

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

VOLUME XIII,
NUMBER 5.

WILMINGTON, DELAWARE, SATURDAY, JANUARY 29, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

The Peninsula.

BISHOP W. F. MALLALIEU.

There are a good many peninsulas, but the Peninsula lies to the eastward of the Chesapeake Bay, and is bounded on the east by the Atlantic Ocean. It includes in its broadest signification the State of Delaware, part of Maryland, and two counties of Virginia.

My first visit to these parts, was made seven years ago, in company with the late Bishop Gilbert Haven. The occasion was the dedication of a new Methodist Episcopal church at Millington, in Kent county, Maryland. It proved to be the last service of the kind, which this great and good man performed. The theme of his sermon was, "The Church, the Bride of Christ;" and the sermon, one, such as only he could preach, on such a theme. There were some in the community who had heard of the man, and, having been in full sympathy with the rebellion and its cause, they would not venture out to hear the gospel, from the lips of one who was pre-eminently a lover of his country and his fellow-men. The result was, that these peculiar people failed to hear, one of the sweetest sermons that was ever preached.

The sermon was a swan song. I know not what could have been more appropriate, if the preacher had known it was to be his last. It was like the dropping of pure honey from fresh-made comb; it was redolent of heaven; it was a foregleam of the glory, that was so soon to illuminate, and make illustrious the dying-bed of the preacher. When he came to speak of the church of God in heaven, it seemed as though he was entranced with a vision of sights, which duller souls were not permitted to behold. And again, as he spoke of the loved ones who had gone to join the company of the redeemed, there was a far-off gaze to his eyes, as though he almost saw the absent objects of his love. There was—how could it be otherwise?—an allusion to the wife of his youth, the wife, for whom for so many years, his weary heart had longed. As he spoke of her, though indirectly, there was a tremor in his voice, a flush upon his face, a brimming of the eyes with tears, that most wonderfully impressed the audience. How little any of us who heard him then, dreamed we should never hear him again, that it was his last sermon!

It was in November, 1879, that these events took place, and it was no wonder, that revisiting this section, after an interval of just seven years, there should come up a perfect flood of recollections. Ah, how precious the thoughts of the dear friends, sainted now, but ever near us, by the memory of the precious associations we have been permitted to share with them!

This Peninsula is historic ground for our Methodism. It was here that Asbury found many of his truest and best friends. Here he was kept in safe hiding, during some of the stormy times of the Revolutionary War, times, when the fact of his being an Englishman made him the object of distrust, hatred and even persecution. Here the work wrought by this apostle of Methodism, is seen in all directions. Not a county, and scarcely a town of any note, where his voice was not heard. The homes of the Methodist people are still full of traditions, concerning the men and the

events of those distant days. There were giants in those days, but Asbury was the peerless; he was head and shoulders above the tallest of them. How little he realized, when sent by John Wesley on the gospel work to which God had called him, that he was entering upon a career, which would make his name one of the grandest, in connection with the grandest republic of all the centuries! He walked in the shadows, though it would be difficult to believe that a man with his cast of mind, did not grasp in some measure, the possibilities of the future. At any rate, he laid deep and broad and strong the foundations of his Church. He planned as for a thousand years, and as though already he felt in his soul, the inspiration of the spirit of world-conquest, which has not failed to animate the hearts of so many of his followers.

It is worthy of record, that the Peninsula is still exuberant soil for Methodism. There are other "isms," but when all sorts of Methodists of all colors and races and names stand up to be counted, there is at most but a respectable minority left. From Wilmington to Cape Charles, the land has been possessed and is held, and will be held. It is not many years ago, not yet quite twenty-five, since the Methodist Episcopal Church was practically suppressed in the southern portion of the Peninsula. The stories one may hear at the fireside, of the heroic and devoted families, who stood by the Church of their choice and love, in the days of hate and wicked ostracism and persecution, reveal a condition of society, that it is exceedingly difficult for any one to realize, who has only lived amid the quiet scenes of the North.

But though driven out and hated, we have found our way back again. We don't like the driving out process, nor the capture and spoliation of our church property; and so we are returning. And it is a pleasing fact that the common people are rallying to the old standard. Besides this, there is a spirit of loyalty which is gradually springing up, and our people from the North are going down to buy land, and plant peach orchards, and raise garden truck; so that the prospect is very encouraging. One faithful preacher entered upon his work by appointment, at the Conference of last March, and his field took in most of two counties. His members, all told, numbered five, and he had one poor old dilapidated church, saved from the general wreck. That church has been put in complete repair, and is a beautiful rural temple. He has completed another, which had been commenced. He has three more, one just dedicated, and the others soon to be; and at the next Conference he will be able to report five good church edifices, and a membership of probably not less than two hundred. It is especially pleasing that many who were on the wrong side a few years ago, are coming round, and are now good and true members of our Church. Two of the most reliable and steadfast of these, are men who fought under Lee all through the rebellion; but now they believe in the old flag and the old Church. All this means that they are gloriously and permanently reconstructed. They have come back to stay.

This Peninsula is a lovely country, and possesses, so the people say, a de-

lightful climate, a fertile and productive soil, when cared for, accessibility to markets, since the railroad has been run through its whole length, and is as healthful as the average of the country. If the people may be judged of by those seen in many congregations, they are as fine-looking in face and form, as can be found anywhere in the North or West or South. And it is something to say that in these congregations, largely made up of young men and women, not a single rude or indecorous word, look or action was anywhere observed, either in or about the various churches. This is Bishop Hurst's native locality; he belongs to this people; at least they claim him with becoming earnestness, and he may well be proud of his home and kindred. Though the people have been, in years past, especially in the southern part of the Peninsula, somewhat separated from direct and frequent communication with the great cities, yet they have not been without marked advantages, which they have wisely improved. If they will but go on in the future, and avail themselves of wider opportunities, it will be found that they constitute a choice aggregation of population from whom there is much to be hoped in the future. It will pay a thousand-fold for our Church, to cultivate this field with care and skill. There can be no doubt in regard to results, for surely every object for which we toil in the home fields, may here be abundantly secured.—*Pittsburg Christian Advocate.*
NEW ORLEANS, LA.

Bishop Taylor on the Missionary Episcopate.

To the Book Committee of the Methodist Episcopal Church:

Dear Brethren.—I wish respectfully to call your thoughtful attention to the status, relationship, and rights of our Missionary Episcopacy. The points of difference between a Missionary Bishop and any one of our regular Board of Bishops pertain not to the status and functions of the episcopal office, but simply to minor conditions pertaining to their respective fields of episcopal jurisdiction. By the action of the Board of Bishops, under the Discipline, the field of each Bishop for one year, is defined and limited, and officially announced in the Plan of Episcopal Visitation. By the action of the General Conference, a foreign continent is assigned to their Missionary Bishop, without time limitations, or any authoritative interference whatever, during good behavior, except that of subsequent action by a General Conference. Their Missionary Bishop is invested with the same Episcopal functions in Africa, as those of the regular College of Bishops in their fields of episcopal jurisdiction; and as none of them have the right to go into the field of another to exercise episcopal functions without the consent of the incumbent as no one of them has a right to exercise Episcopal functions in Africa without the consent of its Bishop. As we have two methods financially of founding churches in America—first, the primary self-supporting method, as exemplified in about nine-tenths of our home churches and the churches of the South India Conferences, and second, the more modern method of founding churches by the appointment of men and the appropriation of money for their support, under the auspices of our Mis-

sionary Society—so under the late amendments of the Discipline, the first, as well as the second of these methods has become legitimate in foreign countries, under the law of the Church.

As the Episcopal supervision of our regular Board of Bishops applies alike to both these methods, and to the churches founded under them, so the Episcopal supervision of the Missionary Bishop applies in Africa alike to both these methods, and to the churches founded under them. As the home Bishops are not the employees of the Missionary Society, nor hence dependent on said Society for their support, so the Missionary Bishop is not an employe of the Missionary Society, nor hence dependent on that society for his support. The regular Bishops and the Missionary Bishop are alike the Episcopal servants of the Church, under the authority of the General Conference; hence both are alike entitled, to a support directly from the Church through "the Episcopal Fund." "The laborer is worthy of his hire," to be paid by the party employing him. When the Missionary Society employ a missionary, they pay him "his hire." When a self-supporting church, at home or abroad, accepts the appointment of a minister, they thereby assume the responsibility of his support.

But when a Missionary Bishop, or founder of churches in foreign countries, goes forth on his own account, he must make tents, or otherwise provide for his own support; or, if sent forth under competent authority, he should be supported by the body under whose authority he is sent. These facts are so simple and self-evident as not to require argument to support them.

Now, my dear brethren, I write thus, not so much for my own sake as for the sake of the office of a Missionary Episcopacy. God is leading our Church in this direction, to increase her efficiency for conquering the continents of heathenism in foreign lands; hence the propriety of introducing this subject now. "The Missionary Committee," at its recent session, tacitly conceded the facts I have stated, hence did not, by appropriations nor otherwise, establish a claim to jurisdiction over me, nor over any portion of Africa beyond the Liberia Conference, nor over the self-supporting churches God may enable me to establish in Africa. They made simply their usual appropriations to Liberia, yet have, of course, the undisputed right to found in Africa, by their own favorite method, as many missions as they may elect to found, and to exercise jurisdiction over all such, but not over any self-supporting churches. My term of official service for the Church may date from the day of my departure for Africa—December 13th instant. The amount of compensation I leave to your own godly judgment of the sacrifice and service to be rendered.

The traveling expenses of our Bishops in foreign countries are paid from the missionary treasury. As in the past, so in the future, the Lord willing, I will pay my own traveling expenses, in all my foreign work, and draw nothing from the missionary treasury; yet attend to their branch of my work with no less fidelity on that account.

Please give me an official report of your decision, and inform me when, and on whom, and for what amount, I may draw.

Address me by mail at St. Paul de Loanda, West Coast of Africa.

I remain, dear brothers,
Your humble servant,

WM. TAYLOR.

S. S. City of Berlin, Dec. 20, 1884.
Christian Advocate (N. Y.) Feb 26, 1885.

Poor Reasons for Snubbing.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches, in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because some day they may far outstrip you in the race for life, but because it is neither kind, nor right, nor Christian.—*Christian Advocate.*

For the Peninsula Methodist.

DEAR BRO.—Being a regular reader of your paper, I am often (with others, who have made remarks upon the subject) surprised, that so much should be said in praise of certain persons, who are said to be making great sacrifices, and doing extraordinary work, when there are many, doing as much, if not more work, who are not mentioned at all. In one case, a brother is compared with the heroic Bishop Taylor. Now, it seems to me, that Bishop Taylor's equals have never been known, since the apostolic age, or at least, since Mr. Wesley's times. I am very sorry that any brother should feel obliged to be so much absent from his family as some seem to; and if it is possible, he ought to have his family with him, or near his work. I knew one brother whose companion was not willing to move, and his work was more than a hundred miles away. His district was very large, and horse-back was his only means of travel. He went home only four times a year, spending there about two weeks at a time. This appeared unavoidable, and involved much sacrifice.

There are self-sacrificing brethren in the ministry in the Wilmington Conference, who have very uncomfortable homes, and very little to support them and their families—such as get three, four, or five hundred dollars, and that coming in very slowly; and oftentimes when it is needed most, there is no response. The work oftentimes demands three sermons every Sabbath, prayer-meetings, and class-meetings, besides a continuous effort nearly every night at protracted meetings for five months or more, during the year; and all this under the heavy pressure of knowing that his family is suffering. A brother said to one of this class, "I don't know how you prepare your sermons and do your work, with the little support you are getting." A man, who is called to the ministry, has an intense desire for the salvation of souls, and is willing to do, and if needs be, suffer for the Master. Like the Apostle Paul, he feels that "woe is me, if I preach not the gospel." Let us all try to do our work in the fear of God; manifest true humility; and then we will not be specially anxious to publish the work that is done by us; for our hearts will ever prompt us to say; "to God be all the glory."

X. Y. Z.

The State Temperance Alliance are making preparations for the annual meeting of that body in Dover, on the first Tuesday in February.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Talmage on High License.

ANTI-FACTS. Yes, I have to tell you, this high license movement is antagonized by all the demonstrated facts in the case. I am amazed to hear intelligent men of Brooklyn and New York talk, as though this were a new plan we are to try just once. It is an old carcass. It first died in Missouri; then it died in Kansas, the second death, and it has been tried over and over again, and has always been a flat and disgusting failure. Men of America, hear that! It was tried in Iowa a thousand dollar license. A prominent paper of Iowa, says:

"Experiments being made with high license in Iowa as a temperance method, are fast proving what a cheat it is. Des Moines has tried a thousand dollar license, only to find it has increased the number of its saloons and the daily cases of drunkenness. Other cities in Iowa have tried it with similar result."

It was tried in Nebraska, a thousand dollar license, under what was called the Slocum law. A prominent citizen was asked as to what he thought had been the effect of that high license. His reply was: "You ask, has a high license diminished drunkenness? Not in the slightest degree. Drunkenness is steadily on the increase. This vice, as all other vices which government fosters, grows continuously. High license, as far as diminishing drunkenness is concerned; does nothing of the kind. Mark this well. I would repeat in thunderous tones, if I could; it does nothing of the kind. Gambling consequent upon high license has fearfully increased. The saloon keeper must in many cases, have a gambling annex, in order to make his business pay a profit under a high license system. This vice is making rapid progress throughout the State, and much of the increase is directly traceable to high license."

High license, tried again and again; and yet here we, in the State of New York, are so stultifying ourselves as to propose that the farce be re-enacted. The hardest blow the temperance reformation has had in this country has been in the fact that some reformers have halted under the delusion of this high license movement. You know what it is. It is the white flag of truce, sent out from Alcoholism to Prohibition, to make the battle pause long enough to get the army of decanters and demijohns better organized. Away with that flag of truce, or I will fire on it. Between these two armies there can be

NO TRUCE.

On the one side are God and sobriety and the best interest of the world, and on the other side is the sworn enemy of all righteousness; and either rum must be defeated, or the church of God and civilization. With what are you trying to compromise? Oh, this black destroying arch-angel of all diabolism, putting one wing to the Pacific, putting the other wing to the Atlantic coast, its filthy claws clutching into the torn and bleeding heart-strings of the nation as it cries out "How long, O Lord, how long?" Compromise with it! You had better compromise with the panther in the jungle, the cyclone in its flights, with an Egyptian plague as it blotches an empire, with Apollon for whom this evil is recruiting officer, quarter-master and commander-in-chief.

FIGHT THIS BATTLE OUT

on the old line, for victory is coming as surely as right is right and wrong is wrong, and falsehood is false, and truth is truth, and God is God. Can it be that you are so deaf, that you cannot hear in

the distance the rumbling of the oncoming chariots of victory? Three hundred and twenty thousand votes at the last election in Ohio for Prohibition. Kansas on the right side. Iowa on the right side. Alabama and Georgia soon to be on the right side. Fifteen legislatures of the United States now, or this last winter, discussing the temperance question. Two hundred and forty-six of the townships of Massachusetts out of two hundred and fifty-six proclaimed for no license. In all the state of Maine, not one sign board out announcing the sale of strong drink, so that if in any place it is sold it is a pronounced crime. In our own monopoly-ridden New York Legislature a few weeks ago, we came within three votes of having the choice of prohibition given to the people. The liquor traffic is so panic-struck that it is now at Washington trying to get the constitution altered, so that prohibitory laws, if passed all over the land can be pronounced unconstitutional. A few days ago, the Congress of the United States demolished the bonded whisky bill by one hundred and eighty-six votes to eighty-three; although the liquor traffic had expended \$700,000 to buy spectacles, through which our rulers might see things in the right light.—Ex.

How It Begins.

"Give me a half-penny and you may pitch one of these rings, and if it catches over a nail, I'll give you threepence." That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer, and the money was put in his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder,

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your half-penny and won six half-pence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give his threepence back, and ask him for your half-penny, and then stand square with the world, an honest boy."

He had hung down his head, but raised it very quickly, and his bright, open look, as he said "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly, as he ran away to join his companions. This was an honest boy, and doubtless made an honorable man.—Morning Star.

A smoker is a nuisance to all around him. If he smokes in his dwelling, the furniture, clothing, hangings and walls, have a very stale and offensive smell. If he smokes in cars, steamboats, waiting-rooms, or streets, he insults those near him by forcing them to inhale his stinking tobacco-smoke. Every pleasure resort is more or less invaded and spoiled by the pitiless smoker. The smoker indulges in the ungentlemanly business of annoying others. Nor is it any satisfaction to say, that the smoker punishes himself, by bringing on a restless craving for the cigar or pipe, by heavy tobacco bills, by impairing the health of some of the finest faculties of our nature, by creating a desire for intoxicating drinks, which brings many into the ranks of the intemperate, and by producing various diseases, one of which is cancer of the mouth or nostrils. Many, many smokers and chewers are most worthy, we might even say excellent men, though sorely astray in the matter of their idolized indulgences. It is for their good, as well as that of non-smokers, that we wage war against the use of tobacco in any form.—India Watchman.

Youth's Department.

Harry's Diary.

BY MINNIE E. KENNEY.

Harry's face was radiant with delight when aunt Bessy gave him a pretty little diary on New's Year's morning. He loved to write, and he was sure that he would spend many happy hours in filling its pages with a record of his daily doings.

Upon the first page he wrote in a plain round hand, a list of the resolutions he had made for the new year; and he determined to record the broken ones as well as those he succeeded in keeping.

Aunt Bessy was surprised, one afternoon to discover Harry sitting in his room mournfully turning over the pages of his diary.

"Why, Harry my boy, what is the matter?" Aunt Bessy asked, sitting down beside the manly little fellow, and putting a lovely hand on his knee.

"It's my diary. There are so many bad things in it that I can't bear to look over it. I've broken all my resolutions ever so many times, though I've tried to keep them, and I'm so discouraged. I don't mean to keep a diary any more. I don't want all the wrong things I do to be written down in a book, and I've been trying to rub them out."

"Did you ever think of that other Book where every word and thought and deed of your life is continually being recorded?" asked aunt Bessy, as she smoothed his tumbled hair. "If your diary is so full of wrong-doing that you cannot bear to look over it what must the record be in that other Book?"

The tears almost started, and Harry said, with a little show of effort in his voice:

"O aunty! that must be nothing but sins. I can rub things out of my diary, but I never can take anything out of that book,—can I?"

"No, darling, you cannot blot one wrong; but do you know what will make it pure and white?" asked Aunt Bessy tenderly.

"The blood of Jesus Christ cleanseth us from all sin," she repeated softly, as Harry looked up with a questioning face. "That will blot out all our transgressions; for we have God's own promise for it. We might well be discouraged, and give up in despair, if we had only our own righteousness to depend upon; for not even an hour is sinless, but we can trust ourselves to Christ's righteousness. You may rub the record of your failures out of your little diary, and no one will know of them but yourself; but the page will not be pure and white as it was before, for it will show the marks of the rubbing. It will not be so with the pages of that other Book; for the Saviour's blood will blot out all the dark records of sin and make it spotless. Are you trusting in him, Harry, or are you trying to walk in your own strength?"

"I am trusting Jesus," said Harry, as he straightened himself up with manful determination.—"I am trusting Jesus."—S. S. Times.

CHEERFUL PEOPLE.—A blessing on cheerful people—man, woman, or child, old or young, illiterate or educated, handsome or homely. Above every other social trait, stands cheerfulness. What the sun is to nature—what joy is to the stricken heart—are cheerful persons in the houses, and by the wayside. They go unobtrusively and unconsciously about their silent and useful mission, brightening up society around them with happiness beaming from their faces. We love to sit near them; we love the expression of their eye, the tone of their voice. Little children find them out—O, so quickly!—amid the dense crowd, and passing by the scowling brow and lips drawn at the corners, glide near, and, laying a confiding little hand on their knee, lift their clear, young eyes to those loving faces.—Selected.

How to Save Boys.

Women who have sons to rear, and dread the demoralizing influences of bad associations, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by long-ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that your homes are associated with the repression of natural instincts, you will be sure to throw them into the society that cannot in any measure supply the need of their hearts. They will not go to the public house at first, for the love of liquor; they go for the animated and hilarious companionship they find that does much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places, in their attractiveness. Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble contributors, depends on you. Do not blame miserable bar-keepers alone, if your sons miscarry. Believe it possible, that with exertion and right means, a mother may have more control of the destiny of her boys, than any other influence whatever.—Christian Standard.

Only Looked On.

The music and the patriotic speeches were over with for the day; but boys gathered at evening around a bright bonfire in the street, laughing and chatting, adding fresh fuel, and stirring it to a brighter blaze. The cheerful light, and perhaps the warmth also, for it was a cool night, attracted one unlike the others of the group. A bare-footed, ragged boy drew near, and hovered on the outer edge of the company for a few moments, but presently made his way nearer the fire and stood beside it in evident enjoyment.

The largest, roughest boy in the crowd, suddenly discovered him,

"Hello, tatters, where did you come from?"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap as that. Well, you're too fine entirely. Don't you know that kind of a cap is better roasted?" and a quick blow sent the faded head-covering into the fire.

The owner made a faint effort to recover it.

"That was mean, Jim," said one of the boys, faintly. The others said nothing, and one or two laughed.

The forlorn stranger drew back, escaped from the group, and sat down on the door step at a little distance, drawing his ragged sleeves across his eyes to wipe away tears of anger and grief. A pitying, indignant little face looked down upon him from an upper window, and a pair of childish eyes that had watched the scene, grew tearful through sympathy, and then brightened with the hope of comforting. Lilly hurried away, and was back in a few minutes, with an outgrown cap of her brother's, a package of sandwiches and cookies that she had coaxed in the kitchen, and a bright silver dollar of her own. She put the articles in the cap, fastened a string to it, and lowered it softly toward the boy on the steps, dropping the end of the string as it reached him.

"Why Lilly, what are you doing?" asked a voice, as she drew back.

"Doing what that speaker man said

this morning. He said: 'Let some of your blessings fall into the laps of those who haven't so much,' and I did. It fell right into his lap, and I guess he didn't know whether it came from a window or from Heaven, for he looked up real quick and queer and said, 'Thank you, amen!' and then ran away."

Guy laughed, and Lily's face looked reproachful.

"You were there by the bonfire all the time. O, Guy, I don't see how you could do it."

"Why, I didn't knock his cap off," said Guy; "it was Jim Gregg, he's a rough fellow always. I didn't do anything; or the other fellows didn't either."

"That was just the trouble," said his aunt, gravely. "I, too, watched the whole thing from the window, and if I were going to talk to American boys on a day like this, I should care less about urging them to join this or that political party, than about warning them against belonging to the great party in this world, of those who only stand and look on. I believe they are responsible for the larger share of its evil. They do not help any good cause; they only watch and say nothing. O, Guy, did you ever think how our Lord's parable makes the final condemnation rest, not upon actual transgression, but upon omission? I was a stranger, sick and in prison, and ye did it not unto me.' They only looked on and did nothing."—St. Louis Observer.

There are 5,394 North American Indians, who are members of the Methodist Episcopal Church.

Quarterly Conference Appointments.

Table with columns: District, Location, Date, and Attendance. Includes Wilmington District—Fourth Quarter and Easton District—Fourth Quarter.

DOVER DISTRICT—FOURTH QUARTER.

Table with columns: Location, Date, and Attendance. Includes locations like Vienna, Hurlock, East New Market, etc.

SALISBURY DISTRICT—FOURTH QUARTER.

Table with columns: Charge, Date, Hour for Sabbath Service, and Hour for Quarterly Conf. Includes locations like Delmar, Riverton, Sharptown, etc.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter. J. A. B. WILSON, P. E.

The Sunday School.

The Call of Abram.

LESSON FOR SUNDAY, JANUARY 30th, 1887.
Gen. 12: 1-9.

[Adapted from Zion's Herald.]

BY REV. W. O. HLOWAY, C. S. N.

GOLDEN TEXT:—"I will bless thee, and make thy name great; and thou shalt be a blessing (Gen. 12: 2).

1. *Now the Lord had said* (R. V. omits "had")—According to the narrative of Stephen (Acts 7: 2) this was a repetition of a previous call: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran." And in the preceding chapter we have the account of the preceding call, and the departure of Terah and his family, with Lot, from Ur of the Chaldees, on this journey to Canaan. They tarried at Haran for some time and here Terah died, at the age of 205. The call is now renewed. Murphy notes that at least 420 years have passed since the last recorded communication of God with man, i. e., since he spoke to Noah. *Unto Abram*—the son of Terah. Though mentioned first in the list of Terah's sons—Abram, Nahor, and Haran—Abram was probably the youngest. Haran is supposed to have been the eldest, since both Nahor and Abram married his daughters. The meaning of the name Abram is "father of elevation," or "exalted father;" it was afterward changed to Abraham, meaning "father of many;" or "father of a multitude." Haran died before the call of Abram. The former's son, Lot, accompanied Abram, in his pilgrimage. *Get thee out of thy country . . . kindred . . . father's house.*—The command comes nearer and closer with every word—his land, his clan, his home. Thus the first duty in coming to Christ is to separate ourselves from the world, to sunder every tie, however dear, that holds the heart back from its new and chosen Lord. *Unto a land* (R. V., "the land") *that I will show thee.*—The direction is left indefinite, that Abram's faith may be trained. As yet the land is unknown and distant. We are expressly told that "he went out, not knowing whither he went"—thus giving early proof of that unwavering faith for which he was afterwards so conspicuous.

"Abraham is chosen to be the head of a new dispensation as Noah was. Abraham and his descendants are to be separated to the life of faith and hope and holiness, separated to "walk with God." We shall find that God trained him by separation; by a series of separations. This is the key thought of Abraham's life."

2. *I will make of thee a great nation.*—No promise seemed more unlikely to be verified than this, at the time of its utterance; and none has been so gloriously fulfilled. Abraham is the revered ancestor alike of Jew and Mohammedan, while his spiritual children are found in every land and speak every tongue. Notice, too, how this call to exile himself from this country was compensated. It was hard to sever the old associations, but their influence was degrading on account of the prevalent polytheism and idolatry, and he was going forth not to be a vagabond but to found a great nation, and live under the blessing of God. *I will bless thee*—multiply My favors toward thee; make thee conspicuous for the temporal and spiritual mercies which I will shower upon thee. *Make thy name great.*—The Babel-builders tried to "make to themselves a name," and their pride and folly were turned into confusion. If we are obedient and walk by faith, God will take care of our reputation. *Thou shalt be a blessing* (R. V., "and be thou a blessing")—a blessing in thyself and a medium of blessing to others.

"The promise has been abundantly fulfilled; for all the true blessedness which the world is now or shall hereafter possess of, is owing instrumentally to Abraham and his posterity. Through them we have a Bible, a Saviour, a Gospel. They are the stock on which the Christian Church is grafted. Their very dispersions and punishments have proved the riches of the world."

3. *I will bless them that bless thee.*—Here God promises to identify Himself so completely with His chosen follower as to partake of his friendship and regard his enemies as His own. No assurance could be more comforting and stimulating than this. "Of this pledge, the histories of Abimelech, Ladan, Potiphar, Pharaoh, Balak and Balaam furnish striking illustrations" (Bush). *In thee shall all families of the earth be blessed*—"in thee," as the father of the chosen race, the peculiar people, to whom will be committed the oracles of God; but more especially "in thee," because through thee, "as concerning the flesh," Christ is to come. A significant commentary on this promise is made by St. Paul in the Epistle to the Galatians (3: 14-16). "That the blessing of Abraham might come on the Gentiles through

Jesus Christ. . . Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one; and to thy seed which is Christ."

"This promise was renewed to Abram on several occasions—chap. 13: 14-16; 18: 18; and, lastly, at the two principal turning points of his life, viz., at chap. 17, and in chap. 22. The same promise was afterwards renewed to Isaac (26: 3, 4), and again to Jacob (28: 13, 14)."

4. *Abram departed*—the command translated into obedience. Haran, from which he set forth, was in Mesopotamia, fifty miles north of the Euphrates. It was known by the name of Charran among the Romans, and Carrhae among the Greeks; near it was the spot where Crassus was defeated by the Parthians B. C. 53. *Seventy-five.*—Comparing this age with that of his father at death—205 years—this pilgrim to an unknown land was yet in his youth. *Lot went with him*—his brother's son, but probably of about the same age as Abram. It is supposed that Nahor and his family went as far as Haran and tarried there (Gen. 23; 10)

8. *Abram took, etc.*—He was now the head of the family, and takes the lead. His wife Sarai is identified by Josephus, Jerome and others, with the "Ischah" of verse 29, the daughter of Haran. This would make her the granddaughter of Terah; she became his daughter-in-law by marrying her uncle Abram. *All their substance.*—He had doubtless prospered during the five years' residence in Haran. "If Jacob became comparatively rich in six years (Gen. 30: 43), so might Abram, with the divine blessing, in five." *The souls they had gotten*—referring to the bond-servants which the care of their increasing herds made necessary. *They went forth to go*—crossing "the great river," the Euphrates, which effectually separated him from his old home, and whence he received from the Canaanites the name of "the Hebrew"—the man who had crossed over the river from Mesopotamia. Thence his course lay through the great Syrian desert, and he probably stopped at Damascus, since his steward, Eliezar, was a native of that place. A tradition, mentioned by Josephus, declares that Abraham became the king of Damascus, though a foreigner—a fact which would probably have been recorded had it been so. *Unto the land of Canaan they came.*—They reached the land this time without stopping at any Haran on the way. The distance was about 300 miles.

6. *Abram passed through the land*—viewing it, not owning it. *Unto the land of Shechem* (R. V., "place of Shechem") *unto the plain* (R. V., "the oak") of *Morch.*—The place of the yet unbuilth Shechem lay between the mountains Ebal and Gerizim, and became subsequently famous as a Levitical city, a city of refuge, the scene of the covenant of Joshua, etc. Its New Testament name is Syschar, and near this spot was Jacob's well. The "oak of Moreh," probably so called from its planter or owner, was either a conspicuous tree or a grove in the valley of Shechem where Abram rested, and which became memorable as the place where God appeared to him with a second promise. *Canaanite was then in the land.*—A stubborn race had invaded the land, and displaced the original Semitic settlers. They held the country in possession, and probably looked with jealousy upon the tents of the patriarch, surrounded by his flocks and herds—a circumstance calculated to test the faith of Abraham in the promise about to be made.

7. *The Lord appeared unto Abraham*—the first use of this expressive phraseology. It asserts a fact without explaining the method, whether by sight, or hearing, or mentally. *Unto thy seed will I give this land*—not to Abram, but to his "seed," or posterity (though as yet he had no child). "To Abram He gave none inheritance in it, no, not so much as to set his foot on" (Acts 7: 5). This promise is more fully given in chapter 15. God reveals His gracious purposes gradually. First, He promised to "show" the land; now He promises to "give" it. *There builded he an altar.*—He consecrated the land given to him by an altar and offering. This shows Abram's piety, who is more anxious to build an altar than a dwelling or city. "Gradually the land of Canaan was dotted over with these altar stones, teaching the Israelites that it was a sacred land."

8. *Removed from thence*—struck his tent, after the Bedouin fashion, and found a new pasturage and encampment—this time in the mountainous district between Bethel on the west and Hai on the east. Whether these names—Bethel and Hai—(R. V., "Ai") are here given by anticipation, or were so called in Abram's day, has excited some controversy. *Builded an altar.*—No sooner was the tent pitched than the altar rose. *Called upon the name of the Lord*—following the custom instituted far back in the family of Adam, after the birth of Enoch (Gen. 4: 26), of invoking audibly, in the midst of his assembled household, the presence and protection of Jehovah.

9. *Abram journeyed.*—The scant pasturage and approaching famine led him to frequently change his camp, all the time going southward, until at length he crossed over into Egypt.

Methodism in Wilmington.

Just at this time, a word about the preachers' meeting of this city, may be in place. The preachers of our church stationed in the city and its vicinity compose this body, and become members in a formal way, by signing their names in the record kept for that purpose. It is not infrequently the case, that ministerial visitors from more remote charges are present; and scarcely a session is held, but there are some of our local preachers and other laymen present. And occasionally a minister from one of the sister denominations, makes his appearance with some message, proposing co-operation in measures for the advancement of the Master's cause. For nearly three years, it has the writer's privilege to witness or to receive reports of the doings of the meeting, and he is ready to testify, that for the most part, questions of high interest have occupied the attention of the body. The exercises have consisted of reports of work in the various pastoral charges represented, and with essays, and discussions. Sometimes when there has been no special order of the day, the time has been employed in conversion on general subjects. Sometimes there have been lady visitors, with some communication for the consideration of the brethren, nor have these fair messengers, ever failed to receive the most courteous and respectful hearing; other matters have been suspended, that they might be heard. Questions, moral and municipal, scientific, ecclesiastical and theological have all been introduced and considered. The meetings are held on Monday mornings, from ten to twelve o'clock. The proceedings are conducted according to the usages of deliberative bodies, under a constitution and by-laws. Lately, the holidays interfered with the meetings, at least the attendance was so good. The Monday after Christmas day, the president, vice-president, and secretary were all absent. On the following Monday, being the first of the New Year, although the president and secretary were present, the attendance was not small; and after some desultory conversation, the meeting adjourned. The meetings are always opened with religious services, sometimes by simple prayer, at other times, prayer preceded or followed by the reading of the Scriptures, and not unfrequently accompanied by singing "one of the songs of Zion." On Monday, the 10th inst., the attendance was good. Dr. Marks of the Presbyterian church was present, and opened the meeting with prayer; he was known to the brethren generally, but on being introduced, made a communication respecting the importance of some concerted action between the churches, for evangelistic work in the city. He was responded to by several brethren, and a resolution passed endorsing the object. After this, the doctor withdrew, and the following question was made the order of the day: "Are not processes in rock and vegetable formations marked by periodical or consecutive stages, according to the circumstances that environ and effect them, giving them either a larger or shorter stage of development? If so, by what law or gauge can their respective ages be determined thereby, without knowing the combination and degree of force, by which the development was produced? And how can that force be ascertained by science?" The question was opened by brother Stengle, who showed that he had given the subject some reading and thought. His remarks were quite interesting. Dr. Todd followed in some very clear and interesting statements, showing that scientists have sometime been mistaken in these conclusions, and in the data upon which they were founded

in the department of geology. Dr. Frysinger, of the "Centenary Biblical Institute," Baltimore, Md., was introduced to the meeting, and requested to speak. He expressed his concurrence with the views that had been advanced on the order of the day, and then entertained the meeting in matters of interest connected with his own work. The subject considered at this meeting was continued, and made the order of the day for the next; and on that occasion Bros. Murray, Jones, Stengle and Bryan made remarks that evinced reading and research. The relation of this question to Revelation invests it with importance, while we are jealous for the Bible, we entertain no fears, that any of its statements will suffer from the discoveries of geology, or any other science; but on the contrary, receives from them favor and endorsement.

HELPER.

Considerations.

MR. EDITOR:—Last week, "veteran" gave us five suggestions, all worthy of consideration; but the last one held our attention more than the others, by its very expressive language, suggesting that the "Fifth District baby be quietly strangled."

We think "Veteran" is right, for the following considerations:

1. Because we see no cause to apprehend danger from the waters rising above the fountain-head. When we look at the report of last year, and find that our four Presiding Elders fell behind \$267 in the amount apportioned for their support, we consider the fountain-head still above the waters, and the waters safely and surely between the banks.

2. When we consider the cost of the cradle, we find that it will be too much for us. "The cry of 'a million for missions, from collections only,' will be a severe test of our people's willingness to 'toc the million dollar line;' especially if all the districts are apportioned as one (Dover) is, with the sum of \$1419, in addition to what was contributed last year. Now, brethren, take the sum of \$1500, which is the least amount we would be willing to have estimated for our Presiding Elder, (if we are consulted), and, doing a small sum in addition, add the advances all along the line, and the incidental expenses which must come with this new office, and I think you will agree with me, that the "Fifth District" will be a piece of furniture, most too expensive for us at present.

3. The child will need attention, and we cannot hope to tend it properly as in view of our duties, in other parts of the house. Last year there were reported a deficiencies in the pastor's salary of \$1867; but what is the real amount? Brethren, is it not better to care for the present family, than to adopt a "baby" into it? even though the child will soon be able to talk and to speak a good word to the "goodman of the house"; (bishop)?

4. Then, brethren, we do not consider that this question should be brought down to the level of an "Intelligence Office," with a sign appended: "nurses out of employment, gladly take care of a baby."

VOLUNTEER.

A LOVE-FEAST LONG AGO.

BY LOUIS EISENBEIS.

Now Nancy, put your knittin by, and lay your glasses down,
The snow is driftin high to-night, and covers all the ground;
'Tis nice to have a blazin hearth, and hear the wild winds blow,
Somehow, it takes my memory back, to a love-feast, long ago.
'Tis fifty years ago, I think, just after we were wed,
'Twas on a stormy day like this, I mind 'twas on a sled;
We started for the meetin house near Uncle Benny's mill;
Old Father Bowls was preacher then, I seem to hear him still.
'Twas quarterly meetin day you know, and spite the driven snow,
The people came for miles around, they loved each other so;
They wasn't like these modern folks, on beds of roses born,
And only went to meeting, when there didn't be a storm.

The sermon I shall ne'er forget, his words were awful plain,
The text was in the third of John, "Ye must be born again"—
We felt as if the judgment day, was just about at hand,
And Gabriel's awful trumpet blast, was sounding through the land.

The sinners trembled in their seats, and many tried to pray—
Nancy, think you, we do have such preaching in this day?
But what I want to talk 'bout most, it stirs my feeling so,
Is 'bout the love-feast held that day, so many years ago.

Old Father Bowls arose to speak, the tears streamed down his eyes,
His trust was in the living God, he pressed toward the prize;
'Fight on' he said, 'be brave and true, use well the spirit's sword,
And victory shall come at last, by trustin in the Lord."

I can't forgit the hymn they sung, it made the valley ring,
We had no fancy music box, to help the people sing;
Them days we used to go church, to worship, sing and pray,
Like Christians in the 'Postles time, in good old fashioned way.

'Twas after singing of the hymn, and prayer had now been said,
When brother Zeke and Benny Jones, took water and the bread;
And gave to each a bit and sup, to saint and sinner, same,
And Father Bowls invited all, to speak, in Jesus name.

Exhorter Smith was first to speak, he said, 'for many years,
He'd travelled in the good old way, through many toils and fears;
But now, he'd got old Satan down, and meant to keep him so,
Until he reached the Pearly Gate, and then he'd let him go."

Good sister Jane was next rise, she'd reached three score and ten,
She gave a good old-fashioned shout, and many said, "amen!"
She said, she soon would cross the flood, and reach the shinin shore,
And jine the loved ones over there, where parting is no more."

Just then, Exhorter Smith struck up, that dear old-fashioned tune,
"We'll cross the river of Jordan," (ah! he crossed it very soon)
And such a time I never saw, 'twas like a heaven below,
To hear them sisters weepin, and the brethren shoutin so.

Next, brother Brown stood up to speak, he said " 'twas good indeed,
To be a follower of the Lord, the Lord supplied his need;
No foot of land did he possess, his pocket book was dry,
But he was rich, for he had laid his treasure up on high."

Then brother Zeke got up to talk, he said "it was a cross,
To rise and speak a word or so, but sin was all a loss,
He knowed it, for in younger days, he kept a whiskey mill,
And anything as bad as that, was almost sure to kill."

Now, Susie Brown, she tried to speak, I couldn't hear a word,
And though I listened all the time, I thought she whispered, "Lord,"
And this was all that I could ketch; she was a timid soul;
But all who knowed dear Susie Brown, said she was in the fold.

Now, Father Bowls, struck up a hymn, and my! how they did sing,
'Twould skeer these nice new-fashioned folks, their heads would ake and ring;
'Deed Nancy, I have never heard, since them long by-gone days,
Sich singin as them people did, sich trae and hearty praise.

Next, Diotrophes Jones got up; he always cut a swell—
That day he got so mighty high, he lost his plumb and fell—
It served him right, for he was sure, each time the folks would meet,
To make a show, and try to be, the foremost of the heap.

But soon things got to rights agin, when sister Auldly rose,
And told what Jesus doue for her, how sweet his mercy flows;
She talked about amazin love, that saved a worm like her;
And then a mighty shout went up, that made the rafters stir.

Old Father Bowls just clapped his hands, and shouted Glory! Glory!
It must have shook the gates of hell, when Hully told her story;
I feel the mighty power yet, Oh, glory hallelujah!
It was as if a lightenin flash, had burned its way right through yo.

When I set out for glory, then, "I left the world behind,"
Was started by Exhorter Smith, and every body joined;
There was a great rejoicin, for the Lord himself was there,
And saint, and even sinner felt, that God could auswer prayer.

Now Nancy, I expect your tired, I've made my story long—
But nearly all them sainted folks, have joined the ransomed throng;
There's many things I have forgot, my memory's failin so;
But Nancy, I can ne'er forget, that love-feast, long ago.

West Chester, Pa.

Peninsula Methodist,

PUBLISHED WEEKLY, BY
J. MILLER THOMAS,
 PUBLISHER AND PROPRIETOR,
 WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.
 Three Months, in Advance, 35 Cents.
 Six Months, " " 60 " "
 One Year, " " 1.00 "
 If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.
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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones, by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

Extraordinary Offer.

ALL, FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," or Dr. Wallace's "Parson of the Island," for \$2, to new subscribers and to all old subscribers, who renew their subscriptions for 1887; in each case the cash must accompany the order.

Our exchanges put the claims of a religious paper for a place in every family, so admirably, we feel disposed to quote freely. Here are some specimens: "The great need of the Church to-day is that the membership become intelligent in our history, polity, and practice. The Church paper will help to this knowledge better than any other means. The Church that has the most readers of its denominational literature will be most prosperous in every way—*Christian Guardian*."

Put the BALTIMORE METHODIST into the families of all our probationers, if you want to preserve them to the Church, and educate them for Christ and his work. Ignorance is the mother of impiety and incompetency.

Just substitute *Peninsula* for *Baltimore*, and bro. Cornelius' exhortation exactly fits our latitude.

We respectfully request our preachers as soon as possible to take time to present the *CHRISTIAN ADVOCATE* to our people. We know that many things demand their attention, but this indispensable agency of the Church, is not the least important.

(This is what Dr. Fitzgerald says of the Nashville, and could we say anything stronger of the PENINSULA METHODIST?)

Here is what is said by an admirer of our own "Great Official;" and who is not an admirer of that unsurpassed Church paper? Of course, we are nowhere in such presence; but the little rill refreshes and beautifies its banks, as well as does the majestic river, on whose broad, deep waters the world's messengers of commerce may float. In our little measure, we aim to do what we can toward the same end, that is so well stated in what follows:

"It makes a splendid sub-pastor, building up every family it enters, in the doctrines and economy, in the usages and *esprit de corps* of our church. So long as our Methodist families are habitual readers of our own church papers, there is but little or no danger of their being drawn off to other churches, either for their preaching or their society. The *Advocate* keeps them, in living sympathy with the whole great denomination, and thus creates in them the spirit of loyalty and devotion to their own particular church, and to Methodism generally. Hence, I endeavor to have as many families as possible take their own church paper."

We close with two rousing exhortations by Bro. Cornelius; one in behalf of the Conference paper, (of course our

readers will know where to interpolate, *Peninsula*), and the other in behalf of the collection for Conference claimants:

Pastors! Brethren! Sisters! remember the BALTIMORE METHODIST. Now is the time to send us new names. We will renew all the present subscriptions, without any special request to do so. We take it for granted that all our subscribers are friends and patrons, and will continue to be, of OUR CONFERENCE PAPER. But we want 2,000 new names for 1887. The quota for each church has been sent, Ministers of Jesus and of Methodism—*Help! Men of Israel—HELP! Women of Israel—HELP!* Let each subscriber send us one new subscriber—and the work is done quickly.

The Salary Question.

We reprint this week Bishop Taylor's letter, written to the Book Committee two years ago, from the Steamer *Berlin*, on his way to his Continental Diocese, arguing the claims of a Missionary Bishop to be supported from the Episcopal Fund, rather than from the Missionary Treasury. We think most persons who will read the letter without bias, will concede its logical force.

It is important that several points be born in mind in view of the present discussion:

1. This is the first and only time, in fourteen years, that William Taylor has made an application for any appropriation of Church funds, for his support. Until, by order of the General Conference, he went forth to serve the Church, as one of its Bishops, in Africa, and he was under the necessity of using his "liver regulator" to counteract the efforts of the poisonous malaria of that climate, this faithful and wondrously successful herald of the Gospel, of more than forty years' itinerant service, has for many years, illustrated his principles of "self-support" by laying under contribution "indigenous resources," both in Christian and in heathen lands, in all available ways; notably, in Book-making.

In no way, is Bishop Taylor responsible for the present discussion. As Bro. Cornelius says, in the *Baltimore Methodist*, "the agitation upon the subject of his salary, springs spontaneously out of the thoughts, words, and peans of persons who take a special interest in his great Missionary work."

2. There seems no dispute as to the fact that a salary ought to be paid to our Missionary Bishop; the only question being, as to the source, from which he should receive it, whether, as he claims is his right, from the Episcopal Fund, or, as the Book Committee "judged" two years ago, from the Missionary Society.

3. The importance and interest of the present discussion lie in two considerations:

1. As Bishop Taylor refuses from conscientious convictions, to receive his support from the funds of the Missionary Society, it follows, that he must serve his four years' term in Africa, without a dollar of salary from the Church, unless the Book Committee can be convinced, that they are at liberty to make for him, as for the other Bishops, an appropriation out of the Episcopal Fund.

2. The question of the status of our Missionary Episcopacy, in its relation to our General Superintendency, as a question of ecclesiastical economy, is one of considerable interest, entirely apart from its relation to Bishop Taylor.

Until 1856, the General Conference could not "constitute" a Bishop of the M. E. Church, without giving him a jurisdiction co-extensive with the Church. In that year, the Constitutional restriction, was so far removed by the concurrent action of the General Conference and the Annual Conferences, as to authorize the appointment of a Bishop, who, as a Missionary Bishop, should have a limited jurisdiction. According to this modification, we now have a Board of Bishops, all of whom, but one, have, as heretofore, general jurisdiction, while the exceptional one is "limited" in his jurisdiction,

to Africa. While, therefore Bishop Taylor must be counted out in Episcopal supervision beyond the confines of the Dark Continent, when our General Superintendents attend to their duties of Episcopal supervision over the African part of their world-wide diocese, the incumbent of that "limited" diocese must, most assuredly, be counted in.

"Some Have Fallen Asleep."

In the Providence of God, three of our brethren in the itinerant ministry, who were members of the Philadelphia Conference, prior to the separation of a part of its territory, as the Wilmington Conference, have entered into rest, since our last issue was printed. Rev. Samuel R. Gillingham, who joined the Conference in 1848, and did effective service as an itinerant Methodist preacher in various charges for some thirty years, died in Washington, D. C., Thursday of last week.

The next, Jan. 21st, day our venerable brother, Valentine Gray, father of Rev. J. R. Taylor Gray the accomplished Secretary, for several years past, of the Philadelphia Conference, a superannuated member of Wilmington Conference, died at the Gap, Lancaster Co., Penna. He was received on trial in the Parent body in 1839.

Sabbath last, a Conference classmate of the writer, Rev. Joseph Gregg passed into the realm where Sabbath has no end. Bro. Gregg joined the Philadelphia Conference in 1851, and was the 66th year of his age.

Commendation.

A brother's letter in this issue expresses the surprise of some of our readers, that some brethren and their work are highly commended, while others are unnoticed. All that we need to say in reply, is, that the only reason for this state of things is, that some of our brethren are considerate enough of our repeated requests, and of the interest of our readers, to send us reports, while others are not. The PENINSULA METHODIST "knows no man after the flesh," as has been proved in the two and a half years of its present management. Its columns are open to every man, woman, and child, of every condition and color, who may offer contributions that are adapted to our constituency, and in harmony with our motto—"For Christ and His Church." More than that, we invite and urge our friends, lay and clerical, male and female, to send us communications, and to post us on all matters of interest in all departments of the work throughout our bounds. If brethren wont respond, and we can't get the facts, it is certainly not the fault of the PENINSULA METHODIST, however much we may grieve over the deprivation. No communication of items that has reached us has ever been slighted.

A single word more. We cannot read another's heart, and Christian love requires, that when a brother reports the work of the Lord under his charge, we give him credit, that he does so, not for boasting, but to honor his Master, and encourage the brethren. "Love thinketh no evil." If in any case, it is preferred by the writer, not to have his name appear, we shall suppress it, and observe strict confidence. Send on the items; and lots of new subscribers!

Among our original contributions last week, we were favored with an interesting "study" on a passage in "The Revelation," by our esteemed and venerable friend, Rev. Augustus Webster, of the Methodist Protestant Church. It is a beautiful elucidation of Rev. 5, 8.

Rev. T. B. Hunter of Chester, (Del.) charge, laid us under obligations, for a transcript of Quarterly Conference proceedings on Chester Circuit, forty-two years ago, before the Great Separation had become *un fait accompli*. It was under this same Presiding Elder, Rev. James Smith, father-in-law of Rev. W.

H. Elliott of the Phila. Conference, that the writer began his itinerant career in 1850. The "Committee" were strong men; one of them James Riddle, was a well-known and highly esteemed local preacher, a successful cotton manufacturer on the Brandywine, and once a candidate for Governor of Delaware.

Mt. Salem charge, near his mills, was largely indebted to him, and his excellent wife, who survives him in a happy old age, for its early prosperity, as well as for later benefactions.

These "minutes" recall vividly the time, when the "Impending Crisis" in Church, and State stirred all patriot hearts to their profoundest depths; and when the fire-eaters of the South were classed with the ultra-abolitionists of the North, as equally the enemies of the Union. It was sixteen years before Mr. Lincoln's inauguration; but the storm was brewing then, and the rupture of the Methodist Episcopal Church was a powerful factor in precipitating the catastrophe.

Dr. Talmage on High License ought to be read by every one who has any doubts on the subject.

Our friends have read with interest the letter we transferred last week from the *Northern Christian Advocate*, by our *Peninsula* Bishop. We have another one in store.

Christian Temperance Union, on the Eastern Shore.

No one of the various agencies outside the Church, for the advancement of the moral welfare of the people, do we regard with more interest, and growing admiration, than that, which is so widely known by the initials, W. C. T. U. Some weeks ago, Mrs. Washington very kindly sent us an interesting report of her visit and work among the Eastern Shore churches, which was duly prepared for the printer, but has by some means failed to get into the paper until now. We regret this delay; though thereby, our readers will have the advantage of an additional report, through the attention of the "Superintendent of the Eastern Shore work," the wife of Rev. I. Jewell, Rising Sun, Md. We give each local union our hearty God speed. Each one may be, must be, if diligently sustained, a power for beneficent influence in its community.

In North East, Md., the Union has started out with large plans for effective work. Already it has secured and fitted up attractively, a reading room, which is kept open for the public, every week-day and evening, and which is becoming a popular place of resort for the young people. It has instituted a course of lectures, with which to entertain and instruct the people, and has an increasing membership, adult and juvenile, who have signed the Temperance pledge, and some, also a pledge to abstain from profanity, and from the use of Tobacco, Thursday evening of last week, Rev. Mr. Lee of the Protestant Episcopal Church, Havre de Grace, Md., gave an interesting lecture on India, illustrated by stereoptical views, Wednesday evening, the 19th inst.

A paper signed by some two hundred members and friends of the Rock Hill M. E. Church, expressive of their high appreciation of the faithfulness and efficiency of their beloved pastor, Rev. Newton McQuay, was presented to the 4th Quarterly Conference of that charge the 15th inst., and unanimously adopted by the same.

TIME FLIES.—But eight Sabbaths remain to complete our Conference year. Thursday, March 17th, we meet in Crisfield, Md., under the Presidency of Bishop H. W. Warren. Our Methodist Protestant brethren, we learn, will hold their Conference in Easton, Md., April 9th.

Interesting protracted services are in progress at Olivet M. E. Church, Galea, under Rev. T. L. Tomkinson.

Further Light on Wilmington Methodism.

MR. EDITOR:—It occurred to me, when I read in the PENINSULA METHODIST, our good friend Helper's account of our churches in Wilmington, that he was not very well posted, or else thought that it was not very important to be particular as to dates of organization, so that he named all the churches. We agree with him in what he says about Asbury, the mother of us all; but there we are compelled to leave him, as you will see, by Mr. Monroe's letter, that you will see, in the history of Wilmington Methodism, having been organized over eighty years ago. The history would not be complete without them, as they belong to our church, and we are glad to recognize them, as of our family.

Then comes St. Paul's, erected, as Helper says, over forty years ago, and now filling a prominent place in our church work. Though it is crowded for room and light, yet we think it ought never to be moved from Market street, as it is the only one we have on the leading thoroughfare. The present outlook is that it will stay there some time yet.

We differ with Helper again; there was a Sabbath-school, organized and kept up by friends of the mother church, at Brandywine, in the old academy where there was occasional preaching, and I think, a class meeting was held there. I don't know who the leader was; perhaps some older brother can tell; but the church was not organized until Union was organized, during the two years term of Rev. Wm. Cooper, D. D., in 1851 or '52, and was built at or near the corner of Second and Washington streets, during the pastorate of Rev. J. D. Curtis, a brother whom the brethren of Scott M. E. church, will long remember with thankfulness, it was removed to the corner of Fifth and Washington, where it is now very pleasantly located.

Now comes Helper's next error; he says "next comes Grace;" but Scott church was the third church organized. This occurred, I think, the Thursday evening previous to the meeting of the Philadelphia Conference of 1854, under Rev. Robert Gerry, of precious memory to many still living. At that meeting, he received 15 persons into membership, who asked the Conference to send them a preacher. This was done, and the Rev. Henry A. Hobbs was the preacher sent. The church was called Seventh Street M. E. Church, but was afterward changed to Scott, after our beloved Bishop, Levi Scott, Brandywine comes next in order. It was organized by Rev. Wm. Urie, Presiding Elder; and Wm. Kennard, a local preacher, was placed in charge. The present church was commenced in the summer of 1857, and the lecture room completed and dedicated sometime in 1858. Then comes Grace Memorial, which was organized by some of the brethren of St. Paul's under Rev. W. J. Stephenson, who was their first pastor; and who has since filled a second full pastorate term at Grace. Then comes the others, in order. I think, about as Helper has them; but as I started out to correct what I thought were errors, and had no idea of writing history, I must stop. But I will be very glad, since Helper has commenced to give us a little history of each church; say about one paper to a church as they come in rotation. If he will do so, I will watch him and read them with a great deal of pleasure; and when it comes time for my church, I will see that he gets the date and data as I have them.

MEMORY.

Observations.

MR. EDITOR:—I. According to the Discipline, the next Lay Electoral Conference must meet on Saturday, instead of Friday, as was the custom when Conference met on Wednesday. The law is, that the Lay Conference shall meet on the third day of the Conference session. I presume the Board of Bishops, at their spring meeting, will issue an order to meet the exigencies of the case, until the General Conference of '88 shall change the law, to make said meeting on the second day, instead of the third.

It will not be possible to have the laymen meet on Saturday, owing to the press of business on that day, for which there is hardly sufficient time.

2. I observe what to me, seems to be tautology in the prayer, on page 248 of the Discipline: viz.: "In thy eternal and everlasting glory." It may be that "eternal" means one thing, and "everlasting" something else; but I have frequently heard these terms as thus used, criticized by scholars. I think it would be well to strike out the word "everlasting."

3. I observe what seems to me, may be a club in the hands of a Churchman, with which to smite non-conformists, so as to convict them of inconsistency. It is found on page 213 of the Discipline, and reads as follows: "Sanctify this water for this Holy Sacrament." It has a strong squinting toward Baptismal Regeneration.

It is the business of the General Conference, to do the tinkering of the Discipline; but it is within the purview of the Annual Conferences, to suggest the places that need mending.

VETERAN.

The friends of Westminster, Presbyterian Church, Georgetown, Del., are rejoicing in the speedy prospect of an earnest, lively, spirit-ually-minded pastor among them; the Rev. Frank Pitman, of West Va., having been unanimously called as their minister.—*Ches-terton Transcript*.

Conference News.

Bishop Taylor's Congo Steamer Fund Receipts.

Previously announced,	\$26.00
J. Perkins,	1.00
E. Vinsinger,	1.00
S. B. Layman,	1.00
	\$29.00

A correspondent writes from Millsboro, Del.: We are in the midst of a gracious revival of religion. Twelve converted in one week, and many still inquiring what they must do to be saved. All are heads of families, except two. Surely God is good, and His mercy endureth forever.

The extra protracted meetings, now being held in the M. E. church, Middletown, Del., are pleased to state, are increasing in interest, and some five or six seekers have presented themselves at the altar. Hopes are entertained of a great revival in our churches.—*Era*.

Frankford, Del., is having quite a revival in the M. E. church, Rev. S. N. Pilchard pastor. Many heads of families are uniting with the church, and even business hours are given to prayer and praise meetings.—*Harrington Enterprise*.

The extra religious services, began at the M. E. church, Easton, Md., the first of the year, continue with interest. Rev. Mr. Golly, of Talbot circuit, and Rev. Mr. Wood, of Royal Oak, have rendered the pastor valuable assistance.—*Easton Ledger*.

Mrs. Lizzie Smith, of Camden, N. J., an Evangelist, has been assisting the Rev. Mr. Brindle, of the Methodist Episcopal church, during the past two weeks, and has accomplished great good, and many have enlisted in the army of Christ. Service every evening.—*Breakwater Light*.

The protracted meeting at the M. E. church, Chestertown, Md., is increasing in interest. Two penitents professed conversion Thursday evening, Jan 22d. The meeting will be continued next week.—*Kent News*.

There is increasing interest in the revival services at the M. E. church, Dover, Del. The meetings are largely attended, and at every service there are several penitents at the altar. A number have professed conversion.—*Sentinel*.

Rev. Thomas E. Bell, who has been visiting Mr. George M. D. Hart, was somewhat surprised last week, when the choir of the M. E. church here, marched in on him, and poured forth their evidences of esteem. The Reverend received them cordially, and after some appropriate remarks by the Rev. Mr. Roberts, and after singing a number of pieces, they were helped to cake and lemonade, which they enjoyed hugely—as is customary with choir singers. The evening passed off pleasantly for all, and especially for Bro. Bell, who deeply felt the respect shown him by his friends.—*Era*.

A revival meeting has been going on at the M. E. church in Houston Del., for the past few weeks. During the first week, on account of the inclemency of the weather, only three meetings were held; since then, there have been services each night, regardless of weather. Sister Reynolds, of Harford Co. Md., has been rendering efficient aid. The church is thoroughly aroused and at work. The best of all is, God is with us. At this writing, Jan. 25th, twenty-one have tasted the joys of sins forgiven, and others are seeking for the goodly pearl of God's love. Bless God for His goodness.

J. M. M.

HURLOCK, MD.—Our meetings have all closed, and the result is, 29 conversions, but only 20 probationers for us; some having joined neighboring churches. May God bless them all and keep them faithful. But the strong must bear the burdens of the weak. Our fourth quarterly conference will meet Feb. 7th, at 10 a. m. Bro. Ayres will preach at McKendree, Feb. 6th, at 3 p. m. Love feast at 2 p. m.

G. F. H.

A correspondent from Harrington, Del., writes: We are in the third week of a gracious work of grace. Up to date there are 55 conversions, and seekers at the altar. We have been assisted by the Gordon brothers of N. J. Rev. T. O. Ayres, P. E., has been with us; glad to say that the office of Presiding Elder does not unfit him for revival work. The result of our special services on the circuit is 71 conversions. We have taken up part of Conference collections; and have made an advance all along the line.

The same correspondent writing later from Harrington says: We are in the fourth week of this wonderful work of grace. Up to Monday night, 118 have been converted. The Gordon brothers, from N. J., spent nine days with us, and were a great blessing to our community. Last Sunday 59 joined the M. E. church; two of them members of the pastor's family, and three, members of Presiding Elder Ayres' family. The work has touched almost every family in the town.

The interest seems to be as intense now, as at any time during the meeting. A remarkable feature of the meeting has been, the wonderful interest attending the Sunday night services. Last Sunday, night twenty-seven were at the altar, and fifteen were converted. Some conversions occur out in the pews. To God be all the glory!

W. B. Walton, pastor of Salisbury, Md., writes:—In our time of need, help comes from the following sources: Levin S. Melson, Bishopville, Md., \$100; Dover M. E. Sunday-school, J. S. Collins treasurer, \$21.52; for which we are truly grateful.

Rock Hall, Md., N McQuay, pastor. The night of Santa Claus' visit to the Sunday-school, the people here gave expression to their love for their pastor, in the presentation to him of a sleigh. It was presented in rhyme, and responded to in impromptu rhyme, and made an amusing and touching feature of the entertainment. The exercises at our regular Christmas anniversary, were pronounced a grand success, doing great credit to all by whose industry and skill, the preparations were made and executed. I must not fail to mention that Bro. McQuay received a very ornate fruit dish, and a very nice cake, presented by two very nice young ladies.

Very truly,

J.

NORTH EAST, MD.—Last Sunday was a high day in Zion, in this charge, Rev. W. L. S. Murray, of St. Paul's Wilmington, preached morning and evening, and visited the Sunday School. His many admirers and former parishioners testified their unabated interest in him, by filling the beautiful audience room of the Church at both services, as well as by their delighted attention to his preaching. His text in the morning was, "If ye know these things, happy are ye if ye do them;" at night, his sermon was a practical exposition of Jacob's dream at Bethel, grouping the several lessons around the one word, "Behold." An interesting revival service followed this discussion, members gathering around the altar in prayer for themselves, or for friends for whose conversion they felt specially concerned, and one of the Sunday School girls being happily converted. Another meeting was appointed for Monday night; this was well attended, and of decided religious interest. Tuesday evening, we learn the meeting was similarly encouraging.

Next Sunday, Rev. B. F. Price of Madeley, Wilmington, the philosophic Wilmington correspondent of the *Christian Advocate* (N. Y.), as well as of other religious papers, author of a thoughtful volume, entitled *Visions of the Vale*, and a former pastor of the North East charge, will supply the pulpit there. Though his term was in the somewhat remote past, we doubt not he will be greeted with large and interested audiences, composed largely of the children of those to whom he ministered, as pastor in other days.

Rev. N. M. Brown of Scott, Wilmington, is announced to follow bro. Price, Sunday, Feb. 6th. The people of his native village and county, will give him a hearty welcome.

SALISBURY, MD.—Our esteemed brother, Rev. Wm. B. Walton, closes his third year with this important charge. At their quarterly conference held the 24th inst., highly commendatory resolutions were adopted by his official brethren, expressing their regret that his pastoral relations with them, must end so soon, and commending him and his family to the churches, as eminently worthy of a most cordial reception in what ever charge they may be assigned to, and as having "by their Christian deportment and zeal, been the means of strengthening the cause of Methodism in the community." By "thoroughly identifying himself with all the spiritual and temporal interests of the charge." Bro. Walton has advanced these interests and won for himself the affectionate regard of his people, who endorse him as "an upright Christian brother, a clear, able, and logical preacher, a workman that needeth not to be ashamed, rightly dividing the word of life."

We should, of course, be glad to accede to the request of our Salisbury brethren to make a reception to our rule in their case, and insert their resolutions, were it not sure to bring us into trouble. Just here, we will let these brethren, into an editorial secret—every case thinks itself the very one that ought to be an exception!

MILLINGTON, MD.—A few evenings ago, the Mite Society of our church (which by the way is always alive, and promptly supplies the needs of the parsonage,) held its monthly meeting at said place. After all business was transacted, a motive to adjourn was made, and before it could be put, there was a sound of the tramping of many feet on the front porch. The President pro tem went to the door. A host of friends were there, and

as they came in, the President was glad the motion to adjourn was not voted upon. The bundles were deposited in the dining room, and the ladies furnished refreshments for the entire party. The company was large, and the evening very pleasantly spent. At 10 p. m., after an evening of song, the company joined in singing a selection, and the pastor led in prayer, after which he thanked them for their presence and kind remembrances, and hoped all had enjoyed the evening as much as he and family.

Bro. Louis Eisenbeis writes us of Church progress in West Chester, Pa. Next Lord's Day, Jan. 30th, our new chapel at West Chester will, D. V. be dedicated. Rev. Dr. Geo. R. Crooks of "Drew," and Rev. Dr. H. A. Cleveland of Phila., are to officiate. We expect to have a high day in Zion. The new chapel built for Sunday School purposes, and the improvements put on, and in the main church edifice will cost about \$10,000, nearly all of which has already been secured. With affectionate regards, I am as ever Yours in Christ,

LOUIS EISENBEIS

A correspondent sends the following good news from Harrington, Del. God is graciously pouring out his spirit in this part of his moral vineyard. Our people have been praying and laboring earnestly for the conversion of our friends and neighbors, and no effort has been spared, especially in the Sunday School. We believed that success would come, and it has. Our pastor commenced a series of meetings with the New Year; the first week was spent in efforts to revive and build up the members. The Bros. Gordon of New Jersey came among us unexpectedly, but as appeared most providentially. In some way they were impressed with the thought that God had a work for them to do in this town in which one of their brothers reside. They came, and the result is most gratifying.

The first week the pastor and people rejoiced over the conversions of four souls. The second week with the aid of these brethren, ten souls were converted; and during Sunday, Monday and Tuesday nights of the third week thirty four have been brought in; forty eight in all. Some most unlikely cases have been reached. Thirty four of the forty eight are from our Sunday School, young men, young women, and children from twelve years upward. Our pastor and people are heart in hand in the work, and greatly blest and encouraged. The Gordon brothers leave to-day for Georgetown, Del. God bless them, and may their labors be crowned with success. The work still goes on. In God be all the glory.

NEWARK, MD.—The friends and members of Bowen's Chapel and Poplar, on Thursday evening, Jan. 20th., came to the parsonage in great numbers, each bringing to the pastor and wife, an offering in abundance, consisting of almost everything used in the culinary department, and some things not. The happy donees feel very thankful and appreciate the *muchness* of this donation as well as the variety, and hope each donor may in return for this kindness manifested, receive tenfold from the Giver of every good and perfect gift. The whole thing was a total surprise to the confused parson and wife, which fact gave the cheerful givers much joy. Much kindness from each appointment during this entire Conference year, has been shown the pastor and wife, and if they should remember the kind friends who have played part in the frequent donations, only while they are using the goods, many of them would be gratefully remembered more than twelve months longer. Singing class at Newark, taught by Prof. G. Nicholson, is progressing rapidly.

Extra services are in progress at Millington, Md., R. K. Rtephenson, pastor. The meetings are good, and still growing in interest. Nine have professed faith in Christ.

A correspondent from Leipsic, Del., writes: Our Church at this place, after a thorough renovation, was reopened Jan. 9th. Bros. T. E. Martindale and J. B. Merritt, the former in the morning, the latter in the evening, preached sermons that were truly eloquent and impressive. Two hundred and fifty dollars was raised for the much needed improvements. The people of the various appointments have visited the parsonage lately and left many tokens of their kindness and generosity. A gracious revival is in progress here and several have been converted.

A correspondent from St. Michaels, Md., writes: Our extra services go on with increasing interest. Thirty have professed faith in Christ up to date; others are inquiring the way of life; 24 have united with the church on probation. It was a beautiful sight Sabbath morning, to see twenty young persons standing before the chancel, and give their names to the church. Most of those who have professed faith in Christ, will unite with our church. We are hoping to witness the return of many more in this place. Congregations are overflowing.

DELAWARE CITY, DEL.—Resolutions, expressive of the high appreciation of the untiring industry and large success of their beloved pastor, Rev. J. H. Willey, during his two years' service among them and of

their unanimous desire for his return for another year with a request to this effect to Presiding Elder Hill, were adopted by the quarterly conference for themselves, and the congregation, at their recent session.

A protracted meeting is in progress in East New Market, Md. Six conversions to date. The outlook is encouraging for a good work. The membership is taking hold of the work with increasing interest. Bro. L. C. Andrews had an entertainment last Friday week, at Secretary Creek, and gave the children a treat. The outlook for the Sunday-school is good here.

Conference Notice.

Will the laymen in official standing with the Conference, and for whom entertainment is expected, please notify me, if they are coming, and what time they will be present? It is necessary to know by the last of next week at the latest.

W. W. W. WILSON.

Crisfield, Md., Jan. 19th, 1887.

Letter From Cecilton.

DEAR BRO.—The Lord is graciously visiting His people at Cecilton, and precious souls are being saved. The revival services commenced Jan 2nd, and for two weeks God seemed to be testing the faith of His children. They prayed and labored with seemingly, but little success; but on Monday night of the third week, He fulfilled His promise. "Bring ye all the tithes into the store house, and prove me herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It did seem as if the windows of heaven were thrown wide open, and such a baptism as fell upon the people, we have seldom ever witnessed. When the invitation was given, three young people arose and went to the altar. These were soon followed by three others, and before the meeting closed, the six were sweetly and soundly converted, and there was a grand shout in the camp. Since then, every night, souls have been saved. Seventeen were converted during the week. Friday night a general experience meeting was held, and the blessing of the Lord was richly poured out upon us, as testimony followed testimony in quick succession. A pleasing feature of the meeting is the thoroughness of the work. The conversions have been clear and decided. The chief concern of our pastor is, not merely that numbers shall be saved, but that the work shall be thorough. Not only are sinners reached, but God's own children also are getting into closer communion with Him. Indeed, all through the past year the spiritual tide has been rising in the public services of the Sabbath, and in the class and prayer meetings as well; and in all, we have had seasons of refreshing from the presence of the Lord. The church is enjoying a spiritual prosperity such as she has not known for a long time.

Brother Atkins came to us last Spring, with a heart fully consecrated to God and his work. By his faithful and loving efforts, not only in the pulpit, but in the homes of the community, he has won for himself a warm place in the hearts of the people. He and his dear wife are greatly beloved.

MORE ANON.

Cecilton, Jan. 22, 87.

Letter from Bethel, Del.

BRO. THOMAS.—Our pastor, Rev. A. T. Melvin, is closing up his third year. He has served us faithfully, and we can say, that the charge which may have him for their pastor in the future, will have a Christian, a gentleman, and a good preacher. Since he has been with us, Mt. Zion has been repaired, and a large and beautiful church has been built at Bethel, at the cost of forty-two hundred dollars. The membership has increased in numbers and spirituality. Bro. Melvin has also commenced preaching at Bladesville, a place that had been dropped from the charge. Here he found about ten members, and now there are fifty; and a new church is in contemplation. Our prayer is, that the blessings of the Holy Spirit may continue with Bro. Melvin, and that the strong ties of Christian love between us may continue, until we meet, where no separation will ever come. We trust that in the future, the lines may fall to our brother in pleasant places.

Yours truly,
STEWARDS.

Letter from St. Peter's Md.

DEAR BRO. THOMAS.—We had a most enjoyable Christmas. The evening before, we were presented with a large plump turkey. Dec. 29th, we attended the 17th anniversary of the marriage of Bro. and Sister Wm. T. Hastings, who provided a large and sumptuous dinner, of which some forty guests partook; also refreshments, about 4 p. m. Almost every day up to the 3d of Jan., we

were invited out, to help our people dispose of their big turkeys and other fowl. We had no formal donation at this time; but long before Christmas, and up to that time, we were the recipients of many substantial favors.

Our parsonage has had additional improvements, by way of inside painting, kalsomining and papering; it has also been replenished with a handsome set of haircloth furniture for parlor, and a new carpet; a nice set for parlor chamber, with matting, stair carpeting, and oil cloth—the whole costing over \$100. A vote of thanks was extended to Bro. I. T. Parks, who bought the goods for us to so good advantage. The young ladies who collected the money for this purpose, are Miss Belle Creemer, \$10; Miss Mary Nutter, \$11; Miss Sallie Ballard, \$27.25; Miss Jennie Parks, \$26.60; Miss Mary W. Bozman, \$27.25, total \$100.10. A vote of thanks was extended to them for their zeal and practical interest in the cause. We have raised during the year a total of \$251, on account of building and furnishing parsonage; \$21 for our poor, besides giving them several large donations; also \$20 on account of the expenses of Dr. Butler. Our Sunday-school has raised \$110 for missions, and our other collections are in advance of last year. The Lord has very graciously blessed us in our labors, and given us good help in our local ministers, who are always at their post. Over 70 have professed conversion; about 50 of whom have given their names to the church, and we sincerely hope may prove faithful.

G. W. WILCOX.

Letter from Bethel, Del.

We are in the midst of a most gracious revival, Nine young men were forward for prayer last night; two have professed saving faith in Christ. The church is thoroughly aroused. Members were surely never more willing to work. To-day eighteen or twenty brethren are to go by twos and threes, from house to house, till every house in this town and adjacent country is visited, and prayer made, and conversation about the work of the Lord had therein. We have gone into this work to win, or at least to do our part towards success. Our congregations are large, attentive, and seriously impressed. In addition to our services, a meeting is held at one o'clock daily, and is largely attended. The church in Bethel is in travail for the souls of this people. Pray that they may be brought to the birth.

A. T. MELVIN.

Frances Ridley Haveragall wrote, that good men used to come and preach beautiful sermons in her father's church, but when they went home with them, they talked of all sorts of other things, "and I did so wish they would talk about the Saviour whom I wanted, but had not found."

Marriages.

FRISBY—JOHNSON.—On Jan. 13th, 1887, by Rev. E. C. Atkins, Charles Frisby and Lydia A. Johnson, both of Cecil Co., Md.
MOORE—STANT.—Near Millington, on Jan. 17th, 1887, by Rev. R. K. Stephenson, Wm. T. Moore to Emma Stant, both of Kent Co. Md.

Hackettstown Institute,

Newark Conference Seminary
Rev. Geo. H. Whitney, D. D., President.
LADIES' COLLEGE,
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FOR RENT.

A very desirable FARM near the North East Station, on the Philadelphia, Wilmington & Baltimore Rail Road about 125 acres in cultivation; possession given March 25, 1887. Address Box 122, North East, Md.

Missionary.

A Million for Missions. FOR 1887.

BY COLLECTIONS ONLY.

There has never been a more earnest purpose upon the part of the members of the Wilmington Conference, to reach the utmost limit in missionary collections than at present.

Missionary intelligence has never been more widely diffused through both the religious and secular press, as is being done today.

The editor of a leading secular paper, who was solicited by the District Secretary of Wilmington District, to publish Missionary intelligence replied—"My columns are open to so worthy a cause. Please don't conclude that because the is a political weekly, that therefore it has no higher mission than partisan politics. On the contrary I seek to give it a high moral tone not only in the Temperance cause, but in every other direction." Send out the good tidings through every possible avenue.

A Million for Missions from collections only. "Note the fact that almost one half of this sum is to be expended in our own country. The rest is a contribution to the greatest work ever attempted, the overthrow of all systems of false religions and the conquest of the world for Christ."

"The call of the Methodist Church for a Million for Missions, is 1. A step in advance of what the church has ever done. 2. It is not unreasonable nor impossible. 3. The standard placed at this definite amount with the possibility of reaching it will be a wonderful stimulus to the church everywhere. 4. To accomplish this result the help of every minister, layman and every child in all our Sunday schools will be needed."

"The success of modern Missions is the marvel of history. We sometimes hear complaints about the vast outlay and small return, just as we hear men talking about the decline of Christianity. These complaints are born either ignorance or of an evil desire. The growth of Missions in this century surpasses all other ages of the Church. This century is pre-eminently the missionary century. In 1800 there were only seven Protestant Foreign Missionary Societies in 1880 there are seventy besides sixteen Woman's Foreign Missionary Societies. Then there were only 170 missionaries, now there are 7,000. In 1800 there were only 50,000 converts, now there are 1,000,000 with 3,500,000 adherents. Who at the beginning of the century, could believe such results could have been reached?"

There are some things which must be the ground work of all successful operations in mission work. Bishop Harris says:

1. Principle This work cannot be carried forward successfully without the clearest and strongest convictions of duty. That this work is the will of God and He commands it to be done.

2. System The highest and sublimest principle may be practically useless without some suitable plan through which it may work out its legitimate results.

3. Perseverance A steady purpose to remove all difficulties to overcome all obstacles to conquer all opposition. A steady effort to succeed. These three things will not admit of failure.

"The Wesleyans of Great Britain with less than one third of the membership and scarcely a tithe of the wealth of the Methodist church amazes us with the magnitude of their missionary offerings. The munificence of their gifts has attracted the attention and excited the wonder of the Christian world. The secrets and philosophy of their unparalleled success may be found just here; that by their plans of deputations solicitors and collectors they accomplish a most thorough and exhaustive canvass

of every society and church in the connexion and well nigh accomplish their purpose of procuring a contribution from every member of their communion."

The Right to be Single.

There is a phase of "woman's rights" which seems to escape the consideration it deserves, and that is the right of a young woman to remain single if she desires to do so. The men do not challenge this right. It is her own sex which, urged by a variety of very subtle reasons, conspires to put a sort of stigma on women who have no inclinations to matrimony, and by the opprobrious epithet of "old maids" force discerning and fastidious women into unsuitable and unhappy marriages. A man is not abused for not taking a partner in business, nor does he suffer reproach because he fails to marry. A woman ought not by social pressure be urged into marriage when she has no desires that way or has at least found no man to whom her judgment and affections alike incline. Certainly not to marry is better than to marry badly and if it were not for the fuss womankind makes over the event as if it were the one really needful affair there would be fewer foolish unions of the kind. A young woman displays first rate sense and fine character in refusing to marry unless all the conditions are satisfactory and she has abundant reason to be satisfied with her course when she looks around and notes the ill-assorted people who find the marriage institution a daily yoke that grows no easier with the wearing.

Hasty Marriages.

When young people go into an engagement for life, as carelessly as they go to a picnic, they must expect to pay for their folly, with their bitter experience. With thousands, a marriage engagement is a matter of boyish or girlish caprice. Sometimes a wife is sought for a gross gratification of sensual appetite; sometimes as a shrewd pecuniary speculation; sometimes to secure a support for shiftless laziness from a father-in-law. Such violations of the sacred code of wedlock, often end in the divorce courts, or in some other form of permanent separation. If wise marriages are "made in heaven," then the hasty, loose, selfish, or libidinous sort, are the handwork of the devil. I would like to whisper in every young lady's ear—never be "too had" too cheaply; never say "Yes" too hastily; never accept any man, who cannot offer you a love without a rival, and a character without a stain. Common sense, industrious habits, a warm heart, and the Bible conscience, are first requisites; when a young man can lay these at your feet, be careful how you say "No," to him; you may be sorry for it, and by-and-by take up with a sorry stick from a silly fear of being laughed at as an "old maid." But the easier the divorce process is made, the more numerous will be the hasty, reckless and ill-assorted marriages.—Dr. T. L. Cuyler.

Obituaries.

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

Mary E. Clark, beloved wife of Joshua Clark, died in Merrickton, Queen Anne's Co. Md., Dec. 20th, 1886, in the 44th year of her age. A friend writes us: "She was a pious woman, always ready to work for the dear Master; a loving wife and mother." "She loved to read the PENINSULA METHODIST." Her end was peaceful. Waiting for the last summons, she said to her weeping friends, "I'm going home, to die no more."

The bright home is under the shadow now, for a sorrowing husband, and six motherless children have been sorely bereaved; but the comforting words of the apostle are for them, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him * * * and so shall we ever be with the Lord."

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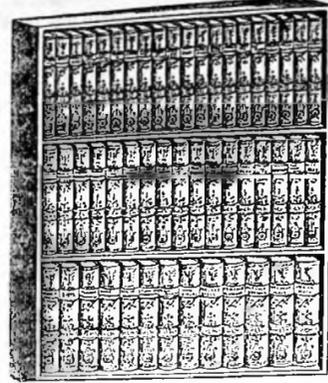
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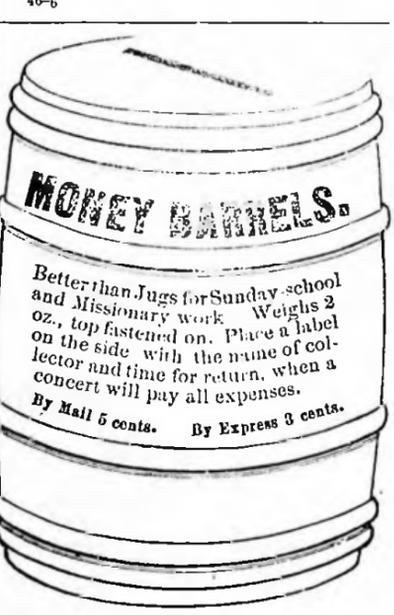
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French St.						1:15
Newbridge						5:53
Dupont						7:28
Chad's Ford Jc.						8:52
Leopold						10:18
West Chester Stage						11:40
Coatesville						1:10
Waynesburg Jc.						2:40
Springfield						4:10
Birdsboro						5:40
Reading P. & R.						7:10
Station						8:40

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 Leave St. Peter's 7:00 8:30 a. m. 12:30 3:30 5:40 p. m.
 Arrive Springfield 7:27 8:55 a. m. 1:05 4:00 6:05 p. m.

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 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.	p. m.	a. m.
Reading P. & R.						8:00
Station						12:00
Birdsboro						3:00
Springfield						5:00
Newbridge Jc.						6:15
Coatesville						7:30
West Ches- ter Stage						8:50
Leopold						10:10
Chad's Ford Jc.						11:30
Dupont						12:50
Newbridge						2:10
Wilmington						3:30
French St.						4:50

*Mondays only.
 Additional Trains, on Saturday only, will leave
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 Leave Springfield 7:40 9:10 a. m. 1:30 4:25 6:30 p. m.
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 nistsville, Blue Ridge, Hagerstown, and except Sun-
 day, Chambersburg, Waynesboro, and points on B & C
 & V R R.
 DAILY EXCEPT SUNDAY.
 8:05 A. M. - Accommodation for Hanover, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 9:10 A. M. - Pen Mar Express.
 10:00 A. M. - Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J. H. & G.
 R. R. (through cars).
 2:20 P. M. - Express for points on Shen-
 andoah Valley, Norfolk and Western, East Tennes-
 see, Virginia and Georgia Railroads and connect-
 also city of New Windsor, New Windsor, Union
 Bridge, Mechanistsville, Blue Ridge, Hagerstown,
 and except Sunday, Frederick (through cars) and
 Martinsburg.
 4:00 P. M. - Express for Arlington, Mt. Hope, Pikes-
 ville, Otinger Mill, Sta. George's, Glyndon, Glenn
 New Windsor, Paterson, Westminster, Medford,
 New Windsor, Linwood, Union Bridge and principal
 stations west also Hanover, Gettysburg and stations
 on H. J. H. & G. R. R. (through cars.) Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 8:30 P. M. - Accommodation for Glyndon.
 11:40 P. M. - Accommodation for Union Bridge.
 TRAINS ARRIVE AT UNION STATION.
 Daily - Fast Mail 3:10 P. M.
 Daily - except Sunday - Glyndon Accom. 1:25 A. M.
 Union Bridge Accom. 8:45 A. M. Blue Mt. Express
 9:45 A. M. Express from B & C V R R. E. R. R. H. J.
 H. & G. R. R. Frederick Div. P. R. R. and principal
 main line points 11:00 A. M. Union Bridge Accom.
 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P.
 M. Mail 6:40 P. M.
 8:30 P. M. - Pen Mar Express.
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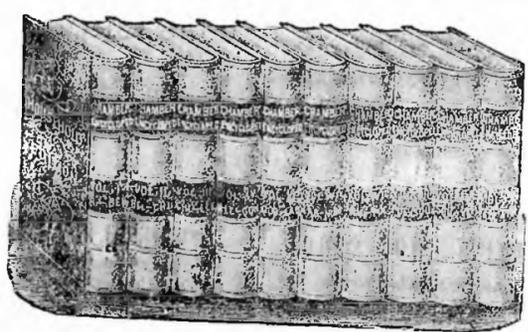
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