line," to "prune the records." 3rd, That bro. Smith, an accredited minister of Jesus Christ, bowing before this order, with keen blade, rushes at the record, and "cuts to the quick;" 4th, that bro. Smith will come to the next session of the Conference, with a membership that "lives and breathes." Now sir, I don't understand how bro. Smith, a graduate of Drew, could have been so careless of his church record the first year; nor how he could have received, with undisturbed soul, such imperious mandate from his presiding elder; nor how he could have dared to knife the names placed on the church record by a worthy predecessor, without the approval of the church, or consent of the parties.

### "Peters," the Conference M. D., Detects a Disease, and Prescribes.

Evidently "Peters" has a boil, and "Observer's" lance touched it gently. This boil of his, is Salisbury district. Leaving those thundering statistics of his to those who like that kind of thunder, we proceed to analyze his disease and the prescription, which he puts

before the brethren of the Wilmington Conference. "Peters" is gifted in this department of literature, that of giving advice; and has often manifested it, since he has been counted one among us. His first diagnosis of the brethren is, that "a large portion, (number he means) of the ministry neglect the probationers; hence such falling off." This I repudiate and challenge Bro. "Peters" to produce the proof. The Wilmington Conference brethren are as conscientious as he; as industrious as he; just as successful as he; and many of them more so than he, in saving their probationers to the church.

Some brother appears to be guilty of "neglect;" but did we know all the facts, we would not make any such charge; Bro. "Peters", however, seems disposed to cashier any, or all who may not agree with him. Second diagnosis, "until the minister becomes a pastor," etc. To whom is this teacher in Israel talking, about "word-feeding and flock-leading, and charging men of God with being unpastoral? They may not be as good as "Peters," at "word-feeding," but they are surely equal to him as pastors. They go where they are needed most; and do not drop into the same house three or four times a day; and then report to the quarterly conference, having made so many pastoral visits. There are some numerical pastors, and some who are not. The visits, prayers, and holy lives of the latter, leave behind them lasting impressions for good, sweet and holy influences, a baptism of the Holy Spirit. Such are genuine pastoral visits, not made simply to count, but to comfort and to save souls. Father, mother, and children say, "come again, thou man of God."

"Let the minister form a class. Secure Garrison's Hand-Book for Probationers." This is Dr. "Peters'" prescription. That sounds kindly; but it is not a little amusing, when we remember that we have been as a church practicing this for an age. Bro. "Peters" also prescribes for the General Conference, advising that body, to "get up a course of study for our probationers, simple and full?" Socrates, after receiving a tornado of abuse from his wife, coolly replied, after the thunder comes the rain.

The foregoing is a queer "remedy," for defective statistics. An infusion of common sense would help the case. Let us all pray for "Peters," that his heart may be softened, and his judgment hardened.

CHARITY.

### The Workers in the Bulgaria Mission.

BISHOP W. F. MALLALIEU, D. D.

There is apparently great lack of information in regard to our missionary work in Bulgaria. It is really older, than that of Italy, Denmark, Sweden, or Norway. Because of the political disturbances in the country, the mission has been twice broken up. But with real Methodist grit, grace and faith, we have continued to hold on upon this field. There have been many discouragements, but there have also been many encouragements. There can be no doubt, that we are now upon the eve of a more prosperous era. There are many omens of good. It is worthy of notice, that our force is well organized there, and we have every department of mission work well provided for. The personnel of the mission was never stronger, never more efficient, than at the present time, as the following schedule will abundantly prove:

Missionaries.—Dewitt C. Challis, John S. Ladd, Elford F. Lounsbury, T. Constantine.

Missionaries of the Woman's Foreign Missionary Society.—Miss Linna A. Schenck, Miss Ella E. Fincham.

Bulgarian preachers.—Stephen Thomoff, J. I. Economoff, Gabriel Elioff, Stephen Getchoff.

Assistant Missionaries.—Mrs. Irene L. Challis, Mrs. Rosa D. Ladd, Mrs. Adelia S. Lounsbury, Mrs. Theodora Constantine.

Probationers in Conference.—Peter Tickchoff, Peter Vasiloff, Ivan Todoroff, Mingo G. Vulchoff, Bantcho Todoroff, Ivan Dimitroff.

Local preachers acting as supplies.—K. G. Palimidoff, Yordaky Tswetkoff. Literary and Theological Institute.—Principal, J. S. Ladd; teachers, J. I. Economoff, M. G. Vulchoff, G. V. Popoff. Loftcha Girls High School.—Teachers, Miss Schenck and Miss Fincham. Assistant Teachers.—Miss Dobra Koo-

manova, Miss Anka Svetkova.

Primary school teachers.—Miss Mary Tergicova, Miss Nikla Malcheva, Mrs. Vulcana Papagova.

Bible Women.—Miss Schenck, Mrs. Clara Klais, Miss Todor Todorova, Miss Sicca Dimitrova.

Colporters.—Petka I. Stoichoff, Todor A. Nicoloff, Spas Dimitroff.

Any one can see by a glance at this list of names, that there is at present, a good force in the field, and that it is well arranged and distributed. Bro. Challis, who has been acting for some time as the superintendent, and has done much excellent service, wishes to be relieved of the duties of the position, and assigned to regular mission work. Hence the present imperative need of the missions is, a thoroughly qualified superintendent. So soon as he can be found, he will be sent out, and we may then expect to see the most cheering results. Let the Church bear on its heart, and remember in its prayers this distant field, and with God's blessing, it will not be long before the desert places of Bulgaria shall blossom and rejoice with abundant fruitage.

### From India.

DEAR BRO. THOMAS,—You hear a great deal about caste in India,—Caste with its iron heel. You will see by some letters I sent you from our converts, how caste becomes even a blessing, none but the really earnest and strong ones dare break loose from it.

Dr. Parker, one of our presiding elders, begins to ask, how many he dare baptize next year, if 5000? When the caste is broken, and Christianity becomes popular, we must educate more; instruct in spiritual things, rather than make converts; else the Church will be overburdened. That day is fast approaching. The Lord is wonderfully blessing India; but we must be faithful and patient.

G. F. H.

Cawnpore, India, Dec. 11th, 1888.

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### Attention, Brethren.

I will be grateful to the brethren of the conference, for any items of general interest in church work; such as building and repairing churches, dedications, re-openings, benevolent collections, revivals, temperance work, and so on. I desire to receive these items, from the 25th to the 28th or 29th of each month, so they may appear in our conference letter the following week. A postal card will hold a number of facts. I hope the presiding elders will also keep me posted.

R. C. JONES.

Conference correspondent for *The Christian Advocate*.

### Ten Days at Old Point Comfort.

Old Point Comfort has for many years been recognized as one of our leading winter resorts, both for health and pleasure. Fine climate, excellent accommodations, and easy accessibility are in great measure responsible for the favor, with which it is regarded by the best people. The Pennsylvania Railroad Company's pleasure tours to that point set for January 17th and 31st and February 7th, serve to enable those who need a short vacation, to spend it most pleasantly in this delightful section of Virginia. The tickets for these tours, are valid for return trip for ten days. They may be purchased going and returning direct, or going direct and returning via Richmond and Washington, with the privilege of stopping off in both cities. The rate from Wilmington, which also includes one day's board at the Hygeia Hotel, is \$9.00 direct, or \$11.00 returning via Richmond and Washington. The management of the Hygeia Hotel will grant a reduction to the tourists during their stay.

Each party will be carried from Philadelphia by special train, in charge of the Tourist Agent and Chaperon. The special will leave Broad Street Station 9.00 A. M. Itineraries with detailed information, may be procured at the ticket offices of the company. The special will leave at 9.45 A. M.

## Marriages.

CONOVER—LINGO.—In the M. E. church, Georgetown, Del., at 8.30 a. m., Dec. 27th, 1888, by Rev. Jno. D. Kemp, Elisha Conover of Dover Academy, and Fannie Lingo, daughter of Wm. H. and Emma F. Lingo of Georgetown, Del.

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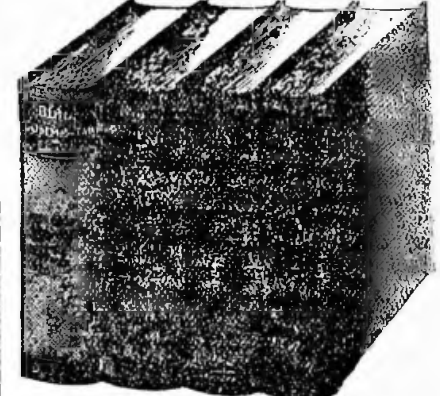
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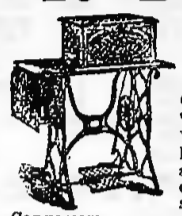
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7.00.  
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8.12, 10.05 a. m.  
Harrington, Delmar and intermediate stations, 8.30  
a. m.; 12.55 p. m.  
Harrington and way stations, 8.30 a. m.; 12.55, 6.25  
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For Seaford 3.50 p. m.  
For Norfolk 12.05 a. m.

**Wilmington & Northern R. R.**  
Time Table in effect, December 9th, 1888.  
**GOING NORTH.**  
Daily except Sunday. Daily.  
Stations a. m. a. m. p. m. p. m. p. m.  
Wilmington, French St. 7.00 7.40 10.00  
" B & O Junction 7.09 7.48 10.09  
" Dupont 7.21 7.40 10.25  
" Chadd's Ford Jc 7.46 8.21 10.55  
" Lenape 7.55 8.25 11.06  
Ar. West Chester Stage 8.25 8.43 11.36  
Lv. West Chester Stage 6.40 2.40 4.50  
" Coatesville 5.57 4.08 6.44  
" Waynesburg Jc 9.18 4.45 7.19  
" St. Peter's 6.50 12.25  
" Warwick 7.15 12.50  
" Springfield 7.27 9.28 1.05 5.03 7.56  
" Joana 7.33 9.33 1.15 5.07  
" Birdsboro 7.54 9.56 1.55 6.40  
Ar. Reading P & R Sta. 8.30 10.25 2.25 6.50

**ADDITIONAL TRAINS.**  
Daily except Saturday and Sunday, leave Wilmington  
8.17 p. m. B & O Junction 6.28 p. m. Newbridge  
6.41 p. m. Arrive Dupont 6.59 p. m.  
On Saturday only, will leave Wilmington at 5.20 p. m.  
Newbridge 6.40 p. m. Arrive at Dupont 5.03 p. m.  
Leave Wilmington 11.15 p. m. Newbridge 11.35 p. m.  
Arrive Dupont 11.55 p. m. Leave Birdsboro 1.10 p. m.  
Arrive Reading 1.40 p. m.  
**GOING SOUTH.**  
Daily except Sunday. Daily.  
Stations a. m. a. m. a. m. p. m. p. m.  
Lv. Reading P. & R. Daily 8.09 9.25 3.15 6.18  
" R Station 8.22 10.10 3.45 6.18  
" Birdsboro 8.32 10.10 3.45 6.18  
" Joana 8.55 10.50 4.10 6.18  
" Springfield 6.05 9.00 10.58 4.15 6.23  
Ar. Warwick 11.12 6.35  
" St. Peter's 11.29 6.50  
Lv. Waynesburg Jc. 6.25 9.15 4.32  
" Coatesville 7.00 9.30 5.05  
" Lenape 7.42 10.24 5.41  
Ar. West Chester Stage 8.05 10.59 6.20  
Lv. West Chester Stage 6.40 9.40 4.40  
" Chadd's Ford Jc. 7.25 10.35 6.02  
" Dupont 8.24 10.33 6.24  
" B & O Junction 8.40 11.03 6.36  
Ar. Wilmington, French St. 8.51 11.15 6.45

**ADDITIONAL TRAINS.**  
Daily, Except Sunday.  
Leave Dupont 6.05 a. m. Newbridge 6.20 a. m. B & O  
Junction 6.31 a. m. Arrive Wilmington 6.42 a. m.  
Saturday only.  
Leave Reading 12.00 p. m. Arrive at Birdsboro 12.20 p. m.  
Leave Dupont 1.10 p. m. Newbridge 1.30 p. m.  
Avenue Wilmington 2.03 p. m. Leave Newbridge 7.00 p. m.  
Arrive Wilmington 7.23 p. m.  
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Junction, Chadd's Ford Junction, Lenape,  
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SCHEDULE IN EFFECT DEC. 9, 1888.  
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\*Express trains.  
PHILADELPHIA, week days, 9.20, 6.10, 7.00, 7.55,  
8.50, 9.00, 10.41, 11.15 a. m.; 12.40, 1.00, 2.00, 3.55,  
5.20, 5.35, 6.10, 6.40, 7.45, 8.50 p. m.  
CHESTER, week days, 7.00, 6.10, 7.00, 7.55, 8.50, 4.00,  
11.15 a. m.; 12.40, 1.00, 2.00, 3.55, 4.20, 6.10, 7.05,  
8.50 p. m.  
**WEST BOUND.**  
BALTIMORE AND WASHINGTON, 9.00, 11.37  
a. m.; 2.45, 7.14 p. m.; 12.46 night. All daily; 7.30 a. m.  
daily except Sunday.  
CHICAGO AND PITTSBURG, 12.45 night, 5.28  
p. m. both daily.  
CINCINNATI AND ST. LOUIS, 11.37 a. m., and  
7.40 p. m. both daily.  
SINGLY ACCOMMODATION, 7.30 p. m. and  
11.10 p. m. daily.  
LA WENBERG ACCOMMODATION, week days,  
11.00 a. m.; 2.45, and 5.28 p. m.  
Trains leave Market Street Station:  
For Philadelphia 2.35, p. m. daily except Sunday.  
For Baltimore 3.35 a. m., 1.15, 2.35 p. m. daily. For  
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