

# Peninsula Methodist

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Editor.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## What Bishop Taylor is doing in Africa.

The second Annual Meeting of the district Conference of the Upper Congo District assembled at Vivi Mission Station, Dec. 3, 1887, at two o'clock p. m. with Bishop Taylor in the Chair.

The meeting was opened by singing, reading the 5th chapter of 2nd Cor., by Silas M. Field, and prayer by Wm. S. Briggs. Wm. O. White was elected Sec'y.

The following members were present:—Bishop Wm. Taylor, Silas M. Field, Charles Laffin, J. S. Cutler, John A. Newth, Lyman B. Walker, J. C. Teter, Wm. Rasmussen, Wm. S. Briggs, Wm. O. White, Wm. H. Arringdale, Mrs. Martha Arringdale, Miss Mary Kildare, Mrs. Belle Claffin, Miss Elizabeth J. Trimble.

The following were unable to be present:—Edw. E. Claffin, E. A. Shoreland, Mrs. Mary Walker, Miss Mary Lindsay, Bradley L. Burr, James Morrison M. D. Hiram Elkins, Mrs. Roxey Elkins, Wm. R. Summers M. D., Julius L. Judson, Archer Steel Jr., Archer Steel Sr., Ai Sartori, Martha Kah, Walter Steel, Mrs. Anna Steel. Miss Susan Collins arrived in time for the closing session. The Bishop stated, that the ladies by virtue of their Missionary relationships are entitled to seats in our Conference, and have the privilege of voting.

On motion, Bros. J. C. Teter and J. S. Cutler were elected examining committee to examine the candidates for the ministry, on the course of study and report to Liberia Annual Conference next year. The Bishop made a brief report of the progress of our work here, since our arrival up to the present time as follows:

Our disappointment in not being able to get direct and prompt transport for our steamer and other stuff to Stanley Pool and our detention in Vivi, though trying to our faith and patience here, and hard on the hopes of our patrons at home, are working for our good, and for the enlargement of our field of operations on the Congo. 1st. In the unexpected depletion of our Transit funds, had the government of the State of Congo been able to transport our freight to Stanley Pool at a pound (\$5) per man-load according to agreement, we could not have paid their transport bills. Here in Vivi our expenses are but light and our transport by steam will be much cheaper than by carriers alone. 2nd. It has been the means of a Government authorization, to open a line of mission stations from Vivi to Isangola 55 miles, and thence to Manyanga 88 miles, thence on the south side of the Congo, 100 miles to Stanley Pool. 3rd. We are finding out as our acquaintance extends, that north of said base line of stations, there is a densely populated belt of country belonging to Congo State, extending back to the Loango river; and that parallel east, a belt of about 100 miles or more.

He leadeth the blind by a way they know not. Since our arrival here, about the first of July of this year of Grace, five months, we have, under the mechanical generalship of our dear Brother Critchlow, extemporized the construction of a new steam wagon, dissimilar from all other wagons in the world, of vast pulling power, for the transport of our heavy freights up the steep hills; by means of this wonderful wagon and a little man

force, all our cargoes have been brought up the crooked, steep, rocky hills, from the beach to Vivi top, a distance of about a mile and a half; since which our preacher and storekeeper, J. C. Teter, has taken stock of all our stores, and put them under roof, lock and key. Our chief engineer, Silas W. Field, has rubbed up and painted and oiled, such parts of our steamer and saw mill stuff as were liable to rust. Bro. Rasmussen has given us a plan for a cheap, buoyant raft, for the discharge of our traction engine, when she shall be brought up by the steamer of the Dutch house. The materials for said raft are being prepared, so that we hope we shall within a few weeks, see our road engineers, Bros. Claffin, Rasmussen, White, and Briggs moving onward with our steam wagon and traction engine. Bro. Wm. H. Arringdale, our architect and man of all mechanical work, has been busy and effective in housebuilding and repairs. Miss Kildare's report will indicate her progress in direct missionary work among the heathen.

Our dear sisters have done the cooking for all our working force—a heavy task that is never finished; but God has wonderfully sustained and blessed them in their self sacrificing work. Meantime, though I have wrought in our varied work at Vivi three months out of five of our sojourn here, I have explored the line to Isangola, and report the opening of five stations. 1st. Vivi, the site of the former Capital of the state. For a little over 7 acres of ground here, and the building remaining, we paid \$160.

2nd. At Vumtomba Vivi, 4 miles distant, in sight on the mountain, we have built an adobe house and opened a station. 3d. Sadi Kabanza, about 20 miles from Vivi. 4th. Matamba, about 29 miles from here, all on the caravan trail. 5th. Isangola, where our freights have to be taken by boats up the river to Manyanga. We have not built, but our missionary, E. A. Shoreland, occupies rent free, the station house of the Government. 6th. Natumber near Banana; we have just received permission from the Governor General to select a site, and I hope to be able to send in, duly, a sketch of the land selected, and to settle on the premises, in a tent, till we can get a small iron house ordered from Liverpool, our sisters Misses Kilder and Collins.

Respectfully submitted by,

WILLIAM TAYLOR.

Bro. John A. Newth presented a report of the work at his station as follows; Report of Sadi Cabauza, Congo river.

Sadi Cabauza was visited by Bishop Taylor July 4th, accompanied by five of the brethren, who had started from Vivi to get our wood for the use of the mission. Finding a large population here, it was decided to build a station, providing suitable land could be found near, with good drinking water.

On the 5th inst., these were met with, about half a mile N. E. of the town. The poles were then cut for building a house, 30 ft. by 12; when the frame work had been put on, Bishop Taylor found it necessary to return to Vivi, so the work was left in charge of John A. Newth, assisted by Bro. Cutler. Sept. 5th the Bishop again visited Sadi Cabauza, and had a council with the natives, who agreed to have a white person stationed there, and Bro. Cutler was placed in charge, on the 9th inst.; but his health

falling, it was necessary to alter this arrangement and John A. Newth was given charge. At the present time about one acre and a half of land has been cleared, one acre of which is under cultivation. The natives, though willing to be taught English, declined having anything to do with the worship of God; believing that all joining in it will die. Yet I believe there is ground for hope. The witch doctor having been cautioned of his end, should he continue causing the death of his fellow men, now brings all sick patients to the Mission, to receive medical treatment. This is certainly a step in the right direction, for it will give the natives confidence in the Missionary. As soon as I can speak the language sufficiently to reason away the prejudices now existing, I believe there will not be any difficulty in obtaining boys to educate.

Signed,

JOHN A. NEWTH.

On motion the report was adopted.

The following was presented by sister Trimble: Report of Vumtomba, Vivi Station, Bishop Taylor Missions.

Bishop Taylor visited Vumtomba Vivi and selected the site for the Mission, sometime in the early part of August, and commenced preparing to build.

The Bishop decided to build a house of adobes. With the assistance of Bro. Laffin, he made adobe and built a house, 12 feet by 36, containing 3 rooms, with a veranda 6 feet wide all around the house. Bro. Arringdale put up the frame, and did what other wood work has been done.

Bro. Waller and family were stationed there about the 1st Sept., but becoming homesick and discouraged, asked to be sent home.

On the 12th of October the Bishop sent Lizzie J. Trimble and Mary B. Lindsay to take charge of the station. A small garden has been fenced in, and a cook house built. Considerable planting has been done; but, owing to the lateness of the season, not so much as might have been. The natives are very friendly, and a class of 8 or 11 come every day to learn English. Sister Walker teaches the class; Lizzie J. Trimble, Superintendent in charge.

On motion the report was accepted.

Sister Mary Kildare presented a report of her work, as teacher at Vivi top. About the middle of July, I commenced to go daily to the two native villages lying within a mile of our camp. A brother missionary kindly lent me a Congo grammar of the native language containing the alphabet, and the Mosaic history and gospel story epitomized. In each village at first the attendance varied from 5 to 15 children, whom I taught to sing "Jesus loves me this I know," they also learned to repeat the ten commandments, and the Lord's prayer, then the parents; who had for some time seemed totally indifferent, became interested; the interest and attendance grew slowly and steadily until I was led to devote most of the time in reading to the older people, and often I have read the commandments and the Lord's prayer, a few precepts and promises, to caravans of from 10 to 50 coming from the interior, one man has assured me, that he will have nothing more to do with Idols. I have observed during the past three weeks that he has put away a great bunch of inkisiss, or charms, that he constantly wore on his person, others seem begin-

ning to be ashamed of them. It is not in vain, that Ethiopia is stretching out her hands unto God. Vivi, Dec. 3d 1887, Mary Kildare.

On motion the report was accepted.

Bro. Chas. Laffin presented the following Report for Matamba.

On the 5th of Sept. Bishop Taylor and myself started for the Bundi Valley to select a site for a new station; reached Sadi Cabauza the same day, but were unable to leave till the 9th; Bro. Newth accompanying us, arrived at Matumba that day. From such information as we could gather, it was decided to found a station there; commenced work immediately. Oct. 13 finished making bricks, proceeded to cut timber. 19th the Bishop and Bro. Newth left on duty.

The rains were coming on, and I had to work very hard 12 hours a day; had great difficulty in getting grass for thatch finished house two days before heavy rains commenced; the house is two rooms each 12 by 12, verandah all around, five feet wide in front, rest six feet wide; am making fair progress with language am on very best terms with natives, who are very eager to be taught, and now bring me everything I want, at a fair and often very cheap price and few words. Toward self support I have cleared, better than one acre, am growing sugar cane, mangi, native peas, beans, peanuts, squash and pumpkins, cucumber, pepper, corn, cabbage, Irish potatoes, sufficient sweet potatoes, cassadas bananas, and plantains, to provide sustenance for five men, beside a large supply of pine-apples, plums, pawpaws etc. Things on the whole are very encouraging. I have been able to shoot sufficient meat, to last me several months.

CHARLES LAFFIN.

On motion the report was accepted.

On motion the following persons were recommended for license to preach, each name being acted upon separately: John A. Newth, Charles Laffin, Lyman B. Walker, Wm. Rasmussen, Wm. O. White, Wm. H. Arringdale.

On motion the following local preachers were recommended for admission to the Liberia Annual Conference on trial, the names being acted upon singly.

John A. Newth, Charles Laffin, Lyman B. Walker, Wm. Rasmussen, Wm. O. White, Wm. H. Arringdale.

On motion the license of Bro. Ai Sartori of Mambur as a local preacher was renewed.

The Bishop announced that a love feast will be held here to-morrow morning at 9 o'clock, preaching at ten, the Sacrament to be administered at 11; and the closing exercises of the District Conference, to consist of a fellowship meeting in the evening.

The meeting adjourned, subject to the call of the Bishop.

At the close of the evening meeting, the District Conference was called to order again by the Bishop at 8.30 p. m., Dec. 4th; the minutes were read, and on motion approved.

The Bishop read the following appointments: Kimpoko, Bradley L. Burr, Dr. Harrison, Hiram and Roscy Elkins; Luluaburg, William R. Summers M. D.; Vivi, J. C. Teter, J. S. Cutler; Transport Dept., Headquarters at Vivi, Silas W. Field, Edw. E. Claffin, Wm. Rasmussen, Wm. O. White, Wm. S. Briggs, Wm. H. Arringdale, Mrs. Arringdale, Mrs. Belle Claffin; Vumtomba Vivi, Elizabeth J. Trimble, Mary B. Lindsay, Lyman B.

Walker, Mrs. Walker; Sadi Cabauza, John A. Newth; Matumba, Charles Claffin; Isangola, E. A. Shoreland; Natumba, "Mt. Banana," Mary Kildare, Susan Collins; Kabinda, J. S. Judson, Archer Steel Jr; Mamba, Archer Steel Sr., Ai Sartori, Martha Kah, Walter Steele, Mrs. Anna Steele.

After prayer by the Bishop, Conference adjourned with the benediction.

WILLIAM TAYLOR Pres.  
WM. O. WHITE Secy.

## A Scattered Thinker.

Since Brother Defense and myself have been sat upon by the Editor, as regards the subdivision debate, we are a little timid about attempting to arise again. Perhaps, however, we may venture in some other line. Bro. Hubbard's article on "Scattered Thinking" suggests a line, not of debate, but of inquiry. A most unfit title did he choose for that "thinking;" for it seemed to me, to be very much concentrated; and I felt a good deal scattered myself, after the shot struck me. He tells us in very emphatic language whom we are *not* to vote for as General Conference Delegates; and yet even in that negative treatment of the subject, he has left some things unprovided for, so that we may go astray after all.

Many years ago a good senior brother in the ministry intimated to me, that I might eventually become a presiding elder. I never have reached that dignity yet, and he is dead. Now, dear Hubbard, would anything like that disqualify another man, if I wanted to vote for him?

Again, when he spoke about the "Exs," does he allude to reserves, or to those who almost "got there"? Then again, if I have been, or the one I want to vote for has been disqualified in any way, can we repent and be forgiven?

Again, suppose two or three of us have talked together and compared ballots, is that a "combine"? You see, Bro. Ned, we are all at sea, drifting about, without a pilot. I guess, however, it will be all right in the end; for Bro. Jones says, there are none of us but are "just too lovely;" or hardly any.

But there are a few fragments of intellect I have saved out of the cyclone, such as this: there is not an intelligent member of Conference, and we have no others, who would not enjoy being elected a delegate, and not one who would refuse to go if elected. At the same time there are in the neighborhood of one hundred and forty of us, more or less, who are not worrying any more over being elected or not, than we are over the next peach crop; if the man in the Moon and we are doing just about as much toward being elected, as we are, toward buying fertilizers for the orchard in which the aforesaid peaches are to grow.

PHILO.

A friend who was present at a recent banquet given to the National Republican Committee, by the National Republican League, writes us that "all intoxicating liquors of every kind were excluded, not only from the banquet hall, but from every part of the building; and that, although the gathering was large, and was composed of politicians from all parts of the country, no profane or improper language was heard from any one." This gentleman says he mingled freely with the company in the parlors, halls and dining rooms, and is delighted to testify to the above facts. The world moves, when these things can be said of any company of politicians.—*Baltimore Methodist.*



## Temperance.

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

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

### "No Saloons Up There."

DEAD! Dead, in the fulness of his manly strength, the ripeness of his manly beauty, and we who loved him were glad!

His coffin rested on his draped piano, his banjo and his flute beside it. And as we looked on his brown curls thrown up from the cold, white brow, on his skilled hands folded on his breast, on his sealed lips, of which wit and melody had been the very breathings, the silence was an awe, a weight upon us, yet our voiceless thanks rose up to God that he was dead.

Always courteous in manner, kind in word, obliging in act, everybody liked "Ned," the handsome, brilliant Ned.

Three generations of ancestors, honorable gentlemen all, had taken the social glass, but never lowered themselves to drunkenness—never, no, not one; but their combined appetite, they had given as an heirloom to Ned, and from his infancy, he saw wine offered to guests in the dinner parties, and when he had been "a perfect little gentleman," was given by his father one little sip.

He grew and the taste grew, and when his father was taken, all restraint but a mother's love was taken.

As the only child of a praying mother, now the church would hold him up, now the saloon would draw him down; now his rich voice would join his mother's to swell the anthems of the church, now made her night hideous with his ribald songs. So all along the years he was her idol and her woe.

When her last sickness was upon her, the mother said to a friend:—

"They tell me when I am gone, Eddie will go down uncheeked, that in some wild spree, or mad delirium he will die. But he will not. His fathers created the appetite they gave my boy. His disgrace is their sin, and my sin too. He saw it on our table, tasted it in our ice-creams, jellies and sauces. For this, my punishment is greater than I could bear, but for the sure faith that God has forgiven me, and will answer my daily, mighty prayers, and Eddie will die an humble penitent. It is just that I be forbidden to enjoy here the promised land, but I know whom I believe, and my boy will be safe."

As death drew nigh, every breath was a prayer for "Eddie," and, as he chafed her death-cold hands, the pallid lips formed the words no ear could catch, "Meet—me—in—heaven." And his voice responded, "I will, mother—I will."

And as from her mountain height of faith and love, she caught a sight of that "promised land," with a seraph's smile she whispered, "I—thank—Thee—O—Father," and was gone. And his uncontrollable grief made one say to another, "His mother's death will be his salvation."

He covered the new-made grave with flowers, and when others had left the cemetery, he went back, and sat beside it until nightfall, and then went to his lone home, and the oppressive silence drove him out to walk. He passed a saloon; some of his old associates came out and said kind words of sympathy. His soul was dark and sad, and from the open door came light and cheerful voices, and he went in.

Before the long spree was over, he bade a crony "take that old book out of my sight."

That old book! the Bible he had seen his sainted mother reading morning, night and often mid-day; and from which he had read to her those suffering dying days.

Then a friend of his mother took him to her home, and brought him back to soberness, remorse and a horror of himself. For months he did nobly, and became active in Christian work, and refused all the urging "to just step in and see some of your old friends," and we felt there was joy in heaven.

Then he was asked to bring his banjo and sing at an oyster supper, at the most respectable saloon in town, where "no, one is ever asked to drink."

A wild spree was the result, and his robe was so mired, we doubted if it ever had been white. And he doubted too, lost hope, lost faith in himself, and, worse of all, lost faith in God.

Kind arms were thrown about him, and again he was placed upon his feet. Very humble, very weak, he tried once more to walk the heavenward path.

"I am very glad to see you so well," I said one day when I met him.

"I don't know how long it will last," he said sadly.

"Forever, I hope," I said cheerily.

"I shall try hard to have it so, but there will come an unguarded moment—but you know nothing about it."

Some two weeks after, I met a physician.

"I have a case for you ladies. Ned is very sick."

"Has liquor anything to do with it?"

"No, not at all. He has pneumonia; but his old drinking has so ruined his stomach, it will go hard with him."

His nurse told us, he thought he would die, and constantly exclaimed, "My wasted life! My wasted life! God cannot forgive it."

He would fear to die, and pray to live to redeem his past; then he would fear to live, and pray to be taken from temptation. So wore on a week, and then he gave up self, and grew calm in Christ.

One Sunday he said his mother was in the room, and wondered we could not see her, and with a smile on his face, and "mother" on his lips, he passed beyond.

As I came out of the house, one of his whilom associates, sober and sad, took off his hat and asked, "Is it all over?"

Impressed with the vast meaning of these two little words, I bowed.

With a voice full of pathos, he then said:

"The dear fellow is all right now. There are no saloons up there."

I walked on, repeating to myself: "No saloons up there! Thy will be done in earth as it is in heaven."—Selected.

## Youth's Department.

### Famous Youngsters.

A Swedish boy, a tough little knot, fell out of the window and was severely hurt; but, with clenched lips, he kept back the cry of pain. The King Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of a crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and, if you will read his life, you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get

their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood and thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he hung the book out into the river. He was Fichte, the great German philosopher.

There was a New England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read books like "Locke on the Human Understanding," wrote compositions, watched the balancing of the clouds, revelled in the crash and the flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards.—S. S. Times.

### MAKING A POEM GROW.

I sat writing in my chamber,  
Striving to forget my cares,  
When I heard the sound of footsteps,  
Little footsteps on the stairs.

"Please, mamma, come play with Bennie,"  
Pleaded little curly-head,  
"Not now, darling," I made answer;  
"Dash will play with you, instead."

"No, mamma, old Dash is sleepy,  
And I cannot make him run;  
And I've looked my pictures over  
Till I'm tired of every one."

"Come and swing me in the hammock,  
And I'll go to sleep so soon,  
You'll have time to write your letter,  
Dear mamma, this afternoon."

"'Tis a poem I am writing,  
Nor a letter, Bennie dear;  
And, if I am interrupted,  
It will never grow, I fear."

But I swung him in the hammock,  
Faster, slower, at his will,  
Till I swung him into Dreamland,  
And the prattling tongue was still.

Then I tried to write my poem,  
But I could not rhyme the words,  
So I left it there with Bennie,  
With the butterflies and birds.

Hours later, when I sought it,  
Not a trace of it I found,  
Nothing but my portfolio,  
Lying on the dewy ground.

"Oh!" cried Bennie, "I have fixed it.  
Come, mamma, do come and see  
How I did it, just to help you;  
For I knew how pleased you'd be."

So I followed where he led me,  
Puzzled at his gleeful talk,  
To my little nest of pasties  
In the winding garden walk.

There among the laughing blossoms,  
Looking like a thing of woe,  
Was the poem Bennie planted,  
Trusting it would quickly grow.

"Aren't you glad," he cried, delighted,  
Adding, with a look so bright,  
"Don't you think it would grow better  
If we watered it to-night?"

—Christian Register.

### Work of The Woman's Foreign Missionary Society, for the Year Ending Oct. 1 1887.

From the Eighteenth Annual Report. E. B. S.

The growth and development of the Society have been watched with the most careful and prayerful solicitude. Its 18th year has been its best.

In rebuilding a Buddhist temple in Japan recently, every person throughout a certain district was called upon to make some contribution. The women were appealed to, but answered "We have no money; we can not give to this cause." But womanly ingenuity came to the rescue, and it was decided, they should give their long flowing hair. But of what use can that be, in building a temple? There was more than a ton of this hair contributed, from which strong ropes were made, and with these ropes every timber of the temple was put in place.

The women of the Methodist church all over our land have made offerings this past year of head and heart, have given thought and prayer, to help rear temples for the living God in all parts of the heathen world. The capstones of these temples have been brought

forth with joy and we record the triumphs of another year.

The Home Work is represented by 4,383 auxiliary societies, and 115,000 members. 16,000 mite boxes and barrels have been distributed to gather up the mites, and the treasury shows that "love has driven the chariot wheels," and the purse has yielded to this powerful impulse. The receipts from Oct. 1-86 to Oct. 1-87 have been \$191,158.13, an advance over the previous year of \$24,059.28.

\$5,000 of this amount was the bequest of Mrs. Harrison, former treasurer of the Minneapolis Branch, and a portion of it will be applied to establishing an Industrial School in Tokyo, Japan. The remaining \$186,000 came by "two cents a week and a prayer." Among the literature of the society, the *Heathen Woman's Friend* has the widest influence. It has 19,987 subscribers. This paper is not supported by any missionary money, but pays its own way, and meets from its surplus funds the cost of thousands of pages of missionary literature each year. The society publishes also in German an eight page monthly paper for the use of our German members and missionary workers. It has 1680 subscribers, of whom 80 are in Germany and 57 in Switzerland. It has only been established two years. Of missionary leaflets there have been printed and sent out 3,296,000 pages within the year—over half a million of them have been for children and young people. Eight of the sixty two varieties, have been in German.

Of the \$25,000, considered necessary for the endowment of the Zenana paper for India's women, but a small balance remains to be collected. The paper is published in Hindi, Urdu, Tamil, and Bengali. It is estimated, that not less than twenty thousand women in the Zenanas receive this messenger every month. The society supports seventy missionaries in the mission fields of the church. Seven have returned during the year, broken in health, and fifteen have gone out to reinforce the work.

Two have died. Miss Herr, in Ann Arbor, Mich., and Miss Nickerson, at sea. An Indian paper contains the following incident: "One day a man came to the school in Pithoragarh, bearing on his back his girl, whom, thinking she was dying, he wished to make over to the school, and so he saved further trouble and expense. A miserable object in human shape it was, but it had a soul, and to help and save souls Miss Nickerson had come across the waters. That little diseased one was gathered into loving arms, and there held, night and day, and every remedy tried, till she was cured. Two nights the lady sat up with that little thing in her arms, so that she might get rest. This little girl had been in the village school, and knew and loved Miss Nickerson, and begged her father to take her to the Christians, as she wished to be buried there. She lives, and is one of God's own little ones saved through Miss Nickerson's efforts. Japan, China, Africa, America, and India hold our dead, and now the Gulf of Aken, enfolding the remains of Florence Nickerson, sends back to us from its restless waters, a call that others may be borne onward to fill the vacant places. Surveying the fields, we find every department of work moving with rapid strides, flourishing schools of every character filled and overflowing, native women converted and teaching from house to house, medical missionaries giving help and comfort in their bedside ministrations, and many accepting the blessed truths of the gospel. We see also laborers weary and overworked, the agencies insufficient to meet the marvelous openings; heathen, like Nicodemus of old, coming secretly and at night to inquire concerning the way of life, and every occupied station calling for more help. Barbarossa was marching at the head of his army for the reconquest of Jeru-

salem, when he received word that his son was dead. He was overcome with grief, and commanded his soldiers to halt. The monarch recovered himself and said, "Alas, my son is dead, but Christ lives and there is no time to halt!" There are hungry ones longing for the "Bread of Life" there are thirsty ones desiring to "draw water out of the wells of salvation," there are naked ones waiting to be clothed with the "robe of righteousness," there are prisoners anxious to be released from their fetters by "the Truth," there are sick ones hoping they may "touch the hem of His garment and be made whole." "THERE IS NO TIME TO HALT."

### Through Train to Old Point Comfort by Daylight.

Commencing Monday, February 6th the Pennsylvania Railroad Company will place in service, a day express train between New York, Philadelphia, and Old Point Comfort and Norfolk, via the New York, Philadelphia, and Norfolk Railroad route. The train will leave New York on week-days 9.00 A. M., Philadelphia 11.40 A. M., and arrive at Old Point 8.00 P. M., and Norfolk 9.00 P. M. The north-bound train will leave Norfolk 8.30 A. M., Old Point 9.30, and arrive in Philadelphia 5.50 and New York 8.50 P. M.

Parlor cars will be run through between New York, Philadelphia, and Cape Charles, at which point the steamer is taken.

The addition of this train will prove of great convenience to travelers between these important points, as it gives a fast day train in both directions.

### Round-trip Tickets to Montreal Carnival, via Pennsylvania and West Shore Railroads.

The grand winter carnival will be held at Montreal, commencing on the 8th inst., and continuing through the week. It is the gala season of the year. The city is decorated, a magnificent ice palace is built, and the clubs of tobogganers and snowshoers in the picturesque costumes, parade the principal streets by night and day. The illuminations are grand, and the scenes at night are exquisitely beautiful. In order to afford opportunity to all who desire to go, the Pennsylvania Railroad Company, in connection with the West Shore Railroad, will sell round-trip tickets to Montreal on February 7th, good to return until, and including the 12th. The tickets will be good going to New York on any train of the 7th, arriving in New York in time to connect with the West Shore Special, leaving foot of Jay street, (midway between Cortlandt and Desbrosses streets) at 5.40 P. M. and good to return by any regular train within the limit. Sleeping cars will be attached to the West Shore train at Albany. The round-trip rates are as follows: Philadelphia, \$12.00; Germantown Junction, \$12.00; Germantown, \$12.00; Chelton Avenue, \$12.00; Tulphocken, \$12.00; Chestnut Hill, \$12.20; Bristol, \$11.75; Trenton, \$10.75; Princeton, \$10.40; Rahway, \$8.65; Elizabeth, \$8.40; New Brunswick, \$9.30; Newark, \$8.25; Bryn Mawr, \$12.00; Downingtown, \$12.00; Coatesville, \$12.00; Lancaster, \$12.50; Columbia, \$12.90; Harrisburg, \$13.50; Media, \$12.00; West Chester, \$12.00; Manayunk, \$12.00; Conshohocken, \$12.00; Norrisstown, \$12.00; Phoenixville, \$12.00; Pottstown, \$12.00; Reading, \$12.25; Schuylkill Haven, \$13.17; and Pottsville, \$13.30.

## Obituaries.

Died at the residence of her daughter Mrs. M. L. Jones, Kent Island, Md., Jan. 20th, 1888, Mrs. Sophia Jones, mother of Captain Jas. E. Kirwan. Her maiden name was Stallings. She was born in Baltimore County, Md., Dec. 20th, 1818, and was married to Lemuel Kirwan in 1836. After his death in 1849, she was married in 1853, to Jacob Jones, who died in Aug., 1877.

In 1850 she became a subject of saving grace, and united with old Caroline street M. E. Church in Baltimore City, where she remained an active member until 1861, when she moved to Kent Island, and connected herself with the M. E. Church there, and by her kind Christian spirit, won the love of all who knew her. She was an earnest, pious, and devoted Christian. She loved the house of God, and especially the class room, where she was always ready to testify for Jesus; and often under the influence of her testimony, was the congregation melted to tears. Her presence, in the house of God, was an inspiration.

For 38 years she lived a life, which reflected the beauties, and exemplified the truths of our Holy Christianity. In her death, she leaves a large circle of relatives and friends, to mourn their loss; but our loss is Heaven's gain.

J. E. KIRNEY.

Elizabeth A. Bullen, wife of Jos. Bullen, and niece of the late J. W. Weston of the Wilmington Conference, departed this life at the home of her father, Jas. Weston, Dec. 26th, 1888, in the twenty-sixth year of her age. She leaves a husband and two little children, whom she committed to God, exhorting them to meet her in heaven.



# The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 12th, 1888.  
Matt. 18: 1-14.

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

## JESUS AND THE LITTLE ONES.

**GOLDEN TEXT:** "But Jesus said. Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven" (Matthew 19: 14).

1. *At the same time* (R. V., "in that hour")—supposed to be just after Peter's return from paying the tribute money. *Came the disciples saying.*—According to Mark's account, Jesus came to them, first, with the question, "What were ye reasoning in the way?" and that they "held their peace," silent for shame, because they had been "disputing who was the greatest." The recent preference shown for Peter, James and John, in being the chosen witnesses of the Transfiguration, had probably awakened jealousy, and led to this angry altercation. Holding firmly to the belief in the temporal reign of the Master, they were trying to settle questions of rank and precedence. *Who is* (R. V., "who then is") *the greatest?*—It was the question of primacy, and surely if our Lord intended that Peter should occupy this position, now was the time for the designation. "It was the question of the ecclesiastic, not of the true Christian disciple." Peter did not receive the appointment.

"Peter was always the chief speaker, and already had the keys given him; he expects to be lord chancellor, or lord chamberlain of the household, and so, to be the greatest. Judas had a bag, and therefore he expects to be lord treasurer, which, though now he comes last, he hopes will then dominate him the greatest. Simon and Jude are nearly related to Christ, and they hope to take the place of all the great officers of state as princes of the blood. John is the beloved disciple, the favorite of the prince, and therefore hopes to be the greatest. Andrew was first called, and why should not he be first preferred?" (Matthew Henry).

2. *Jesus called a little child.*—According to one tradition, this child afterwards became St. Irenaeus, a celebrated "father" of the early church; according to another, Ignatius (called Christopheros), the martyr of Antioch. Plumptre conjectures that it was Peter's own child. *Set him in the midst*—an acted parable. "For such a little child is free from pride, and the mad desire of glory, and envy, and contentiousness, and all such passions, and having many virtues—simplicity, humility, unworldliness—prides itself on none of them, having a two-fold severity of goodness—to have these things, and not to be puffed up by them" (Chrysostom). Mark adds, that He took the child into His arms, with a loving embrace.

3. *Except ye be converted* (R. V., "except ye turn"—except ye turn from your unhallowed ambition and self-seeking. *Become as little children*—not childish, but childlike, so far as pretense or ambition is concerned. *Shall not enter* (R. V., "shall in no wise enter").—As though He would say, instead of discussing supremacy in My kingdom, it were better that you should inquire whether you possess the qualities requisite for entering it. *Shall humble himself as this little child*—shall bring himself down to the child level. A child does not become humble, he is humble, and unconscious of his humility. *Greatest in the kingdom.*—The humblest is the highest. By self-abnegation, not by self-exaltation, do we reach elevation in the kingdom.

"Early childhood knows nothing of those distinctions of rank, which are the off-spring of human pride, and the prizes coveted by human ambition. A king's child will play without scruple with a beggar's. What children are unconsciously, that Jesus requires His disciples to be voluntarily and deliberately" (Bruce).

5. *Receive one such little child*—referring, primarily, to little children, but also to the childlike in spirit, to those who "become as little children." With such, Christ identified Himself. "They shall be highest, or greatest in the kingdom, who humble themselves, and are as indifferent to all the self-seeking as the child whom He held in His arms. *In My name*—for My sake; out of love to Me. *Receive Me.*—Every child is to be received into spiritual fellowship by the Church; and every adult with a child-heart is to be likewise received; and in such reception, for Christ's sake, the Lord Himself is received, for the childlike most truly represent Christ—all of which ran counter to the competitive and hierarchical ideas, which the apostles were entertaining.

6. *Whoso shall offend*, etc. (R. V., "Whoso shall cause one of these little ones which believe on Me to stumble")—"cause to err in thought or conduct" (Morison); "language

which came forth from His lips like a flame of righteous indignation, at thought of the wrongs inflicted on the weak and helpless" (Bruce). *It were better for him, etc.* (R. V., "It is profitable for him that a great mill-stone should be hanged about his neck").—The "great mill-stone," turned by the donkey, or ass, is meant; and the teaching is, that this terrible mode of death is "better" for a man, than the punishment which will most surely follow him, if he ensnares, or seduces from his allegiance the humblest of Christ's followers. The mode of capital punishment here referred to "was practised by the Egyptians, Greeks, and Romans."

"We are taken, in indignation, into the presence of a certain dreadful scene. We see a mill-stone attached to a man's neck. The fastening, passing through the central perforation of the stone, is made secure. It is a sad sight. Yet turning from another scene, we say, 'It is better.' It is better, than that the same man should act the part of a seducer, and entrap a childlike follower of Jesus" (Morison).

7. *Woe unto the world.*—An interjection rather of sorrow, than denunciation. *Because of offences* (R. V., "because of occasions of stumbling")—Says Schaff: "False disciples, causing Christ's humble followers to stumble, laying burdens on the conscience, cause sin, bring woe on the world." The scandals are the hindrances in the right way" (Chrysostom). *Needs be that offences* (R. V., "the occasions") *come.*—There is a moral necessity, so long as sin exists. *Woe to that man, etc.*—He is responsible, notwithstanding this necessity that offences should come, and shall not escape punishment. Says Abbott: "If temptations be a necessity, why is he blameworthy who produces them? This is a question which the commentators and theologians discuss; Christ does not, either here or elsewhere. He simply sets the two facts side by side; the inevitableness of temptation; the personal responsibility and sin of the tempter. The one is ratified by our observation, the other by our personal consciousness."

8. *If thy hand or thy foot offend thee* (R. V., "causeth thee to stumble").—Either member may be so used as to cause harm to one's own or another's soul. The "hand" is the executive organ of the body; while the restless, impatient "foot," prone to wander, turns us aside so easily into forbidden paths and haunts of temptation. *Cut it off*—unsparring, sharp dealing. Instantly sever yourself from the temptation, though it cost you, as it were, your right hand; though you feel, in so doing, that you have spiritually maimed yourself. *Enter into life maimed.*—The figure is pressed to its ultimate significance. No organ of the body, no faculty of the mind, is to be suffered to tempt the soul from Christ. However dear and precious, it must be sacrificed (presented as a living sacrifice), mortified (caused to die). Such a crippling, however, is not to be literal. Monastic life has its records of self-mutilation—ineffectual, however, to quench carnal longings. The organs are to be severed from earthly objects in order to grasp all the more strongly heavenly things. *Everlasting fire.*—Says Morison: "The 'fire' referred to is, of course, a mere symbol of the sum total of certain dreadful realities, positive and privative, for which there are no adequate representations in human language."

9. *Thine eye . . . pluck it out*—the covetous lustful eye, gazing so eagerly upon improper objects of desire, "as when Eve felt that the fruit of the forbidden tree was a 'desire to the eyes'" (Morison). A remorseless dealing with every evil inclination, with every purient craving, is evidently intended by these graphic figures. *Cast into hell fire.*—R. V., "the hell of fire;" literally, "the Gehenna of fire," referring to the valley of Hinnom, the valley south of Jerusalem, which was the scene formerly of the idolatrous and horrible Ammonite worship, and, later, the place where the refuse of the city was thrown, carcasses of dead animals and the like; hence a place where "worms" were found, and where "fires" were occasionally kindled to burn up the debris. To Jewish ears no place could have more dreadful associations; therefore it became a "symbol for the refuse-places of the universe—black Gehenna," says Milton, "type of hell" (Morison).

10. *Despise not one of these little ones.*—Plumptre suggests that the faces of some of the disciples may have betrayed, as they looked on the child still nestling in Jesus' arms, some touch of half-contemptuous wonder, that called for this prompt rebuke. The general meaning is that humble Christians, "poor in knowledge, or in grace, or in station," should not be snubbed. Allord refers the whole teaching to "the covenant with infants." *In heaven their angels behold . . . Father.*—Whatever difficulties we may have in understanding the angelic ministry, our Lord here explicitly teaches the doctrine of guardian angels, "entrusted each with a definite and special work." The force of the

argument is sublime: Beware how you look down on these child-like believers, because your act will be noted by the very angels of the Presence.

11, 12. *The Son of Man is come to save*, etc.—This verse is omitted in the Revised Version. *How think ye?*—In this well-known parable, more fully expanded in Luke 15: 4-6, our Lord individualizes the "little ones," and emphasizes both the Father's love and His own mission in the concern of the good shepherd for the safety of the single sheep that had gone astray. *One of them be gone astray.*—A shepherd feels the loss. "He knoweth his own sheep by name." *Leave the ninety and nine*—says Schaff: "Either the unfallen beings in other worlds, whom Christ in a certain sense left, to save the 'one' in this lost world, or those who think they are not lost, and who cannot be saved as long as they think so. The former meaning seems more appropriate here. the latter in Luke. The general lesson is: The Good Shepherd's special care was for those in greatest need; so should yours be; even if the needy be but the smallest fraction of those committed to your care."

12, 14. *If so be that he find it*—"until he find it" (Luke). *Rejoiceth more of that sheep* (R. V., "rejoiceth over it more").—Says Morison: "Not that at bottom he prefers to recover one, rather than retain ninety-nine. Very far from it. In the calm depth of his soul there is a settled satisfaction in the possession of the ninety-nine, which is ninety-nine times deeper than the emotion which is stirred into activity by the recovery of the one. But the feeling, though deeper, is not so stirred in consciousness. It has none of the waves of tumult that play upon the surface of the mental sea when rejoicing is excited. Thus it is that the rejoicing is greater over the lost one found than over the ninety and nine that were not lost." *Not the will of your Father.*—Indeed, the very reverse is His will. As St. Paul states it, "He will have all men to be saved" (1 Tim. 2: 4). Whoever, then, is lost, defeats the will of God.

"As a child is trustful, going to the arms opened to receive it, so we may well believe that at death that trustfulness places it in the arms of Jesus, who saves it, its infantile trustfulness expanding under the impulse of a higher state of existence, into a living faith, no less real and justifying than that of adults" (Schaff).

## Methodism in Wilmington.

There is one thing that has been more or less a plague to Methodism during most of its history, nor must we suppose Wilmington to be exceptional in this respect; that is, irregularity in the matter of church membership. None can deny that church membership is at once a duty and a privilege. By it the believer in Christ assumes the formal profession of his faith, renouncing the world, and forming an alliance with the people of God. But there are not a few who disregard this relation, by standing aloof from it; and many, who enter into it, fail to fulfill its requirements. The attitude of all such I consider disaffection to the Lord's cause and a reproach both to their intelligence and moral rectitude. A fearful responsibility rests upon them. Their course involves not only personal delinquency, but apostasy, and carries with it responsibility for the mischiefs, directly and indirectly, affecting others through their bad example. This evil begins with many, who profess religion at our extra meetings and never enter the communion of the church. It crops out in the examples of those who join the church on probation, but fail to honor that period, by making due preparation for graduation to full membership. It is still further seen in the conduct of many who take the vows of the christian profession, but neglect the means of grace, and either go back to the "beggarly elements of the world," or continue, as "clouds without water," in a formal relation to the church.

But there is a special phase of evil to this matter, of which mention must be made. Some persons after joining the church, find it necessary to remove their residences to other neighborhoods, too distant to attend the church where they hold their membership. At first from inconvenience, and then from the habit of neglect, they give church attendance up. This will apply not only to persons who change their homes in the city, but

also to persons who remove to the city from the country. In some cases there is a failure to obtain certificates of membership, and in cases where certificates are obtained, they are held by the parties, till lost or out of date, and all vital and formal connection with the church is broken off. The writer has met with many cases in the several classes referred to; and it may not be too much to say, while the evil exists elsewhere, that a majority of our churches in this city suffer from this cause. Revivals take place annually, and many probationers are reported from year to year; but the increase of reliable members is proportionately small. This is an evil for which some remedy ought to be provided. If it is not out of place, I would suggest, that among the standing committees, there be one called the Vigilance committee, consisting of three earnest Christian men and three devout women with the pastor as chairman, who shall have the work distributed between them; whose duty it shall be to look after all outgoers and incomers, within the church's area; so as to put an end to this evil, which hinders at once the salvation of individuals, and the prosperity of the Lord's cause.

HELPER.

## Letter From Rock Hall, Md.

DEAR BRO. THOMAS.—As there have not been any items in the PENINSULA METHODIST from Rock Hall of late, I send the following: We are in the midst of a glorious revival at this place. A peculiar feature of the work is that so many are converted at their homes, which indicates that a holy influence is abroad in the community. May the blessed work go on! Sunday, January 22d, we had our fourth quarterly meeting, our presiding elder, Rev. J. France, held the lovefeast; and it was a season of much spiritual enjoyment, though the weather was cold, and the house uncomfortable. Bro. France preached an able sermon from the words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, (John 3-16)." Bro. France is much loved by the people of this circuit. Four joined on probation at the close of the service. The Sunday-school was largely attended, and Bro. McQuay, our pastor, applied the lesson with blackboard illustrations, to the profit and enjoyment of all. At 6 P. M. a special service was held to promote the success of our revival efforts, and at 7 the regular service began, which proved to be a pentecostal season, refreshing the church, and awakening sinners. Many came to the altar, and several were converted. Nine or ten joined on probation at the close of this service. We pray that God may keep His people united in the support of our pastor, who, with his noble wife, is doing grand work in the cause of the Master. May the Lord continue to give them many souls for their hire. This is Bro. McQuay's second year with us, and we have some fear lest he may not be returned for a third year; but God is allwise, and we will trust Him, and be submissive to His will.

The Rock Hall W. C. T. U. of which Sister McQuay is President, is in a prosperous condition. There are now eighty or more members, and they are doing much good in rescuing men and boys from the use of tobacco and strong drink. May God bless the earnest efforts of these noble women, and may they be God's instruments in showing parents their great responsibility. Many a boy acquires a taste for liquors at his father's table; sometimes it may be, by food prepared by his own mother's hands. The wine, the cider, the brandied peaches and the mince pies with whiskey in them, all tend to irritate the stomach, to excite and benumb the nerves, and to cultivate an appetite for stimulants, which is quite likely to lead a boy to become a drunkard. The Lord God, who sees the rum

plague to be a greater one than the death plague of Egypt, is making the W. C. T. U., throughout our land a power for good, in the desperate fight against the demon of rum, and his troops of evil. I think, Bro. Thomas, the Lord will increase the power of the Christian women of the land till prohibition shall be proclaimed through all the land. May God hasten the day. Bro. Joseph Downey has kindly given the Union a room over his store, for their meetings; the women are circulating a large quantity of literature, which tend to make the morals of the young pure. They are also alleviating the distress of the needy. Sister McQuay is heart and hand in the work, and holds a warm place in the hearts of the people. God is daily adding stars to her heavenly crown which is already bright with many gems.

R. J.

## Help for "Loyal."

Are there any critical tests, by which a Presiding Elder's report can be gauged and perfected? No.

"Loyal's" good taste for the highest types and the master pieces of literature has overlooked, and not looked over the history of our conference, else he could not have asked such a distinct question; perhaps he would like to make the writing of those reports, competitive, or chronic. Let "Loyal" look at our presiding elder's reports in our last minutes, there he will find "what constitutes a presiding elder's report." In those reports we have the Historic, Philosophic, Classic, Mathematic, Pathetic, High-etic, Lowetic, and the Homiletic. What more, or less, does "Loyal want? No! don't "tone down," let us *tone up*; unless you want a bary tone and that is too grave. Let us not try to give advice to our dear presiding elders on this point. They get about a peck from almost every man on their districts, every round; the accumulation of this weighty and precious substance, affords the presiding elders a fraction to think about, and a great deal to laugh at. Take my advice "Loyal," do not try to get any information, to inform the presiding elders how to make their reports. If you do, you will find that, that cartridge is loaded with dynamite, and you may become a *fragment* of the report. I venture to inform you though, that Bro. Davis' report will be short, crisp, truthful, and successful. While Bro. Davis is reporting, "Philo's" eyes will dance, and "Defence's" eye will flash. (May the good Master take care of Davis.) After the report is made, "Philo" will sheath his sword, and "Defence" will unbuckle his shield, and both will sing, "and that's enough for me."

Bro. Ayres' report will possibly be itemic and mathematic; (he will probably have some *kinks* in it; if they were of wire, they might be enough to make mattress.) We venture to say he will beat . . . conversions 1500 thank God!

Bro. Wilson's report will be stirringly pathetic, thoroughly thoughtout and digested; Dorchester County mission work will shine like the morning star, and his brethren will applaud; conversions during the year 1800, praise God! Bro. France's report will graphically portray the difficulties, hardness of the times, "and I am afraid we are a little behind in money matters," but will wind up looking heavenward; eight hundred conversions, bless the Lord!

Young Bro. Murray's first report will probably be success all along the lines, peace and plenty; Methodism has been enriched 2000 souls, all the collections taken, and more too; Hallelujah!

And now, dear "Loyal" give the presiding elders the same freedom in making their reports, that you have in making yours. I expect you would feel grieved, if I were to ask in the PENINSULA METHODIST, this question, concerning your quarterly conference report. Advice is cheap when given, hard for some of us to take, eh? I am yours, dear "Loyal," by request,—CHARITY.



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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," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

Membership in the Sunday School Board.

Has the Sunday-school Board any legal right, under the Discipline, to include among its members, the chorister, the organist, and the assistant organist?

II.

The brother who sends us the above inquiry, asks for an answer through the PENINSULA METHODIST. Of course, we have no "legal right" to answer by authority, and so to determine the question. But we may say like John's youthful friend, Elihu, at least "show our opinion."

The only legal rights possessed by a "Sunday-school Board," are those which are specifically conferred by the provisions of the Discipline. By turning to paragraph 263 (Discipline 1884), the second section, will be found to designate very clearly who are members of this official body. "The Sunday-school Board shall consist of the preacher in charge, who shall be ex-officio, chairman, the Sunday-school Committee, appointed by the Quarterly Conference, the superintendent, the assistant superintendents, the secretaries, the librarians, and the teachers of the school."

It will thus appear, that neither "the chorister, nor organist, nor assistant organist," is included among the members of the Board. Though they may be considered officers of the school, they are not such officers, as are included in this Board. Though they may be considered as "teachers," in view of their important work in the department of music, yet it seems to us, they are not such "teachers" as are meant in the clause above quoted; the reference being to those only, who are "nominated by the superintendent, with the concurrence of the pastor, and elected by the Board," for the purpose of teaching their respective classes.

If however, "the chorister, the organist, and the assistant organist," are "teachers" in the school, as well as leaders in music, they are in virtue of that fact "members of the Sunday-school Board." It must be noted, that the "Board" has no legal right to go beyond the limits of a fair interpretation of the law, and has no "right to include," or to exclude, except as this law applies.

Preachers' Meeting.

There was a general attendance of our city pastors last Monday morning. Brothers Prettyman, Hubbard, and Hanna, were in from Newark, New Castle, and Newport respectively, and Presiding Elder Murray was present, having spent the Sabbath with the charges

of Red Lion and New Castle. By appointment, Bro. Hubbard opened the discussion on the Jewish Tenth as a standard for Christians, and was followed by Bros. Murray, Prettyman, Jones, Hanna, White, Todd, Sanderson and Thomas. What is to be considered as a man's income, from which a tenth is to be appropriated to "the Lord's cause," seemed to be a matter about which there was much difference of opinion.

Is it what remains after the claims of business are met, and a proper allowance is made for family expenses, or is it one's gross receipts, that are to be tithed? Then, what are we to consider as "the Lord's cause?" If that includes only our benevolent gifts, it does not seem very generous to give only one-tenth to "the Lord's cause," and keep nine-tenths for what is not his cause. Is it not better to recognize his claim to all we have, and our ownership as merely a stewardship of what belongs to the Lord, which we are to execute most faithfully to his pleasing. Are not the providing for our own, as truly "the Lord's cause," as providing for others?

The value of some standard in our benevolent contributions, was urged and enforced by the experience of several brethren, who had practiced tithing their gross income, for a number of years. The examples of Zacheus who gave the half of his goods to feed the poor, and made reparation four fold for any wrong he had done his fellow, the widow who gave all her living, and the practice of the early Church in having all their goods at the service of their needy brethren, were cited in illustration of the New Testament idea of practical benevolence.

On motion, Bro. Murray was appointed to represent the meeting in the State Temperance Alliance, which is to convene in Dover, next Wednesday, the 15th inst.

Death's Doings.

Within the last few weeks, two prominent gentlemen, natives of the Peninsula, and well known throughout the same, closed their earthly pilgrimage after very brief illness. James T. McCullough Esq., a member of the Cecil Co., Bar, and for many years a leading member of the Presbyterian Church in Elkton, Md., died Thursday Jan. 20th, in the 72nd year of his age, after nine days illness of pneumonia. Mr. McCullough was a professed disciple of Christ from early youth, having been blessed with pious parents, and for nearly the whole of his life, was identified with the church. He had been a ruling elder in the Presbyterian Church for many years, and was actively engaged in the Sabbath school, and other departments of church work. His truly Christian spirit was shown in his interest in the prosperity of other branches of the Church, and his hearty co-operation, in union efforts among them. During the week of prayer, just preceding his fatal illness, union services were held in the Presbyterian church, under the direction of Rev. J. P. Otis, pastor of the Methodist Episcopal Church, as the former church was without a pastor; and no one enjoyed those fraternal gatherings more than Mr. McCullough. At the closing service Friday evening, he gave emphatic testimony in honor of his Savior, and spoke with much feeling of his pleasure in these services, and making tender and grateful reference to the loving solicitude of his pious mother, that her son should give his heart to God, in the days of his youth.

A few days later, and this devout soul was released from its torment of clay, and ushered into the blood-washed throng, among which it was doubtless, his joy, to recognize many of the loved ones who had preceded him to that blessed home. "Tis the survivor dies," the saint begins to live his better life.

Mr. McCullough was born near New Castle, Del., Dec. 22, 1816.

Col. Edwin Wilbur died suddenly of

paralysis of the heart, at the residence of his son-in-law, near Govanstown, Baltimore Co., Md., Friday evening, Jan. 27th, in the 69th year of his age. He was born in Smyrna, Del., Sept. 10, 1819. His father died while he was an infant, and his mother, when he was fifteen. He was a student in Dickinson College, for a time, but early engaged in business pursuits, in which he displayed remarkable energy and enterprise. He was actively identified with the Methodist Episcopal Church for a large part of his life, and in the days when the Sons of Temperance movement was prominent before the public, Mr. Wilmer was one of the most eloquent and effective of its orators. He married the only daughter of Daniel Megreedy of Port Deposit, Md. During the late Civil War, Mr. Wilmer was conspicuous for his zeal and devotion in the National cause, raising two regiments for the army, and serving Provost Marshall for Delaware. He was at one time a trustee of Wesleyan Female College in this city, and also of Dickinson College, Carlisle, Pa. His sister Henrietta, was the first wife of the late Pennell Coombe of the Phila. Conference, whose eldest daughter is the wife of Rev. T. L. Poulson, of the New York Fast conference. Mr. Wilmer's eldest daughter is the wife of Henry R. Torbert, Esq., of the Cecil Whig. Impressive funeral services were held at the residence of his son, Edwin Megreedy in Baltimore, Md. Rev. J. G. Webster, pastor of Madison Ave. M. E. Church, officiating. The body was temporarily deposited in a vault in Greenmount Cemetery, to be hereafter buried in the family lot in the Hopewell M. E. Church graveyard, near Port Deposit, Md.

Dr. Buckley and the Transit Committee

In this week's issue of the Christian Advocate, the Editor quotes from the PENINSULA METHODIST, what Bishop Taylor's Committee have said "about Mr. Waller and self-supporting Missions," but declines to publish the "imputation upon the management of the paper and the motives of its Editor," which is made in the committee's statement.

While we regret the introduction of anything involving an impeachment of motives, we think our esteemed brother, Dr. Buckley, has given great provocation, by the course he has seen fit to pursue in regard to this man Waller's lugubrious story. An invitation to him to prepare a statement for the 300,000 readers of the Advocate, at once gave him a standing in court, and the publication of that statement, even with the Editor's qualifying and apologetic notes, was a quasi endorsement of his allegations, which with thousands of people would be regarded as a real sanction. Only last week we heard of an official member in one of our charges, who suggested with a significant emphasis, that this "statement" would be a good thing to read before taking the missionary collection; said official not feeling very liberally disposed towards said collection.

The Committee's mistakes do not justify the Editor's favor toward this accuser of his brethren. We regret what we consider a great blunder on his part; while we equally regret what we consider a great blunder on the part of the Committee, in not sending out the antidote to counteract the poison, when they knew the poison would be disseminated.

We are glad to see that the accomplished Editor of the Advocate admires Bishop Taylor so much. He says, "No one is second to us in admiration of the Bishop's heroic spirit and almost superhuman labors. None more earnestly wish him success;" and very generously adds, "the columns of the Christian Advocate are still open to the Committee, for the publication of facts setting forth the state, growth, or needs of its work."

"Christian Endeavor."

We are requested to give notice to all societies of Christian Endeavor, in the State of Delaware, that a State Union is proposed, provided "at least two-thirds of these societies shall favor the project, and shall send representatives to all meetings held to consider and forward the same.

It is desired that each society "appoint a committee of five active members" to meet in a State Conference, to effect such an organization; the time and place of meeting to be announced, and the pleasure of the various societies has been ascertained.

Please report to Miss Julia S. Gist, S. W. Cor. 7th & King Sts., Wilmington, Del.

A Pen Picture.

Dr. Buckley publishes in this week's Advocate, an extract from a letter written by a lady now with Bishop Taylor, as follows:

Vivi, Congo Free State, Dec. 10, 1887. Bishop Taylor is a wonderful man; firm as a rock, yet gentle as a child; full of tender sympathy, going round among his people trying to help each and all; works harder than any body in the Mission, but never seems tired. If you could see him cutting wood, digging in the garden, carrying water, any kind of labor; but always ready to answer any question that we may ask him; quick to detect discouragements, or approaching sickness, and to try to help some way; he seems to have the perfect confidence of all."

An Advance Movement.

Our friends will be pleased to learn, that arrangements have been completed, for securing greatly increased facilities for our Book Store and publishing business. The property on Market street, No. 604, has been bought by J. Miller Thomas, associate editor and publisher of this paper, and as soon as the necessary alterations and improvements are made to adapt it to our purposes, the "Methodist Book Store," and the office of the PENINSULA METHODIST, will be removed to this most eligible location. It is designed to fit up a room in the building for Preachers' Meetings, and for committee meetings, and to make it a desirable headquarters for Wilmington Conference Methodism.

The Pastor's Aid for January has just been received. In this second number, we are assured, "sufficient patronage" has been secured "to pay the expense of its publication for the year." We congratulate editor Adams and his lady assistant, on so favorable an outlook. "Numerous contributed articles, from some of the best writers of the conference," are promised in the February number. The PENINSULA METHODIST receives the following kindly commendation:

"At this time of the general renewal of subscriptions for religious papers, or making choice of new ones, do not forget the PENINSULA METHODIST. It is our only channel of far extended local news, and is of growing merit; better we think in matter and appearance, than the papers published in the interest of the larger conferences. As a conference we could not get along so well without its work among us. Send for it, if you have not been a subscriber. It is published by J. Miller Thomas, Fourth and Shipley streets, Wilmington, Del., where you can find also anything you may want in the way of Church and Sunday school supplies or other books."

Two Decades

We are in receipt of an invitation to the 20th wedding anniversary of Rev. and Mrs. W. B. Gregg, at their parsonage home in Bethel, Sussex Co., Del., Saturday, March 3rd, 1888. It would afford us pleasure to accept, and mingle with the many friends of our esteemed brother and sister, who will then tender

their congratulations in person; but circumstances will most probably preclude such gratification. We will, however extend to brother and sister Gregg, our sincere felicitations, upon the happy completion of twenty years of association together in the joys of married life, with their prayers, that with them and theirs may abide the "blessing of the Lord, that maketh rich, and addeth no sorrow with it."

The Christian Advocate On Trial.

The Christian Advocate gave, last week, a page of its valuable space to Mr. Waller's statement of his African experience. The good and great men of the Church in this part of the world are amazed that it should do this thing; and they are trying to divine the motive. Neither Bishop Taylor, nor Mr. Waller is on trial in this latest development. The Christian Advocate is on trial. People instinctively turn away from Mr. Waller; some in disgust, some with a feeling of amusement. They believe Mr. Waller never wrote the "Experience." Some one did, who lets out his peculiar opinions; and these opinions are supposed to harmonize with the opinions of people near the throne, of whom the Editor of the Advocate is thought to be one. Under the circumstances, a review of the "Experience" in these columns at the present time would be a superfluity. As to Bishop Taylor, this fire in the rear will not hurt him in the end, though it may prejudice his work temporarily. Best of all, it will deter men of like spirit with Mr. Waller, from offering themselves to the African work; and it will make the committee more careful in selecting its agents. Let no one suppose, so great a work as Bishop Taylor is doing can be carried on without some mistakes and miscarriages. If he fails utterly, which is unthinkable, he will be known in history as the man who tried. The heart of the church is with this man.—Christian Witness (Boston)

"Hobson's Choice."

"Did you know that this familiar phrase, "Hobson's Choice," preserves the memory of a very good and useful man?"

Thomas Hobson was born in 1544; he was for sixty years a carrier between London and Cambridge, conveying to and from the University, letters and packages, also passengers. In addition to his express business, he had a livery stable, and let horses to the University students. He made it a rule that all the horses should have, according to their ability, a proper division of work and rest. They were taken out in regular order, as they stood, beginning with the one nearest the door. No choice was allowed, and if any man refused to take the animal assigned him, he might go without any. That or none. Hence the phrase "Hobson's Choice."

In the spring of 1630, the plague broke out in England. The colleges of Cambridge were closed, and among the precautions taken by the authorities to avoid infection, Hobson was forbidden to go to London.

He died in January, 1631, partly, it is said, from anxiety and fretting at his enforced leisure. Hobson was one of the wealthiest citizens of Cambridge, and did much for the benefit of the city to which he left several legacies. His death called forth many poems from members of the University, officers and students, among them two by the poet Milton, then a student at Christ's College.—Pamela McArthur Cole, in Christian Witness.

Samuel Riddle, brother of the late James Riddle of Wilmington, one of the oldest and most successful manufacturers in Delaware Co. Pa., died at his home, Glen Riddle, Wednesday, Jan. 18th, aged 89 years.



## Conference News.

**TOWNSEND, DEL.** S. M. Morgan, Jr. pastor. This charge has had a prosperous year. Over fifty persons have professed faith in Christ, during the revival meetings.

**KINGSWOOD, DEL.** W. L. White, pastor. This young charge under the patronage of St. Paul's, has been favored with showers of blessing. Thirty-two conversions are reported; nearly all the converts have joined the church.

**NEW CASTLE, DEL.** E. L. Hubbard, pastor. Conversions here reach about one hundred; evening congregations beyond the capacity of the building. Presiding Elder Murray discoursed to a packed house last Sunday evening. The official brethren of this charge, we understand, usually make the fourth quarterly conference an occasion of good cheer and social enjoyment, by providing choice refreshments for the members of the body and their invited guests.

A similar usage obtains on Zion circuit, we believe, at each quarterly conference. This certainly adds a special attraction to these official gatherings, and no doubt is helpful in securing full attendance.

**UNION, WIL.** A. Stengle, pastor. The spirit of revival abides with this people. The latest returns of conversions approach sixty. Preparations for Conference are progressing. Although the committee are not able yet to say, they have enough and to spare, we are confident the hospitality of our city will be fully equal to the large demand made upon it, in entertaining so many visiting ministers and laymen. Three weeks from next Wednesday, the Conference will begin its annual session; the Lay Electoral Conference convening, Friday, March, the 9th. As the time draws near, our friends will be better able to decide the question of their ability to entertain guests during the session.

A glorious revival is now in progress in the Snow Hill M. E. Church. There have been twenty-two conversions, mostly young men; and many more awakened. The Church is all alive, and the close of the pastor's term is being made signal with showers of blessing.

A good meeting has been held at Conner's, Girdletree charge, John R. Todd, pastor, resulting in about twenty conversions, and the church greatly benefited.

The Post Office address of Rev. A. D. Davis, is Georgetown, Del., until Conference.

The extra meetings in the M. E. church, Dover, Del., still continue, and are proving quite successful. Between forty and fifty persons have already professed a change of heart.—*Del. Dem.*

A large delegation of the members and friends of the M. E. church, North East, Md., invaded the parsonage Saturday evening, Jan. 28th, and took with them a liberal donation of groceries, etc. The affair was quietly arranged, and was a total surprise to the recipients. The pastor, Rev. J. B. Quigg, has had a pleasant and successful year in North East, and is held in the highest esteem by every member of his flock.—*Civil Star.*

**MADLEY, H. E.** Ewing, pastor. Among the converts gathered into this charge last summer, was a man over 70 years of age, a grandson of Benjamin Abbott, the wonderful Gopeller, under whose preaching multitudes were moved, as the waving grain before the blast, and scores were converted at a single service. Dr. Stevens speaks of him as "one of the most memorable men of early Methodism. He was thoroughly original, unique in mind and character; religious biography hardly records his fellow, except in the story of the 'evangelical tinker' and 'glorious dreamer' of Bedford jail." The Dr. adds, "It is probable that no Methodist laborer of his day, reclaimed more men from abject vice. He seldom preached without visible results, and his prayers were overwhelming." While we rejoice in the recovery of his grand son, even at this late day, we can but regret that he wasted so much of life, by so long neglecting so great salvation.

Who can measure the results, had all the children and grandchildren of early Methodists proved faithful to the example and instruction of their parents?

**ASHURY, WIL.** J. E. Bryan, pastor. We had the pleasure of worshipping with this people, last Sunday evening. Notwithstanding the slippery foot ways and the leaky skies, we found the spacious audience room and large galleries filled; with a number of chairs laid under contribution to accommodate the throng. It is a grand sight, to see the people crowding the sanctuary. We are tempted to wish all galleries were absent, when their presence only reminds one of the absence of the people. It is seldom, if ever

so, in Ashury. Brother Bryan had a full day's work; sacramental service in the morning, preaching at Silverbrook in the afternoon, with sundry baptismal services, and visitation of sick people, interspersed. We regretfully declined his invitation to take his place in the evening service, but enjoyed his earnest and impressive discourse on the words, "Hear ye him," Matt. 17-5. A prayer meeting followed, in which two little girls came forward for prayer, and both testified to the joy of converting grace.

The curators of the Wilmington Preachers' Meeting, announce for next Monday morning, Feb. 13th, an essay by Rev. R. C. Jones on, "Would it be advantageous, to organize the Christian Endeavor Societies of Delaware into a State Union?"

The revival services continue in Wesley M. E. Church, this city; eighty-five conversions are reported. Each evening witnesses a return of the old fashioned "power." The pastor W. G. Koons is assisted by Andrew J. Dolbow.

Sunday last was an high day at Hart's Chapel, Elk Neck charge, E. H. Miller, pastor. The roads were very bad, but the congregations were very large. Twenty persons stood at the altar, and united with the church on probation; their years varying from 10 to 50. It was a beautiful sight. Up to date there have been thirty penitents; and the meetings continue with great power. Wesley Chapel's entertainment was a grand success financially.

At Red Lion the work is progressing. Bro. W. A. Wise is very hopeful. He has been interested at Kirkwood, where a Sunday School has been organized, which meets in the public school house. The brethren at this place are trying to secure a lot for a chapel, and expect to build in the near future.

Trappe M. E. church is in the midst of a glorious revival. Among the converts are some of the most prominent business men and young men of the town. Religion and the revival are the topics of conversation in all the stores and shops. Everybody seems interested.

### A Few Interrogatories.

Will the presiding elders send to the undersigned, a full list of charges, formed since last Conference and not in the 1887 minutes, from which collections will be reported at the ensuing session? The finance blanks are ruled, and ready for the committee, as soon as the charges are alphabetically entered. Five minutes time and a postal card, are all that will be necessary. Please oblige me at once.

Will each preacher-in-charge please read and execute that part of the church law recorded in '87 '86, of the Discipline? If so, verily shall his conscience be clear, and Finance and Statistics will call him blessed. The bishops say to every class, "do not mend our rules, but keep them."

Will each preacher in charge please study his finance blank, and afterwards, carefully enter his figures for "cash," or "receipts," or both, in their proper places and columns; and put in the envelope, a certified check for the whole amount of cash, or else bank bills of large denomination, with no silver, if possible to avoid it? The Finance Treasurer gets weary of this customary load, and Samsous are scarce.

Will some preacher in charge, as soon as Conference opens, read publicly '87, '82, and move, that the returns of Statistics and Finance be made the order of the day for eleven o'clock that same morning, so that the true intent of the law may be obeyed; the irregular, unintended, unsatisfactory, and generally other than orderly, afternoon, so called, "Statistical Session," be killed and buried beyond possibility of resurrection, and the Statistic and Finance Committees may get to work at once, and save a whole afternoon? And will all the preachers say, "Amen?"

I write especially in the interest of the Finance Committee which is yet to be appointed, having had some years experience of the tribulations of its predecessors.

Please, brother, give attention, and act.

Fraternally,

L. A. C. GERRY.

Port Deposit, Md., February 6th, 1888.

### Deal's Island Letter.

We are now surrounded by ice, and cut off from our usual steamboat communications, with Baltimore and other points, but trust that there will soon be a change, so that we may resume our main industry, the gathering of oysters. Our people have not been able to work for a month, and some of them begin to feel that their temporal interests are suffering by this interruption.

Since I wrote last, an infant son of Capt. Noah R. Webster has been laid to rest. A few days later, Miss Theresa Webster, a promising youth of fifteen, one of our bright

Sunday-school scholars, was placed in the silent tomb. Sabbath morning last, Bro. Warren laid aside his intended discourse, and preached a funeral sermon for Mrs. Angeline Webster, the cousin of Capt. H. P. Webster, one of our leading citizens. Mrs. Webster had lingered for some months, but now, her spirit is at rest with God. As I write, the news comes that Mr. James Webster, a member of Capt. Daniel Webster's family, has deceased.

A more cheerful item is the following: While our pastor was sitting in his chair at home, Monday evening, Jan. 30th, he was startled with the sound of music. The Deal's Island Cornet Band, had taken possession of the parsonage yard, and, as he supposed, were giving him a serenade. Soon however he finds that they are only the advance guard of a friendly army of occupation, by whom his home is taken possession of, and his table loaded with baskets and bundles, filled with all kinds of good things for him and his family. It is a donation party, an old time donation party. Bro. Warren's Sabbath-school class presented him with a nice overcoat. After a general good time, the company dispersed, leaving the family to examine and store away the donations.

The many friends here of our presiding elder, Rev. T. O. Ayres, were glad to read his article in your issue of the 28th ult.

Yours,  
JOHN D. LECATES.

### Letter From Milford, Del.

DEAR BROTHER,—Milford is awake; the Lord has not left. Milford; there have been ninety-two conversions during January; many of them heads of families; twenty-five were at the altar the last evening, and eight were converted. The interest increases daily and we hope to see hundreds more brought to a knowledge of our Lord and King. How any persons can listen for nearly a year, to such faithful gospel sermons as our pastor has given us, and to such appeals in respect to duty, to our crucified, but now risen Savior, and not be constrained to give their hearts to God, is a mystery indeed. Bro. Willey is consecrated to his work; and we pray that he may see this revival continued up to conference, and beyond it.

The PENINSULA METHODIST, I can assure you is read in our home every week, and with great interest, would be without it for twice it's cost.

Yours,  
MRS. W. P. C.

P. S. Our people think we have the best preacher in the conference; and I am often asked, do you think we can keep him? I answer, yes; for his place is where he thinks he can do the most good, and he knows Milford is that place.

### Facts for Dover District.

We reported 147 charges in the Wilmington Conference a year ago. The ranking of the appointments of Dover District in this list for per capita contributions, of members and probationers toward Missions, Church Extension, Freedmen's Aid, Bible, Tract, Sunday-schools and Education, the seven collections ordered by our General Conference, may be of interest to many, and stimulate a larger liberality the current year. Dover paid \$1.19, and ranks 21 against 7, two years prior; Sealord gave 96 cents, and ranks 14 against 106, two years before; Felton 85, and ranks 51 against 61; Milford 74, and ranks 62 against 51; Bridgeville 67, and ranks 68 against 82; Greenwood gave 60, and ranks 75. Two years prior this charge belonged to Bridgeville. Federalsburg gave 57, and ranks 78 against 106; Church Creek 57, and ranks 78 against 78; Lewes 57 and ranks 78 against 54; Vienna 55, and ranks 83 against 44; Hurlock 54, and ranks 88 against 105; Cambridge, 52, and ranks 92 against 41; Denton 52, and ranks 92 against 100; Georgetown 51, and ranks 96 against 63; East New Market 47, and ranks 103 against 78; Leipsic 47, and ranks 103 against 96; Beckwith 45, and ranks 108 against 71; Crapo, (Woodlandtown) 41, and ranks 113 against 82; Preston 39 and ranks 115. Nassau 30, and rank 118 against 189; Cannon's 37, and ranks 89; Frederica 37, and ranks 122 against 49; Farmington 35, and ranks 126 against 108; Milton 28, and ranks 131 against 71; Potter's 28, and ranks 131; Galestown 28, and ranks 131 against 102; Harrington 23, and ranks 131 against 92; Millsboro 27, and ranks 136 against 122; Camden 27, and ranks 136 against 160; Ellendale 27, and ranks 136 against 122; Magnolia 26, and ranks 140 against 109; Burrowsville 25, and ranks 141; Houston 20, and ranks 144 against 114; Wyoming 20, and ranks 144 against 129; and Lincoln gave 11 cents per capita, and ranks 146 against 122 two years before.

The first half dozen appointments in the list, run as follows: Grace, \$7.52, per capita; Holland's Island, \$3.57; Cape Charles, \$3.05;

Deal's Island, \$1.90; Fairmount, \$1.80; and Still Pond, \$1.78. These head the roll.

Let us, of Dover District, catch inspiration in these figures, and make one persistent effort, with the means we have, to push our appointments further toward the front. We can do it, and do it we ought.

G. W. BURKE.

Feb 7, 1888.

### Letter From Denton, Md.

MR. EDITOR,—The very great kindness of my parishoners compels me to break the spell of silence, and send you a few items for publication.

The well known generosity of the Dentonians, stimulated by the joys of Christmas tide, like a pent up stream of water, bursts its bounds, overwhelming in hospitality and good cheer wherever it flows. To say that the pastor has been kindly remembered, is to put it mildly indeed. So profuse have been these tokens of goodwill, that the pleasure awakened by their bestowal, gives place to a sense of unworthiness to receive them.

The cantata, "Judge Santa Claus," was creditably rendered by the Sunday-school, to a large audience on the evening of Dec. 29.

At Harris Chapel the services consisted of a special programme, entitled "Our songs of Adoration." At both of these entertainments Old Kris was present, with gifts for both young and old. In the midst of these joyous scenes, we were reminded of those who were conspicuously absent. A year ago they were the leaders in all good works; now they are at rest. Bro. John W. Murphy was a noble man of God. It may be said of him, "he walked with God." He died suddenly, truly lamented by the church and community.

Sister S. A. Pierson, who was a pure, devoted Christian woman, after weeks of great bodily suffering, fell asleep. "Asleep in Jesus, blessed sleep!" While these losses affect us severely in the matter of finance, we feel more keenly, the great loss we have sustained, in being deprived of their presence and godly example.

While we emulate the virtues of these departed saints, there are those still lingering with us, whose lives are worthy of imitation.

Brothers Blackiston and Dixon, both venerable men and invalids, men who have given the best of their lives to God and Methodism are now calmly awaiting the end, supported by a glorious hope of rest in heaven. At our fourth Quarterly Meeting, presiding elder Wilson preached as a telling sermon on missions. The Quarterly Conference was well attended, and Prof. James Swan was elected delegate to the Lay Electoral Conference, and H. R. Lewis, Esq., alternate.

Feb. 6th, '88.

I. N. FOREMAN.

### Letter from Laurel, Del.

DEAR BRO. THOMAS,—Our Sabbath-school here has been without a library for some years; using papers instead. This is excellent, but in our humble judgment, not a good substitute for a first class library. On the second Sunday of this year, the school was given a complete surprise, in the form of a library of two hundred and seventy-five volumes, the generous gift of Messrs Joshua H. Marvel, and Daniel J. Fooks, the former, the chief among the manufacturers of the town, and the latter, the superintendent of the school. The books were all put into the library case, before it was known by the school. Except a very few who were necessarily in the secret, every body was in blissful ignorance of it, until the doors were thrown open, and the pastor in behalf of the donors, presented the library to the school. You may imagine the agreeable surprise. Its good effects are already apparent. With some other changes, this has given the school a new impetus, and it has never been more prosperous than now. The attendance Sunday, Feb. 5th, was the largest in regular session, ever known in its history. Our rooms are so contracted, that the necessity of enlargement is upon us. This, I have no doubt, our trustees will see after very soon.

Our extra meetings are still going on, without abatement of interest. Up to Sabbath evening, Feb. 5th, fifty-three have united with us in church fellowship; and others who have professed faith in Christ will do so yet; and penitents are still coming to the altar. The town and neighborhood have not been so impressed upon the subject of religion, for many years. Our congregations are very large, crowding the large audience room to its utmost capacity. Last Sunday evening many had to leave for want of room. The prayer of the church is, that Jesus, the mighty conqueror may ride on in His majesty and glory, until all this community have touched the sceptre of his mercy, and shall live forever.

Yours truly,  
J. OWEN SYMPHER.

### Lay Delegates.

WILMINGTON DISTRICT.

Rowlandville and Mt Pleasant—W. E. Weldon; alternate, E. E. Ewing.  
Rising Sun—W. W. Carter; alternate, T. J. Wilson.  
Zion—John Cann; alternate, Abram W. Carothers.  
Elkton—Daniel Harvey, alternate, Wm. J. Jones.  
New Castle—Amos E. Davidson; alternate, Thos. Frazier.  
Red Lion—H. M. Silver; alternate, Epharim Sterling.  
Christiana—Rev. J. T. Scott; alternate, G. W. Groves.

EASTON DISTRICT.

Appoquinimink—J. H. Hutchinson; alternate, D. R. Johnson.  
Smayna circuit—D. S. Clarke; alternate, R. M. Cooper.  
Sassafras—J. D. Davis; alternate, E. S. Morris.  
Galena—T. J. Shallcross; alternate, H. C. Layman.  
Massey's—C. K. Morris; alternate, B. F. Phillips.  
Crumpton—R. T. Stephens; alternate, J. P. Hartley.  
Queenstown—I. Winchester; alternate, W. J. Price.  
Wye—J. K. Skinner; alternate, Z. H. Stafford.  
Chestertown—T. W. Eliason, Jr.; alternate, T. N. Williams.  
Pomona—H. Bramble; alternate, S. W. Brown.  
Royal Oak—James H. Newnam; alternate, S. S. Thompson.

DOVER DISTRICT.

Felton—John Heyd; alternate, George W. Killen.  
Federalsburg—Silas Sparklin; alternate, F. C. Hebborn.  
Denton—James Swann; alternate, H. N. Lewis.  
Leipsic—Wm. Hudson; alternate, James Snew.  
Houston—Zach. Johnson; alternate, John H. Johnson.  
Harrington—Wm. H. Franklin; alternate, E. Sapp.

SALISBURY DISTRICT.

Asbury—Hance Lawson; alternate, Geo. B. Starling.  
Snow Hill—R. J. McAllen; alternate, W. J. C. McKee.  
Annemessex—N. M. Lawson.  
Bishopville—E. A. Melson.  
Frankford—C. W. Collins.  
Gumboro—J. G. White.  
Parsonburg—G. W. Parsons; alternate, John W. Wimbrow.  
Roxanna—Geo. E. Scott.  
Sellyville—W. R. McAbe.

VIRGINIA DISTRICT.

Cape Charles City—L. E. Mumford; alternate, A. D. Smith.  
Hallwood—E. T. Graten; alternate, J. H. Connelly.  
Onancock—Henry L. Crockett; alternate, Jas. E. F. Ayers.  
Parksley—Thos. I. Kent; alternate, W. K. Galloway.

### Conference Notice.

For the benefit of the finance committee, allow me to suggest that a little more care be taken in filling the finance blank. Envelopes often contain unendorsed, or unsigned checks; money with no statement concerning its distribution, the blank well filled, but no money, or too much, or not enough money. Any of these discrepancies of course, cause extra trouble in adjusting the report, which must be made correct.

Experience prompts me to make this suggestion, in the interests of whoever may be on the finance committee at the approaching Conference.

Your brother,

C. A. GRICE.

The class of the second year, will meet, March 5th, 1888, at the Union M. E. church, at 7 1/2 o'clock p. m.

History, F. C. McSorley.  
Biblical Theology, T. B. Hunter.  
Systematic Theology, G. W. Townsend.  
Sacraments & Sermons, Julius Dodd.  
Lessons in Logic, I. N. Foreman.

I. N. FOREMAN, chairman of com.

### Marriages.

STUBBS—BOULDEN.—At the residence of the bride's parents, in Chesapeake City, Md., on Wednesday, Feb. 1st, 1888, by Rev. E. G. Nelson, Wm. A. Stubbs and Fannie G. Boulden.

### FRESHING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.



\$1,200,000. TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS FROM ALL SOURCES -FOR- 1888.

IN MEXICO a grievous blow has fallen on the whole group of Protestant churches. The 7th of last August witnessed one of the most bloody deeds ever traced to the Romish priesthood.

There is no evidence of the reality of the faith and courage of Mexican Protestants greater than is given by the constant growth of the Church in the face of persecutions like these.

HERE AND THERE.—It is appalling what enormous expense is the outcome of superstition and ignorance. We read the following statement in Around-the-World Tour of Christian Missions:

Extracts from "Missionary Outlook." "It is said that one-tenth of the Christians in the world do nine-tenths of the Christian work.

"The Moravians number at home 20,000, and have gathered 73,000 heathen into the fold, 24,000 of whom are communicants."

"O, I am so glad you came when you did," said a venerable Chinaman, 70 years old, recently to Mr. Corbett, "or I might have died without hearing of this blessed Gospel!"

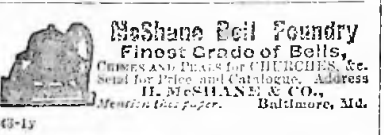
A Chinaman lay dying in consequence of being severely beaten for telling others the glad tidings of the Gospel he had learned to love.

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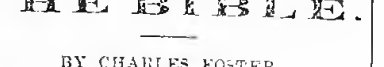
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My earthly pilgrimage is short, But for a "heavenly" I am bound; And when I reach that happy place, I shall be crowned.

Sometimes, in my waywardness I try to journey on alone; But oh! the way is dark and drear; I bruise my feet on thorns and stone.

But He who leads me knows the way; He is indeed a royal Guide; And now I am content, to live And walk close to his side.

My garments are all travel stained, Bedraggled with the dust and heat; A robe of white awaits me there, And I can "rest my weary feet."

My King can calm the rushing waves; The winds are stilled at his command; What other king can do the same, O'er this broad land?

I wish that I could see his face; I know it is not stern or fierce; But such a glory round him shines, These earthly eyes can never pierce.

But when I reach the "promised land" The land to where my footsteps haste, There I shall know him as he is, And see him face to face.

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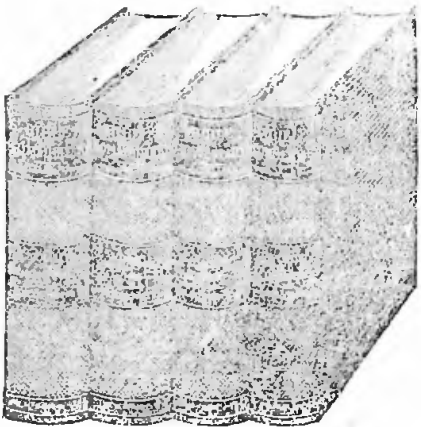
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French St. 7:20, 3:02, 5:10, 6:30  
Newbridge 7:35, 3:17, 5:25, 6:45  
Dapont 7:50, 3:32, 5:40, 7:00  
Chad's Ford Jc. 8:05, 3:47, 5:55, 7:15  
Lemp 8:20, 4:02, 6:10, 7:30  
West Chester Stage 8:35, 4:17, 6:25, 7:45  
Coatesville 8:50, 4:32, 6:40, 8:00  
Waynesburg Jc. 9:05, 4:47, 6:55, 8:15  
Springfield 9:20, 5:02, 7:10, 8:30  
Blacksburg 9:35, 5:17, 7:25, 8:45  
Reading P & E 9:50, 5:32, 7:40, 9:00  
Station 10:05, 5:47, 7:55, 9:15

Additional Trains, on Saturday only, will leave Wilmington at 5:30 and 11:15 p. m. for Newbridge, Dapont, and all intermediate points.  
French Creek Branch Trains.  
Leave St. Peter's 6:20 a. m. 12:55 p. m.  
Arrive Springfield 7:25 a. m. 1:50 p. m.  
Daily except Saturday and Sunday.  
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Daily except Sunday.  
Stations: Reading P & E 6:55, 3:09, 5:17, 6:37  
R. Station 7:10, 3:24, 5:32, 6:52  
Blacksburg 7:25, 3:39, 5:47, 7:07  
Springfield 7:40, 3:54, 6:02, 7:22  
Waynesburg Jc. 7:55, 4:09, 6:17, 7:37  
Coatesville 8:10, 4:24, 6:32, 7:52  
West Chester Stage 8:25, 4:39, 6:47, 8:07  
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Additional Trains, on Saturday only, will leave Dapont Station at 1:00, 7:00 p. m., Newbridge at 1:20 and 7:20 p. m., for Wilmington and intermediate points.  
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Commencing Thursday, Dec. 11, 1887, leave Hillen Station as follows:  
DAILY.  
4:10 A. M. - Post Mail for Swanton, Valley and Southern and Southwestern points. Also Grafton, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & O. R. R.  
11:35 P. M. - Accommodation for Glyndon and Emory Grove, West only, and Saturday only.

DAILY EXCEPT SUNDAY.  
6:00 A. M. - Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Westminster, and intermediate stations. Also, points on S. V. R. R. and connections.  
9:35 A. M. - Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. R. R., through Easton.  
2:25 P. M. - Express for Emory Grove.  
4:00 P. M. - Express for Arlington, Mt. Hope, Pikeville, Owings, Mt. St. George, Glyndon, Glenn Falls, Finksburg, Pappas, Carrollton, Westminster, Meigs, New Windsor, Linwood, Union Bridge and stations west of Union Bridge, Gettysburg and stations on P. & H. Division, (through Easton) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.  
6:15 P. M. - Accommodation for Emory Grove.  
6:27 P. M. - Accommodation for Union Bridge.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT NOVEMBER 23, 1887.  
Trains leave Delaware Avenue Depot:  
EAST BOUND.  
Philadelphia Accommodation, daily, 6:15 a. m.  
Philadelphia Accommodation, daily, 7:00 a. m.  
Philadelphia Accommodation, daily, 7:55 a. m.  
Philadelphia Accommodation, daily, 8:40 a. m.  
Philadelphia Accommodation, daily, 9:25 a. m.  
Philadelphia and Chester Express, daily, 10:10 a. m.  
Philadelphia Accommodation, daily, 1:00 p. m.  
Philadelphia Accommodation, daily, 2:00 p. m.  
Philadelphia and Chester Express, daily, 2:45 p. m.  
Philadelphia Accommodation, daily, 3:30 p. m.  
Philadelphia Accommodation, daily, 4:15 p. m.  
Philadelphia Accommodation, daily, 5:00 p. m.  
Philadelphia Accommodation, daily, 5:45 p. m.  
WEST BOUND.  
Chicago and Pittsburg Limited, daily, 7:45 a. m.  
Accommodation Chicago, daily, 11:10 a. m.  
Baltimore Accommodation, daily, 11:35 a. m.  
Sunday, Cincinnati and St. Louis Limited, daily, 11:10 a. m.  
Arrive Cincinnati 7:55 a. m., St. Louis 6 p. m., next day.  
Baltimore Accommodation, daily, 2:45 p. m.  
Chicago and St. Louis Express, daily, 3:30 p. m.  
Sunday, Accommodation, daily, 4:15 p. m.  
St. Louis Accommodation, daily, except Monday, 12:50 a. m.  
For Lansburg, 1:00 a. m., and 2:45 p. m., daily except Sunday, 3:00 p. m., daily.  
Trains leave at Rock Street Station:  
For Philadelphia 2:45 p. m., daily except Sunday.  
For Baltimore 2:55 p. m., daily except Sunday.  
For Lansburg 3:05 p. m. and 2:55 p. m., daily except Sunday, 3:20 p. m., daily.  
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The photo-etching of this picture, by the Manhattan Art Co., is a fac-simile of the original picture and is considered the most perfect reproduction ever offered for sale. Remember, it is not a chromo, but a large photo-etching, 28 inches by 20, suitable for framing.

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