

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## MY CHOICE.

If all Love's gifts of grace or power  
Lay spread before my choice this hour,  
What would I claim as life's best dower,  
Dear Lord, how should I know?

Unfailing love from sun to sun?  
Unfailing wealth, in honor won?  
Unfailing health—all gifts in one?  
Nay; all of these may go.

For love that comes our lives to bless  
May evermore be counted less,  
In grace and might and tenderness,  
Than gifts that from us flow.

And health, the tender soul may drain  
Of grace to share the sufferer's pain;  
And strength is weakness, power is vain,  
That soothes no human woe.

And wealth of treasure, land or gold,  
Is only sweet to have and hold,  
When streams of mercies manifold  
In ceaseless gifts o'erflow.

So, from the dazzling, tempting three,  
How can I choose? Choose Thou for me;  
Give, or withhold; but let me be  
Content God's will to know.

Give love until I love outpour;  
Give pain till those whose hearts are sore  
May feel for them I suffer more  
Than for my own small woe.

Give wealth, but not for selfish greed,  
But for the sad world's pain and need;  
Give Thou Thyself; then, rich indeed,  
All else may come or go.

—Mary L. Dickinson, in *Congregationalist*.

## Bishop Taylor's Missions.

Bishop Taylor is confessedly the greatest missionary of the age and, if we take into consideration the extent of his travels and the wide range of his operations, perhaps the greatest missionary of any age. His field has been world-wide, and his work only limited by the fact, that he is human and not divine. California, Australia, South Africa, India, South and Central America, as well as his present field, equatorial Africa, have felt the tread of his feet as a messenger of Jesus, heard his voice as an ambassador of heaven, and felt his influence, as a legate of the skies. True, he has not always moved along given lines, or followed in the ecclesiastical ruts of the past. His movements have been those of the irregular comet, rather than of the unvarying planet. But at all times and everywhere, Wm. Taylor has been a Methodist of the best type, has preached only the doctrines of Methodism, has gone in for the salvation of the people on Methodist lines, and wherever he has organized societies, he has organized them as Methodist societies, and with the view of making them a part of the great Methodist Episcopal Church, of which he has long been an approved member, and an honored minister. Hence, in his operations he has differed from others, only in their extent, going to the regions beyond the ordinary limits reached by the Church, and in the fact that as far as possible he has sought to put his societies on a self-supporting basis, and thus save the Missionary Society the expense of carrying them, in whole or in part. In this, of course, he has been peculiar, and by his peculiarity has incurred the displeasure of those, who insist on every thing being done by rule, and who, apparently, would rather see the heathen remain without churches, unless they can be established in accordance with the old regime. \* \* \* \* \*

We think it unfortunate that Bishop Taylor is obliged to work through an organization outside of the regular Missionary Society. He needs money to send his missionaries to their different fields of operation, and to aid them in securing houses to live in; and this he must have from some source. But as it would be impracticable for him to come under the control, at present, of a board

of managers thousands of miles away from his field of operations, so as to receive help from the Missionary Society, he is obliged to seek it through a judicious "Transit Fund Committee."

But this state of things need not continue, and should not beyond the coming session of the General Conference. The same authority that made the Missionary Society, and that makes bishops, and secretaries and editors, made Wm. Taylor a Missionary Bishop, and sent him into the "Dark Continent," not to establish "Taylor Missions," but to establish missions of the Methodist Episcopal Church, as veritable as those established by the officers of the Missionary Board. Bishop Taylor ought to have a part of the funds of the Missionary Society, to use in establishing his so-called self-supporting missions. And if the rules of the society will not allow this, then those rules should be changed, so as to meet the case. And if this cannot be done, then another society should be legalized by the Church for the support of this special work, just as the Woman's Foreign, and Home Missionary Societies have been legalized and brought into harmony with the parent board, though each have their separate and independent managers and officers.

Something must be done to relieve the work in Central Africa, or it will be crippled there for the next half century as it has been in Liberia. Something must be done, too, to save the Church at home from divisions and dissensions which will cripple its benevolences and dwarf its moral power in the world.

All prejudices against the peculiarities of Bishop Taylor's work should be thrown to the winds, and our wise men should set themselves to work without delay, to devise a plan by which all the discordant elements may be harmonized, and the work carried forward with success, either in the ordinary way, or on Bishop Taylor's self-supporting plan, or both.—*Philadelphia Methodist*.

## A Returned Missionary Replies to the Returned Cook.

(Mr. B. S. Taylor, a returned missionary of the William Taylor Band, makes some reply in the *Christian Witness* to Waller's criminations, a part of which we quote. The gun shoots well, even if it kicks a little.—Ed. *Baltimore Methodist*.)

"They assert, (Mr. and Mrs. Waller), that the missionary work amounts to nothing." Of course not! Why should it? What else could they expect, as the advance party, the pioneers, into the Congo region. Of course "the work amounts to nothing," until some work is done that amounts to something. Brother and Sister Waller were in the first party to ascend the Congo to Stanley Pool. Did they expect to find that those old, cannibal, African kings had churches and parsonages built, with waterworks and electric lights, and telephones, anxiously standing in the door holding out its key to the expectant missionary? Well, well, brother, no wonder you were dissatisfied. You struck the wrong valley sure enough. That kind of heathen dwell not in the Congo, but the Hudson Valley.

"The struggle for existence is all one can attend to!" Very true, perhaps, or nearly so. And what of it? Is not that the case of thousands in this country? And shall not the poor have the

Gospel preached to them? Is there no longer the Pentecostal spirit of "Acts," in the Christian Church to day?

Peter & Co. "sold all their possessions!" Peter had a "pleasant and cosy little home," beside the lake (Galilee), too, but he sold out and went into the self-supporting kind of missions, and preached all over Asia, Bithynia, etc.; another went to Africa, and the ugly old heathen finally hung him, and others they killed in various ways! But they never came back, to grumble at the committee. One Saul of Tarsus made tents by day and preached by night. He found, wherever he went, that "the missionary work had amounted to nothing," and the "struggle for existence," in the sea, among cannibals, among false brethren, etc., was "all he could attend to." And yet he never drew a dollar of missionary money, "built on no other man's foundation," paid his own way, and "preached the Gospel without charge." And if history is not utterly false, he did do some valuable mission work "in the regions beyond." He did plant some successful self-supporting churches in Ephesus, Corinth, Gallatia, Thessalonica, Rome, etc., etc. And in prison, a few days before those old heathen cut his head off, he exults in the fact that he had "finished his course, fought the good fight, and henceforth there was laid up a crown for him, which Christ would give him in that day." He did not come back from his vast mission tours, to growl at the Jerusalem council, who set him apart, and sent him out on the "root hog or die" principle. Would to God more such Pauline kind of missionaries were sent out by the Holy Ghost! Brethren! if you feel called by a \$1,500 salary, church and parsonage furnished, servants and other perquisites, don't apply to William Taylor's committee. You are not the kind he wants. If you feel called by the Holy Ghost, to go and toil, at whatever kind of labor shows itself, to gain support, to farm it to work at a trade, to live and die among the most degraded and ignorant people on the earth, to practice the most exacting labors, to know that your efforts to preach the Gospel to the heathen and board and clothe yourself are not appreciated by a rich and luxurious church at home are derided by the secular press and ridiculed by a large part of the religious press; if you "feel called" to African mission work on that platform, you are the man or woman William Taylor wants. That class finds support. Scores of them are making a success of it, and would not return for anything.

God bless the African band! And may he speedily raise up a multitude of glorious reinforcements to spread the Gospel over Africa. It was exactly on "this self-supporting plan," God sent out the first Christian missionaries from Jerusalem. And "on this plan," John Wesley's preachers, planted Methodism in America. Neither enterprise ever drew a dollar of mission money, and they were healthy children from the start. It looks to some folks as if Wesley's children had badly degenerated in this respect, from the days of Asbury, Jessie Lee, Strawbridge, Pillmore, and Embury.

William Taylor calls for the old-time stripe; none other need apply; and if the Holy Ghost cannot furnish that kind the market will be dry. Certainly no other power on earth can."

## Methodist Church Extension, in London.

Just a quarter of a century since, there were only about thirty Methodist chapels, to supply the wants of the entire metropolis of old England. In 1861 there lived a man in London, named Francis Lycett, then a partner in the mercantile firm of Allcroft, Dent & Co., and the said Mr. Lycett, having secured a fortune for himself, and having no children, in the most noble, spontaneous and generous manner, donated \$250,000; of which \$5,000 was to be given to each chapel built within twenty years, which should provide seating accommodation for 1,000 people. That was a princely offer; but this further condition was added to the plan, namely, that the Methodist people in the country, should collect another \$250,000, so as to make a sort of national interest in the scheme. To inaugurate the latter portion of the scheme, a private meeting was held at Brixton, attended by some half dozen men—Rev. Wm. Arthur, Alderman William McArthur, G. D. Waddy, and a few others. The unanimous feeling of that small company was, that they must take hold of this scheme and make it a success, each promising a large donation. Each took an enthusiastic view of the matter, and began to work. At the end of twenty-five years, some sixty six new Methodist churches have been built in London, each to hold 1,000 people; and they are largely free from debt. Thus in a quarter of a century, the thirty chapels have increased to 100, and most of them are in a prosperous condition.—*G. John Stevenson in Northwestern*.

## Three Delusions.

A friend with whom I was conversing in one of our inquiry meetings lately said to me: "I know that I ought to become a Christian; I fully intend to become one. But O! how I wish it were over with!" I said to her "My friend, suppose you came into a dining-room very hungry, and when you were invited to sit down to a loaded table, would you say, 'I feel half-starved, but I wish I was well through with this business of eating this dinner?' The Lord Jesus has spread for you the amplest provisions of His grace, and says, 'Come, all things are now ready.'"

Another delusion which rocks thousands into a perilous slumber is, that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion is in the air, to a degree never known before. The mighty bell which God rings over our heads sounds out the signal "Now" is the day of salvation; but against God's imperative "Now," thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can," and these very words come from those who refuse to do anything for Christ, or let Him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by this word "feel" he means thinking, he is right, for thought is indispensable; but if he

means acute distress, he is denying Christ point-blank, for the Savior never said that feeling is the essential thing. To accept and obey Christ is vital, but these are acts of the conscience and the will, and not matters of emotion.—*Dr. T. L. Cuyler*.

## Full of Common People.

A few years ago, a most successful Wesleyan missionary was stationed at a stately old chapel in the west of England. On the first Sunday morning, he found a poor congregation, and instantly decided to mend it. He proposed an outdoor service before the evening service, and, of course, found all the young people ready to follow him. The result was, that in the evening the chapel was full. On the next Sunday night it was crowded. The next day was the quarterly meeting. When the business of this meeting was cleared away, an elderly and very reverend-looking trustee addressed the meeting. He wanted to know whether a new minister had power to do as he liked, in holding outdoor services! The old man was profoundly moved. He had attended that chapel for forty years, and for the first time in his life, on the last Sunday evening, he had actually been unable to get into his seat. The chapel was positively full of "common people." The new minister, instead of feeling the horror of his position, shouted "Glory!" and then went on to remark, that the conference had sent him there to fill that chapel, and he meant to do it. If the dear and reverend brother, who had spoken, objected to the common people coming into the sanctuary, he had better go where there were no common people, for all the reverend brethren would not deter him from trying to save souls. The dear old man did go elsewhere, and the people were saved. They were saved by scores, and the chapel was crowded with the common people.—*Methodist Times*.

## Dover Missionary Meeting.

A crowded house greeted Chaplain McCabe Wednesday evening, Feb. 8, most of whom came to hear him sing. He stated that in domestic missions alone there are 40,000 preachers, many of whom get but \$150 per year—about enough to keep them from starving. But the land must be occupied. In the last 23 years, 11,500 destitute places have been taken up, and supplied with ministers. There are 1,500,000 Protestants in Ireland, and if that island ever has a parliament it will be a Protestant one. Ten years ago, a missionary was hung in Hakodate, for preaching the gospel. To day Methodism has 45,000 schools in Japan; and the Bible is taught in them. Chaplain McCabe gave a glowing account of the work that is being done in China and India, and closed by asking for a collection of \$600, the amount apportioned to the Dover charge. \$579 of this had been given by the Sunday-school last Sunday, and the balance was finally raised in cash and subscriptions. The Chaplain then sang three of his songs, and the audience was dismissed.—*State Sentinel*.

"Boardman, in writing to his mother, says: 'If you ask whether I regret having come to Burmah, I promptly answer, 'No \* \* \* To spread the Gospel through Burmah, is worth a thousand lives.'"



Youth's Department.

Elsie's Golden Text.

MINNIE E. KENNEY.

"Well, Elsie?" The kindly brown eyes of the teacher rested inquiringly upon a little girl who was so lost in thought, that she had not heard the question about the lesson, that had been addressed to her.

Elsie looked up with a trustful smile into her teacher's face. Miss Selwyn could always solve her difficulties and bewilderments.

"I was thinking," she answered. Miss Selwyn, why is that verse that we learn every Sunday, called a Golden Text?"

"Because, dear, we are to let it run through our lives each day throughout all the week, like a thread of gold, brightening and making beautiful the smallest duties. We want to remember it, and carry it with us all the time, like a precious treasure that we are not willing to lay aside for a moment, and if we watch for opportunities, we can often make it a golden text to others besides ourselves, by letting them share its comforts and helpfulness with us."

Elsie was a quiet little girl, and did not often talk much, but Miss Selwyn understood her little scholar very well, and though she did not speak the teacher knew by the smile and look of content in the child's eyes that her question was satisfactorily answered.

"And his disciples came and took up the body and buried it, and went and told Jesus."

That was the golden text for the day and Elsie listened attentively while Miss Selwyn told them the story of the lesson, and how the disciples, when their hearts were filled with sorrow because their teacher and leader was slain, went at once with the story of their trouble to Jesus, the great Comforter.

"And we can take our troubles to him now, just as John's disciples did so long ago," she added. "He is always ready to listen and to comfort even the least of his children. If no one else sympathizes with our sorrow, we can always take it to Jesus, and he will lighten the burden whether it be great or small."

As Elsie walked homeward after Sunday school the words repeated themselves again and again:

"And they went and told Jesus."

Surely there could not have been a more beautiful golden text with which to begin the year, and the little girl's heart was filled with happiness as she thought that, child though she was, she might carry her childish griefs to the loving, pitying Savior.

Before many days had passed she found an opportunity of sharing the helpfulness of her golden text with some one else.

Elsie's home was in a crowded though neat and respectable tenement house, and just across the hall there lived an old woman who was quite feeble and for whom Elsie and her mother often performed kindly, neighborly offices.

The little girl did not enjoy going over to Mrs. Saunder's room, for the old woman was always complaining and mourning over her troubles, and Elsie was tired of hearing how her son had run away and left her, and how her daughter had married against her will, and how she was left alone in her old age to be dependent upon strangers for care and kindness.

Suddenly the words of Sunday's golden text flashed into Elsie's mind one day as she listened to Mrs. Saunder's complaints. Here was a chance for the beautiful words to help some one else.

"Why don't you tell Jesus?" she asked.

"What?"

Mrs. Saunder's eyes opened with surprise.

"Why, what do you mean, child?" So Elsie in simple, childish fashion told her about the lesson of the Sunday before and about the golden text.

"And Miss Selwyn said Jesus would comfort every one who took their troubles to him," she concluded. "So if you only tell Jesus about your trouble he would comfort you and make you happier. Teacher says we can go to him now just as easy as when he was here on Earth, and easier too, for he can hear even the littlest prayer just as soon as we whisper it."

It was a new thought to Mrs. Saunders. She had never thought of taking her burdens to the great Burden Bearer, but she had tried to carry them all alone and it was not strange that her strength had failed.

As she sat there in the quiet twilight after Elsie had gone away she thought over the little girl's words, and at last with clasped hands she went and told Jesus all about the sorrow and loneliness that was making her heart ache so sorely, and asked him to comfort her.

Need I tell you that the answer came swiftly? and when Elsie came again she saw by the look of peace which had taken the place of the expression of fretful discontent, that Jesus had comforted the poor old woman and had lightened her burdens.

So the words Elsie had learned on Sunday had become indeed a golden text to this poor, lonely old woman. Can you not make them a golden text, not only in your own lives, but in the lives of others?—Presbyterian.

The Child in the House.

There was something pathetic in the appeal which a little boy made to his father when he cried, "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?" In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, who need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasions for practical application in ours. When discipline was stricter than it is now parents received more honor. It was so in the days of the apostle, for he says "Our fathers corrected us, and we gave them reverence."

There are roundabout ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous organization, often with that pensive, plaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well-intended, but mistaken discipline to which they are often subjected. They little know how such spirits are blighted by harshness, and how traits of character which, under the influence of tender, fostering care, would have developed into grace and beauty, never unfold at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a delicate exotic plant craving light, air and genial warmth. What children of this temperament need is kind words of encouragement and the little tokens of appreciation with which the ingenuity of parental love should ever surround them.—Dr. M. D. Hoge.

Teach Your Children the Proper Use of Money.

Many parents permit their children to spend for candy or toys every cent that is given to them. Others are continually instructing their children to save all their "pennies." In either case

the parents evince a deplorable ignorance of the true uses of money; namely spending with discretion, saving and giving. Even very young children can be taught, to a certain extent, the real value and best use of money. Wise parents will ever strive to impress upon their children the necessity of forming prudent habits; of spending money to advantage so that some article of utility or value is always obtained for it; the duty of exercising systematic and judicious charity, and that the purest happiness that can be experienced upon Earth springs from the practice of benevolence.

We have in mind a little one who, like most children, lost no time in visiting the candy or toy store after he had received a penny. If his parents had allowed him to continue in this habit he might have grown up a spendthrift. By judicious training, however, this tendency was checked, and he was early made to understand the most judicious way of using his money. The possession of a bank book aroused his business instincts and made him ambitious to add to his little capital from time to time. At the same time he was encouraged to occasionally buy a toy of the kind best calculated to furnish occupation or amusement for a considerable length of time. He always remembers "the poor children" in his prayers, so strongly were his sympathies excited in their behalf; and, unlike too many adults, his sympathy did not begin and end in prayers.—American Agriculturist for February.

From my "Senior Colleague," of Other Days.

DEAR EDITOR:—In reading your paper this week, I was more than pleased with its make up.

The article from Bishop Taylor's Committee is a complete refutation of the slanderous attack of a man, who went to Africa, expecting to have a comfortable home for himself and family, on a steam boat with easy work, and a fine opportunity to trade with the natives in ivory etc.: thus making a good thing out of it. Bishop Taylor has need to have all such cranks away from him, and not with him. It is not to be wondered at however, that one in a hundred who have gone to the dark continent, should return with an evil report. In every hundred admitted on trial in an Annual Conference, a larger average of badly disappointed ones is apt to be found. No one would discount the ministry or the itinerancy in the one case; neither will Bishop Taylor's Pauline, or self-supporting missions be thought less of because of the evil report of a score of such people, as the one alluded to.

We have no fear of Bishop Taylor or his wonderful mission being harmed by this or any other enemy. The work is surely of God and is marvelous in our eyes. It is surprising, that the able editor of our "Great Official" should give Mr. Waller such an opportunity to air his soiled linen; but even Editors I presume, are fallible.

Turning from this valuable contribution in your last issue, we experienced different feelings in reading the Editor's account of a visit, quite recently to "Old Bethel," which, in 1851-52, was a part of Elkton Circuit. How we wished we had been with him, as he was with us in those years of grace!

The names of the leading men, and the families of those times are engraved on our memory.

Bethel was a strong church then and large congregations greeted the preachers.

Where are they now? Gone beyond the flood! How the faces and forms of those bye gone days come trooping up in memory's halls; Noble, Biddle, the Claytons, Morrison, Price, Peirce, McCoy; last but not least, Samuel Thompson, are prominent among the many who will have part in the first resurrection.

Dear Bro. Thompson, and his devoted companion of those days, were always

ready to receive the weary Itinerant, and give him a princely-welcome.

Happy the preacher who shared the happiness and hospitality of that Christian home!

We rejoice to learn that many cherished names are still found in Bethel—that the children are

"Traveling home to God, In the way their father's trod."

Dear old Bethel! the reminiscences of 35 years ago are crowding upon my recollections; but I must forbear.

It would be a real delight to revisit this historic ground, so dear to my heart if time and circumstances would permit.

I rejoice in the growth and prosperity of the church of our early love and choice, on the Peninsula. Next Sabbath will fill up the measure of half a century since I gave my name to the old Union Church of Philadelphia. In that period what hath God wrought!

Let us hold on to the old landmarks of Methodism, and stand by those things which have made us great! There can be no greater mistake than for Methodism to put on the peculiarities of other forms of Christian activity and thus lose its own identity.

T. A. FERNLEY.

Philadelphia, Feb. 7, 88.

Notes from Los Angeles.

BY REV. W. McDONALD, D. D.

On my arrival here, after an absence of some seven months, I was utterly astonished at the improvements which I everywhere witnessed. No section of the country can boast of greater prosperity. But passing by speculations in real estate, which are quite incredible, and internal improvements, which exceed anything I have ever witnessed in the same time, I will speak simply of church prosperity, and will confine my observations to Los Angeles alone.

Six years ago, there were but eight church edifices in this "City of Angels," as its name signifies. Now, on the same territory, there are thirty-five, with nine congregations—some of them quite large—worshipping in halls. Several of these last named have churches in process of erection, and three, at least, of the eight edifices of six years ago have been replaced by new and more costly structures.

The Methodist Episcopal Church in Los Angeles has had a phenomenal growth, outstripping all other denominations. It has a membership at present equal to the combined membership of the Baptist, Congregational and Presbyterian churches.

Six years ago, Los Angeles Methodism had but one church edifice, and that of comparatively limited capacity. Now it has six, with a seventh in process of erection to cost \$60,000.

Six years ago, the Fort St. M. E. Church, the mother of all the other churches, could not boast of more than two hundred members. Now its records show a membership of 950. During the past year, without any special revival, this single church, after dismissing sixty of its members to organize the Simpson Church, and giving letters to ninety others, has made a net gain of three hundred. The Methodist churches in the city have added to their membership, the past year, about eight hundred; their whole number at present being two thousand.

We saw it reported in the East, that here, under the labors of Dr. Munhall two years ago, not less than one thousand were added to the churches of the city. We heard it stated in the Preacher's Meeting the other Monday, that not more than fifty were ever known to have joined in all the churches, as the result of that effort.

It must not be understood that this great gain in membership has been from conversions. I doubt if one in ten has been so received. Nearly all have been received by letter; so that very little

has been added, by all this growth, to the numerical strength of the general church. It is only changing pastures, not adding to the flock.

Such a growth, if long continued, must become unhealthy. It will result, first, in weakening the body from which these members come; and, secondly, it will have a tendency to make the church remiss, in efforts to rescue the perishing. Let a church receive, on an average, ten members a week by letter, and unless they are more spiritual than churches generally are, they are likely to conclude that such an increase is about all that they can desire. And yet they are doing nothing, to pull men out of the fire, only keeping those who profess to be out from getting in again.

We do not wish to be understood that such is the case with the churches of Los Angeles. But if these churches were dependent, for their increase, upon the conversion of sinners, the footings would not be so flattering.

I met, in Los Angeles, Dr. Abel Stevens—a name held in high esteem by New England Methodism. He has just arrived here on his tour around the world, and will remain hereabouts until the early summer, when he expects to visit his old friends in New England, from whom he has been absent about sixteen years. He is visiting his daughter, Mrs. Halstead, who resides at San Gabriel. I expected to find the Doctor looking much older than he does; but he seems to be one of the best preserved men I have met in many a day. He does not appear much older than when I last saw him, sixteen years ago, in my pulpit in Brooklyn, N. Y. He looks fresh, seems vigorous, and moves about with the seeming elasticity of a man of fifty.

My first recollections of Dr. Stevens date back to 1840. He was present at the Maine Conference, which met that year at Kent's Hill, it being the first Conference I ever attended. That was forty seven years ago. He was then a member of the Providence Conference, and editor of ZION'S HERALD. On that occasion Dr. Stevens delivered a never-to-be-forgotten address, of nearly two hours in length, on ministerial education. It was the event of the Conference; and yet Dr. Allen, in his "History of Methodism in Maine," while he mentions Dr. Tefft's report on education, fails to so much as intimate that Dr. Stevens was at the Conference. The address was subsequently published in ZION'S HERALD. So much for the historian of Methodism. Long may he live to enjoy the honors which the church has been slow to bestow, and he has been too modest to demand!—Zion's Herald.

The Tunnel at the Libby Prison.

The March Century will contain the story of "Colonel Rose's Tunnel at Libby Prison," told by one of the one hundred and nine Union officers, who escaped on the night of February 9, 1864. The successful construction of this tunnel, dug from a dark corner of the cellar of the prison, through fifty feet of solid earth,—the only tools being two broken chisels and a wooden spittoon in which to carry out the dirt,—was one of the most remarkable incidents of the war.

Colonel Rose, to whose indomitable will and perseverance, the success of the scheme was due, is now a captain in the 16th United States Infantry and of the fourteen men who assisted him in digging the tunnel, eleven are still living. The narrative in the March Century, which is illustrated, forms one of the untechnical papers supplementing the War Series, and it is said to be one of the most romantic records that The Century has ever printed.

Centenary Biblical Institute.

ENDOWMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.) Rev. J. F. Goucher, \$5,000 Newton M. Sawyers, per Mrs. M. } \$800 A. H. Cadden. }

A Call for Young Men.

I want a half dozen or more first class young men, for work in the St. John's River Conference, Florida.

W. F. MALLALIEU, 1428 St. Charles Ave. New Orleans, La.



# The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 19th, 1888  
Matt. 18: 21-35.

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

## A LESSON ON FORGIVENESS.

GOLEND TEXT: "And forgive us our debts, as we forgive our debtors." (Matthew 6:12.)

21. Then came Peter.—Possibly his forwardness had excited envy and sharp criticism in the apostolic band, and he may have desired to know how long he was to continue forgiving these ungracious attacks. It should be noted, however, that his question was one that was frequently discussed in the rabbinic schools. *How oft . . . till seven times?*—Peter supposed very likely, that he was stretching the limit, when he suggested seven times, for the rabbis taught that only thrice might a man expect to be forgiven.

22. I do not say . . . seven times—as though He would say, That is not My limit, Peter, and must not be yours. *Seventy times seven*—or possibly, "seventy times and seven." Whichever way one may take it, the meaning is, don't try to count how often; keep on forgiving without limit, just as God does.

"The rule lays down, that in no case do we retain resentment toward a sincere penitent (Whedon).—If a brother transgresses very frequently in a flagrant manner, he may lose the confidence of his brethren, either as regards his profession, or as regards some elements of his character. But they must never cherish a feeling of animosity toward him (Morison)."

23. Therefore—to show you how unstinted your forgiveness must be, and how odious and criminal is an implacable temper. *The kingdom of heaven.*—God's rule on earth, through the Messiah.—*A certain king.*—The Father, of course, is meant. *Would take account of* (R. V., "make a reckoning with") *his servants*—just as an oriental sovereign would summon his satraps and investigate their accounts.

24. One was brought—under compulsion, presumably. *Owed him ten thousand talents*—in enormous sum, serving to indicate "the immensity of the debt which man owes to God, and the utter impossibility of his ever clearing off the aggregate, ever accumulating, of sins of omission and commission" (Plum-pere). If silver talents are meant, the sum indicated, would be about ten million dollars.

"Trench affords illustrations of the amount indicated, by comparing it with other sums mentioned in the Scripture, and in secular history. Ten thousand talents is the amount which Haman estimated would be derived from the destruction of the whole Jewish people. Esther 3:9. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. 38:24; David prepared for the temple, three thousand talents of gold, and the princes five thousand (1 Chron. 29:1-7; the queen of Sheba presented to Solomon, one hundred and twenty talents. With ten thousand talents, Darius sought to buy off Alexander from prosecuting his campaign in Asia. The same sum was imposed as a fine by the Romans on Antiochus the Great after his defeat (Abbott)."

25. As he had not to pay (R. V., "where-with to pay")—as he had squandered his lord's revenues, and it was utterly impossible, that he could make good his account. *Commanded him to be sold . . . wife . . . children*—the usual custom of Oriental despots, illustrating God in His justice, alienating from Himself, those who have defrauded Him of His just dues—"the usual attitude toward sin." The selling of wife and children, may belong to the drapery of the parable, but their fate may be conceived of, as sharpening the intensity of the punishment.

26. *Servant . . . fell down*—horror-struck and begging for mercy. *Have patience . . . pay thee all*—a promise impossible of fulfillment, but true to life. So the convicted sinner, exposed to wrath, would beg off by promising a self-righteous obedience.

"Luther explains this as the voice of mistaken self-righteousness. Trench regards it simply as "characteristic of the extreme fear and anguish of the moment." Observe, there is no confession of wrong, no appeal for help. The experience typified is not that of penitence, but only of fear. It is interpreted by the histories of Pharaoh (Exod. 9: 27, 28; 10: 16, 17, etc.); Saul (1 Sam. 15: 24, 25, 30); Ahab (1 Kings 21: 27); Belshazzar (Dan. 5: 9); and Felix (Acts 24: 25) (Abbott)."

27. *The Lord . . . moved with compassion.*—His rigor lasted until the culprit was brought to his knees, "with," says Bruce, "a petition coming far short of the grace in store, asking only for time to pay, for a hired servant's place; for men are unable to imagine and dare not hope for the good which God has

prepared for them. The rigor was meant to lead up to the mercy through the way of repentance." *Loosed him*—R. V., "released him." *Forgave him the debt*—freely and unconditionally. Says Schaff: "The mercy in its greatness, fullness and freeness is the single point; the ground of it is not stated."

"For the love of God is broader Than the measures of man's mind, And the heart of the Eternal Is most wonderfully kind."

28. *Servant went out*—from this experience of immeasurable mercy and forbearance. Arnot suggests that the man had not been converted—only frightened. *Found one . . . owed him a hundred pence*—about \$16; a mere trifle, compared with the debt which had been freely forgiven to him, and yet a considerable sum, since it represented about three months' wages of an ordinary laborer in those times. *Took him by the throat*—a atrocious act, yet permissible under Roman law. *Pay me that* (R. V., "what") *thou owest.*—Of course, he could demand his rights in justice, but his behavior under the circumstances, would be incredible, were it not, alas! repeated over and over again in human experience.

"This man was one who would fain be measured to by God in one measure, while he measured to his brethren in another. But this may not be. Each man must take his choice; he may dwell in the kingdom of grace; but then, receiving grace, he must show grace; finding love, he must exercise love. If, on the contrary, he exacts the uttermost, pushes his rights as far as they will go, he must look to have the uttermost exacted from him, and in the measure that he has meted to have it measured back to him again (Trench)."

29, 30. *Fellow-servant . . . besought him*—using precisely the words which he himself had used to his lord, but not by any means with the same result. *Will pay thee.* He had far better reason to believe that he could pay the small debt, than his creditor had, when he used the same language. *Would not.*—He who had been spared justice, now invokes it; he who had tasted mercy, now refuses it. He will not even grant delay. Says Abbott: "This creditor's sin we repeat when we hold resentment against an offender, until he makes atonement and reparation. What is this but demanding that he pay the debt?" *Cast him into prison, till he should pay*—deprived him even of the opportunity to earn the money, wherewith to discharge the obligation. The brutal selfishness and vindictiveness of this man, are depicted in most repulsive lines, and yet, who will affirm that these lines are overdrawn?

31, 32. *His fellow-servants . . . were very* (R. V., "exceeding") *sorry.*—We might have expected that they would have been indignant, but the true feeling in a spiritual fellowship, is deep sorrow rather than wrath, at such exhibitions of an un-Christlike spirit. *Told their lord.*—"The sorrowful cries of God's people in a world of persecution and oppression are heard" (Schaff). *Thou wicked servant*—rightly so called; for great crimes against our fellows may be done in the name of justice. *I forgive thee . . . thou desiredst* (R. V., "besought").—Strictly he had asked his lord only for forbearance, and had received what was vastly more—remission; but he had not even treated his fellow with forbearance; it had never occurred to him to cancel the debt.

33. *Shouldst not thou also have had compassion* (R. V., "mercy")?—Under the circumstances, there was a sort of moral obligation upon the man, to take his lord's compassion towards himself as a model in his dealings with his own debtors. *Even as I.*—The same idea comes out in that petition of the Lord's prayer, in which we seek forgiveness from God as we forgive our fellows.

34. *Delivered him to the tormentors*—referring, primarily, to those officers, who by means of torture, wrung from a prisoner confession of money concealed, or crimes committed; secondarily, to those retributive tormentors "which in the world to come, rise up from within, and crowd up from around." *Till he should pay*—a strong confirmation of the doctrine of the eternity of punishment.

"The parable stands on the assumption that the Divine forgiveness may be forfeited. During terrestrial probation, all the blessings which are peculiar to the kingdom of heaven are enjoyed provisionally. And, at any point of the preparatory career, free agency is free to come in, and to turn out what is essential to the enjoyment of these blessings. It often brings in much that is from self or from beneath. And hence the mottled character of many who have "named the name of Christ." . . . If the blacksliding is not healed, the forgiveness is never restored (Morison)."

35. *So . . . shall my heavenly Father.*—It is very easy to say, We don't believe God will do this, and will do that; but it is far better to take the testimony of the Son of God as

to what the Father will do. *If ye from your hearts.*—No outside, pretended forgiveness will meet this condition.

## Echoes From Wesleyan.

The last college year closed with very un-flattering prospects. In June our president, Dr. Beach, was removed from office, not on account of inability as a scholar or an administrator, but on grounds of disciplinary troubles. Some degree of friction had arisen in the machinery of college discipline a year or two before, which continued to grate unmusically upon the ears of trustees, until the delicate task of removing our head was found necessary. Many predicted danger ahead, in the upheaving clouds on the horizon. But the cool, philosophical eye saw in these, the dark winged messenger of a brighter day for Wesleyan. A crisis is often most fortunate.

Although our captain was removed, the sturdy old ship swerved not from her course of right and truth. A skillful helmsman was found in Prof. Vanveck, our scholarly teacher of mathematics. Twice before, he had taken the helm. Now the ship with precious freight goes careering onward through another yearly course full of clear skies and auspicious winds. Last summer the college was better advertized than formerly. September came, and instead of a very small incoming class, one entered only four or five less than the average. It has been found since, that few classes have averaged greater ability. Several came also from other colleges.

Never has there existed greater harmony between professors and students. This is always a good sign. Wesleyan has never beheld among her students, such rebellious elements as were seen at Dartmouth last year.

The students are mostly the professed followers of Christ. The religious influence this year has been strengthened, by the organized efforts of the Y. M. C. A., founded here last year. This has supervised all the meetings, and has introduced several earnest workers, such as Dr. Thoburn, who have greatly quickened our spiritual life.

Our pastor, Bro. North, has labored long and successfully, for a revival of religion. Wrestling with the Spirit has at last prevailed, and scores are finding pardon and peace. The students are arousing; those lukewarm, to active endeavor; those fettered by sin, to their real danger.

The Day of Prayer for colleges was observed Jan. 26. Bishop Andrews preached from Acts 16-31. He presented in a simple, but eminently forcible manner, the plan of salvation. Many prayers are daily offered, that a revival may sweep through the college.

It is sometimes said by those opposed to a college education, "Don't send your son to college; that is the nursery of infidels." Our colleges are shops where strong unyielding (not straight jackets) backbone is made for Christian character, larger views of duty, the spirit of "come let us reason together" seizes the heart and instills "the thought of duty's being a "reasonable service."

Reading the past of many colleges, one may conclude religion has a sickly life in colleges. After the Revolution, a flood of infidelity rolled in from France, and reigned two decades with disastrous effects, especially in institutions of learning. At the close of the last century, at one time, only one student in Yale professed to be a Christian. At the same time, Bowdoin had not a single follower of Christ. Dark the picture then! Look at our college life now. Last fall, Yale's most popular athletes spoke in religious meetings in New York city. Harvard, six hundred strong, attended a Sunday evening prayer meeting in Boston Globe Theatre. In the University of Virginia, the religious life is leavening the lump. A broader, stronger, and more symmetrical Christian

character is being fashioned in our colleges.

Wesleyan, the oldest Methodist college was founded for Christ; and the world is being conquered for him, by her hundreds of valiant sons.

Some changes in the curriculum are most important. Less Latin and Greek are required, and more opportunity for selective studies. The latter have a wide range, as in any college of our size. Yale offers wider choice in modern languages. Outside of this, we question her superiority. We certainly grade as high in scholarship.

This winter a Prohibition club was founded. It now numbers forty eight, and has already opened fire. Other clubs are being formed. We expect a warm time soon.

We are not behind on political affairs. Current topics of the day are eagerly sought. All questions are debated with enthusiasm, and sound common sense. This last article is not as scarce in colleges, as may be supposed.

Students are not book worms alone, but men, whose views are large, and opinions sound, on all questions. They are not children just out of swaddling clothes, but men, armed with the keenest weapons for any field of battle, whether in literature or politics.

Our gray-haired brethren would enjoy our fencing with one another, on the live questions of the outside world.

Never did Wesleyan look forward with more gratifying hopes. The waters are calm. We are sailing gallantly. Increase our material power, strengthen our spiritual might, enlarge our patronage, put at our helm a skillful pilot, and we shall sail over the peaceful waters of sure prosperity; bearing richest blessings to two hemispheres.

We wait until the General Conference selects the new bishops, and then we shall have a new president. Drs. King and Reid are talked of. Would that we had men, of the spirit of Dr. Fisk. Who dare say the work of the educator is lower than that of the presiding officer? E. W. B.

## Christ Winning, and Won.

In the work of grace, there is reciprocal winning between the soul and the Saviour. He wins us by the teachings of truth, by the attraction of love and by the aid of the Holy Ghost. We win Him by repentance and prayer, faith and fidelity, giving him our hearts, and "walking in the light, as He is in the light." Thus, winning and won, He becomes enthroned in our hearts, and "every thought is brought into captivity to the obedience of Christ," and we are consciously justified, quickened, cleansed, sealed, and saved.

This reciprocal seeking and winning is thus set forth in THE WORD. "Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." "Knock and it shall be opened unto you," and "Behold I stand at the door and knock," "I am come to seek and to save that which is lost," seek and ye shall find," and "seek me and ye shall live." "I follow after, if that I may apprehend that for which also I am apprehended of Christ." All the undertaken offices of Christ, all the gracious invitations of the Gospel, all the work and labor of love "by the subjects of saving grace under "The great Commission," and the giving that commission, evince the fact that He is earnestly seeking to win sinners to His allegiance and love, that He may accept and save them; and Solomon, under the inspiration of His Spirit, said to all his servants, who "are workers together with Him," "He that winneth souls is wise." At the same time, Holy Writ requires us, in order to secure the salvation purchased for us, proffered to us and pressed upon us, to "seek the Lord while He may be found;" to "strive to enter in at the strait gate;" to "give all diligence to make our calling and election sure," and to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service;" and, then St. Paul, as a recipient of saving grace, an example to be followed, and an inspired author, says: "What things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but refuse, *That I may win Christ.*"

To win us, Christ submitted to great hu-

millation, "He made himself of no reputation, and took upon him the form of a servant," He set us an example of humility, by washing his disciples' feet; no, also, we must humble ourselves in the sight of God, to win his saving grace. For "Giveth grace to the humble;" and "He that humbleth himself shall be exalted." Christ Impoverished himself to secure for us the riches of grace. "Though He was rich, yet for your sakes he became poor." So we must become poor in spirit, to enter the kingdom of Heaven; and we must give up all our property, as well as all our powers, to God, and become merely his stewards for all that we have and control, that we may win "the unsearchable riches of Christ."

Christ "endured the cross," died as an expiatory sacrifice for sin, that He might win us. So, also, if we would win Him, we must "deny ourselves, take our cross and follow him;" we must "mortify the deeds of the body," and be "crucified with Christ." Some of the all things that the great apostle "counted loss for Christ," were specified by him, and they were both, what he had been relying upon for acceptance with God, and what he had good reason to believe, in connection with his transcendent talents, would enable him to gain riches, and honors, and fame. But he lightly esteemed them, in comparison with the knowledge of Christ. He counted them as the veriest refuse, and renounced them all, and all other earthly advantages, so far as they would prevent him from winning Christ; and actually desired to know by experience, "the fellowship of His sufferings, being made conformable unto His death." Nay, more, he intimates in his epistle to the Romans, that we cannot be joint heirs with Christ, our elder brother, and be glorified together with Him, unless we suffer with Him. But, in so doing, he says, "we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," at "the manifestation of the sons of God." "So we believe, and so we preach."

Then, having begun in the Spirit, let us not be bewitched by the world, and be beguiled by satan; after having run well for a season "let us not return to "the lust of the flesh, and the lust of the eyes, and the pride of life." Having humbled ourselves in the sight of God, become poor in spirit, crucified to the world, and self-dedicated or sanctified to God to win Christ in the power of his saving grace, let us still strive every day to "put on humbleness of mind," "to renounce the vain pomp and glory of the world, with all covetous desires of the same," and "press toward the mark for the prize of our high calling which is of God in Christ Jesus."

Then, we will ever be winning more and more of the love, and likeness, and life of our Lord, and growing in his grace and knowledge. Thirty years after his conversion, St. Paul assured the Philippians, that he was still counting all things but loss, and pressing toward the mark, that he might win Christ; that is, win more of the power of His spirit and grace and heavenly benediction to sanctify, endure, enlarge, and to "fill him with all the fulness of God."

The conditions and means of getting, and growing in grace, of knowing Christ in the fulness of His love, "and the power of his resurrection," and having full assurance that our "life is hid with Christ in God," so that "when Christ who is our life shall appear, we shall also appear with Him in glory," are the same to us, that they were to the apostle. If we long and labor to become rich, or, if we ardently desire and seek to be honored and titled and called Rabbi, or any thing of the kind, we are not Christly in our spirit and life; and "If any man have not the spirit of Christ, he is none of his." Jesus asked, "How can ye believe, if ye seek honor one of another?" and "It is written "the just shall live by faith." "True living members of Christ's body mystic are humble unselfish and altruistic."

J. T. VAN BURKALOW.

Bishop Warren is furnishing regularly to *The Sunday-school Times* (Philadelphia), "the teaching points of the Sunday school lesson."

Rev. Bishop Wilson, of Baltimore, is expected to preach in Easton, and may extend his visit to our town on the 26th inst.—*Talbot Times*

The latest news from Stanley, indicates that his journey through Africa has been successful, and that he has reached Emin Bay.

Mr. F. B. Clegg, agent of the Philadelphia Conference Tract Society, at the late quarterly conference of the St. Paul's Church, was elected delegate to the Lay Electoral Conference.



4 Peninsula Methodist

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Who Will Do Likewise?

In giving his name as a subscriber to the PENINSULA METHODIST, recently, a brother said, "there are two men in my employ, who I think will be benefited by reading your paper; I will give you their address, and you will please send a copy to each of them, for one year at my expense.

Into how many homes, where no religious paper ever enters, to diffuse the light and glow of Gospel truth, and in some measure to counteract the demoralizing influence of pernicious publications, might Christian men and women bring untold blessings, by securing for such families the weekly visits of these silent messengers of mercy.

"Broad east it o'er the land Thou know'st not which shall thrive— The late or early sown; Grace keeps the precious germ alive When and wherever sown"

There is but little doubt that the printed page is read by many thousands, who seldom, if ever, attend upon the preaching of the gospel; and one most effectual means by which, as Christians, we may reach "the masses," is to circulate such literature as is surcharged with the salutary truths of our holy Christianity.

A Christian home, whatever else it may have, lacks what is essential to its complete furnishing, if there be absent, the Bible readily accessible for the perusal of all, some memorial of the righteous dead, in the form of religious biography, some historic record of the Church, and some fresh bulletin of the present progress of the Redeemer's kingdom.

Dr. T. B. Neely of the Philadelphia Conference, we learn, is engaged writing a book on "The Evolution of Episcopacy and Organic Methodism." This is certainly a timely topic.

gress of the Redeemer's kingdom. What God says in the Bible, and what those words of life have accomplished, are accomplishing, and promise to accomplish, in the individual, and in the world of mankind, men must know if they are to make the most of themselves and their opportunities.

We are glad to know, that so many families on our Peninsula are supplied with our own Church papers; and that in some 3000 of these families, the PENINSULA METHODIST finds a cordial welcome, but our content is not complete, so long as any of these families are without it.

A Successful Pastorate.

Sunday morning, Feb. 5th, the writer found his way over slippery foot-ways to Scott M. E. Church, N. E. corner of 7th & Lombard Sts., Wilmington. As the pastor, Rev. N. M. Browne, was hardly up to his usual vigor, by reason of long-continued and arduous labors in revival meetings, and the disability of a severe cold, our appearance was specially welcome, as affording assistance in the celebration of the Holy Communion.

The brethren are jubilant over the prospect of their pastor's reporting to Conference,—not one dollar of indebtedness on any account against this charge, remaining unpaid at the close of this Conference year.

Nearly \$12,000 have been raised and paid over for church purposes, during Bro. Browne's three years' pastorate, in Scott. The Missionary offerings from this charge, during the same term, have more than doubled.

Revival services continued since New Year's, have proved a great blessing to the membership, and secured many valuable accessions. The outlook for Scott was never more promising, than to-day, if it was ever so much so.

We congratulate both pastor and flock upon this gratifying state of things, and rejoice that God has so abundantly crowned their united labors with success.

A brief note from Brother Nelson alludes thus tenderly to his recent sorrow,—"Our precious little boy,—a great sufferer all his life, quietly passed away, Sabbath, the 12th inst., at 3.20 P. M."

Through the ineffable love of the Good Shepherd, the little lamb has found safe shelter within the fold. With what wealth of pathos come to our hearts, in such an experience, those words of Jesus,

"Of such is the kingdom of heaven."

We are sad; but our loved and lost are revelling in gladness which no one can conceive till with them we go to be with Christ. The parting is painful, but the eternal re-union will be all the more ecstatic. May the rich comforts of grace abound to the bereaved parents.

To Philo, that Scattered Thinker

1. Political methods are disastrous even to conscienceless politicians. The escape is by jumping overboard, or "by lies to hide it makes it two." 2. The most accredited and most pernicious system of all politicians, is the before hand made up ticket. A can secure 30 pledges, B 25 and C 15, total 70; enough to elect one, two, or all three to the General Conference.

2. Does the Ex. include those who nearly "got there?" No. 3. "Suppose two or three of us have talked together and compared ballots, is that a combine?" See here, Philo! If I have a hen anxious to set, and I show her some eggs, are they chickens? No, Philo, but they are eggs, and in imminent danger of becoming chickens; the eggs and hen being willing, and I just as leave as not, close one eye and put the eggs where they will hatch.

Letter from Fishing Creek, Md.

We commenced our revival services Jan. 2d, and were favored with a very attentive audience that evening; but the next evening an enemy appeared in the shape of one of David's foils. The force of Gospel truth and the energy of the Divine spirit was more than he could stand, so he soon retreated, and has never made opposition since.

We were greatly assisted by brethren and sisters of the M. E. Church South, and as we gathered around the cross of Christ, the common standard of all God's people, we knew neither north nor south; but under the genial influence of that cross we realized, "there is no difference between the Jew and the Greek," and "the same Lord over all, is rich in mercy unto all who call upon him."

Georgetown, Del.

BRO. THOMAS;—That your fragmentary reports of our work here, have been taken at second hand from the local papers, I willingly concede, is due to my negligence in the matter of reporting; a very habitual fault, if it be a fault of mine.

Our Conference Missionary Society. BY REV. W. H. HUTCHIN. While, as a Conference, we are not giving to Missions as we might, we are doing much better, than some more pretentious Conferences. But those who do the best, have the strongest desire to do better.

Feb. 8th, 1888. W. J. DUHADWAY.

ter of platform meetings, founed the holding of such meetings as were proposed, in the time and manner decided upon, not feasible, and so they were deferred. The secretary of the Bureau has answered without delay, every query presented, and has furnished all material requested, at the earliest possible moment.

For the next year's work, would it not be well to have an expression of opinion, and a comparison of plans through the columns of the PENINSULA METHODIST, and at this session of the Conference?

I suggest;—1. That the Editor of the PENINSULA METHODIST be requested to place at the disposal of the secretary of the Conference Missionary Society, a column weekly.

2. That each pastor be requested to furnish to the secretary, a statement of methods which he finds effective of his success in particular efforts, and such suggestions as he thinks may profit his fellow-workers.

3. That platform meetings be held throughout the entire Conference, at times most convenient for the several charges, in which the subject shall be presented by invited members of the Conference.

4. That a Missionary Day be secured at every camp meeting held within our territory, in which the management will consent to such an arrangement. In these meetings the morning might be devoted to two carefully prepared addresses. The afternoon could be given to the youth, and the exercises might include several short and properly relished speeches and a procession.

Wilmington District.

Christianna is very earnestly at work. Thirteen conversions; one hundred dollars paid on parsonage debt; two successful Lyceums, the one at Salem, the other at Christianna. There was a pastor reported sixty visits. There was a unanimous desire expressed for brother Price's return.

New Castle is enthusiastic in church work. The Sunday-school and Infant school rooms, have been frescoed and carpeted at a cost of \$281, and the bills are paid. Parsonage debt reduced \$1000; salaries are up, which was unanimously invited to return; and the quarterly conference repaired to an oyster supper. The above brethren will report in due time their benevolences.

W. L. S. MURRAY.

Letter from Rev. G. F. Hopkins.

DEAR BRO. THOMAS,—The anchor line of steamers is not the fastest on record, but I do believe it to be as safe as any other. It is now 2.30 P. M., and we are just about five days from Liverpool, but we were hindered by fog and head winds; voyage other-wise quite pleasant. Some sea-sickness on board. No land in sight after we left England, until we approached Cape St. Vincent, a rocky cliff extending into the sea. Saw many ships on our way. But by far the grandest sight of all the voyage, is Gibraltar, a mountain of rock, rising out of the sea; not an island as it appears on being approached from the strait, but a great promontory; towns nestling about its base, protected by a powerful fortress. God is with us; all is well.

P. S. We are just steaming in, under shelter of the great rock Gibraltar, for coal; will be here about three hours, then off again for Bombay.

Yours G. F. H. Jan. 25th 1888.

Programme for Preacher's Meeting.

Feb. 20. Sermon by the Rev. C. W. Prettyman; criticism by the Revs. Julius Dodd and R. C. Jones.

Feb. 27. "What is a Divine Call to the Ministry?" Rev. Henry Sanderson.

March 5. "What is the relation of forgiven sin to the Regenerate Soul?" Rev. Adam Stengle.

March 19. "The Tonic Sol-Fa System of Music;" Rev. H. W. Ewing.

March 26. Sermon by the Rev. Julius Dodd; criticism by the Revs. N. M. Brown and J. E. Bryan.

April 2. "Usury;" Rev. T. Snowden Thomas.

April 9. "The Atonement." Jacob Todd, D. D.,

April 16. "The Intermediate State." Rev. W. L. S. Murray.

The Methodist Episcopal Hospital.

Wednesday, of last week, Judge Penrose of the Orphan's Court, filed a decision in the estate of the late Dr. Scott Stewart, of Philadelphia, awarding to the trustees the sum of \$217,180, for the erection of a hospital in that city, in accordance with the Doctor's will. \$35,000 more will be added, as certain annuities cease.

Among the notable articles in this number of the HOMILETIC are "Better Training of Candidates for the Ministry," by Prof. W. C. Wilkinson, deserves thoughtful study. "How May the Lack of Religious and Moral Culture in Our Public Schools be Remedied, by Prof. W. H. Groat Court Preacher: a study of Dr. South," a paper of remarkable interest. Dr. Stuckenberg concludes his valuable series on "Psychology for Preachers." Dr. S. C. Robinson has a striking paper, "How was Adam all, from such eminent preachers as Dr. Drs. Sively, R. S. Storms, Peter Stryker, Wayland Hoyt, C. H. Parkhurst, and others. The Special Departments—The Exegetical by Prof. E. J. Wolfe, D. D.; the European Department is made intensely interesting by Pastor Theology in the hands of Professor Wilkinson, and The Study Table by the admirable pen of Dr. Ludlow. There is an of Manchester, among the Miscellaneous, while Editorial Notes round out a number of great excellence.

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NANKIN.—*The North China News* states that a benevolent gentleman in the United States has subscribed \$300,000 for the establishment of a University at Nankin. It is hoped that the amount will be increased by contributions to \$500,000. Several missionaries are interested in the undertaking, which promises to be of great advantage to China, and incidentally to the cause of Missions in that empire.

THE BIBLE IN THE LAST FIFTY YEARS.—The last anniversary of the British and Foreign Bible Society falling in the Jubilee year of Queen Victoria's reign, the speakers naturally reviewed the progress of the Bible cause during the last half-century, and made some striking comparisons. The Earl of Harrowby, President of the Society said: "Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the Auxiliary Societies amounted at home to 2,370; now they are over 5,300. Abroad you had 260 auxiliaries and branches fifty years ago; now, 1,500. Fifty years ago the annual issue of the Bible and portions of it from this society was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny."

"HOW MUCH OWEST THOU MY LORD?"—We quote the above from a circular sent by one of the pastors of the Troy Conference to each member of his congregation, also the following: "During the closing years of this century the Church ought to capture the world for Christ. 'Let us go up at once and possess it; for we are able to overcome it.' The Israelites took forty years to accomplish an eleven days' journey. Shall we be indifferent or negligent when we could emancipate the world in a generation? One hundred and forty millions of souls in Africa have never heard of Jesus; seven hundred millions in India and China are without the gospel. 'The heathen are dying at the rate of 100,000 a day.' Every tick of your watch sounds the knell of a heathen soul. Every breath you draw, four pass from this world to the next without having heard of Christ. 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.'"

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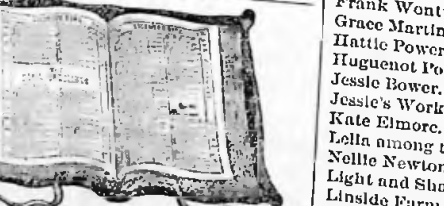
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Obituaries.

Mrs. Magrie L. Marshall, wife of Peter J. Marshall, Smith's Island, Va., peacefully fell asleep in Jesus, January 27th, 1888, aged thirty-one years. She was born on this Island, and was the daughter of Wm. D. Bradshaw of Northumberland Co. Va., and sister to the wife of the Rev. Joseph H. Sturgis of the Virginia Conference M. E. Church south. Sister Marshall was converted when ten years of age, and immediately joined the M. E. Church, of which she was a consistent member, until called to the church triumphant. As a wife, she was devoted and faithful, as a step-mother her step-son will bear testimony to her loving fidelity, and as a friend, to know her, was to trust and love her. Her Christian character was symmetrical; she was not demonstrative, but very tender; not a great religious conversationalist, but a quiet unassuming doer; not a Sunday Christian, but a Christian seven days in the week. From the time she entered the church on probation, as a little girl, until her translation, she steadily and confidently walked with God. One of our oldest members, who had been her near neighbor during her brief life, in whose home she had been a constant visitor from her childhood, said he had never heard from her lips, a single utterance for which he could chide her. An aged sister remarked to the writer, that Maggie's equal was not to be found on the Island. Though confined to what proved her death bed for some two months, at times suffering intensely, yet no word of complaint was spoken; but through it all she displayed the sweet submission and Christian fortitude which characterized her, during her entire Christian life. Tuesday before the Friday on which she died, the writer said to her, sister Maggie, you seem to have pillowed your head upon the bosom of your Saviour. She could not speak, but nodded her affirmation. I then said, I reckon sister, you have Paul's experience, when he said, "For to me to live is Christ, and to die is gain," and again she gave an affirmative sign; again I said, I think sister Maggie that this must be the happiest moment of your life; with streaming eyes, she raised her hands and placing them on her bosom, responded as before. In this blessed spirit of trustfulness, she lingered until Friday, and then she was not, for God took her. Sunday afternoon, Jan. 29th she was buried in the Cemetery near the family residence, in the presence of numerous friends, amid much weeping and lamentation.

Her sorely bereaved husband is one of the most liberal members of our official board. May the great Head of the church graciously sustain him in this hour of severest trial; and may this dispensation of sorrow, lead her beloved step-son to embrace Christ as his Saviour, and prove a stimulus to us all, to live nearer the Lord Jesus, than ever before most earnestly prays this sympathizing pastor.

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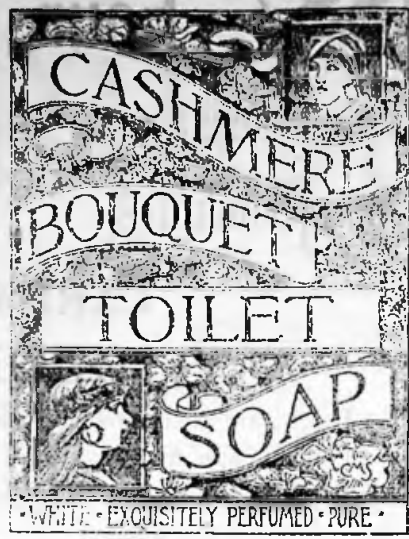
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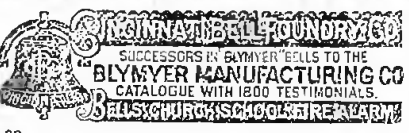
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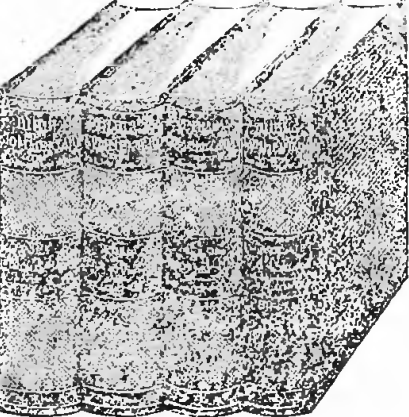


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 10:07, 11:55, 11:55 a. m.; 12:22, 1:20, 2:27, 3:22, 6:28,  
 7:00.  
 New York, 2:00, 2:52, 4:00, 6:30, 7:50, 10:07, 11:25,  
 11:51 a. m.; 12:23, 1:20, 2:27, 4:00, 5:22, 6:28, 7:50, 7:40,  
 9:50 p. m.  
 For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.  
 Baltimore and intermediate stations, 10:08 a. m. 5:57,  
 11:28 p. m.  
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 11:20 a. m.; 12:06, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.  
 Trains for Delaware Division leave for:  
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 p. m. 12:05 a. m.  
 Harrington, Delmar and intermediate stations, 8:30  
 a. m.; 12:55 p. m.  
 Harrington and way stations, 5:30 a. m.; 12:55, 6:25  
 p. m.  
 For Seaford 2:50 p. m.  
 For Norfolk 12:05 a. m.

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 Time Table, in effect Nov. 20, 1887.  
**GOING NORTH.**  
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 Stations. a. m. a. m. p. m. p. m. p. m. p. m.  
 Wilmington. } 7:00 2:45 4:55 \*6:15  
 French St. } \*6:41  
 Newbridge \*6:50  
 Dupont 7:21 3:03 5:20  
 Cladd's Ford Jc 7:43 3:23 5:42  
 Lenape 7:54 3:33 5:52  
 West Chester Stage 7:59 3:38 5:57  
 Coatesville 8:32 4:10 6:32  
 Waynesburg Jc 9:15 4:47 7:10  
 Springfield 9:34 5:06 7:28  
 Birdsboro 10:06 5:38  
 Reading P. & R 10:40 6:00  
 Station

Additional Trains, on Saturday only, will leave  
 Wilmington at 8:20 and 11:15 p. m. for Newbridge,  
 Dupont, and all intermediate points.  
 French Creek Branch Trains.  
 Leave St Peter's 6:30 a. m. 12:45 p. m.  
 Arrive Springfield 7:25 a. m. 1:50 p. m.  
 \* Daily except Saturday and Sunday.  
**GOING SOUTH.**  
 Daily except Sunday.  
 Stations. a. m. a. m. a. m. p. m. p. m. a. m.  
 Reading P. & R } Daily 8:00 3:00 5:00  
 R Station }  
 Birdsboro 8:32 3:32 5:44  
 Springfield 8:10 3:00 4:03 6:15  
 Waynesburg Jc 8:50 3:15 4:22  
 Coatesville 7:05 5:50 5:00  
 West Ches- 7:00 9:40 6:00  
 ter Stage 7:47 10:54 6:40  
 Lenape 7:50 10:25 6:12  
 Cladd's Ford Jc 7:55 10:55 6:16  
 Dupont 5:55 8:23 10:53 6:36  
 Newbridge 6:11  
 Wilmington 6:25 8:45 11:15  
 French St.

Additional Trains, on Saturday only, will leave  
 Dupont Station at 1:00, 7:00 p. m. for Newbridge at 1:20 and  
 7:15 p. m. for Wilmington and intermediate points.  
 French Creek Branch Trains.  
 Leave Springfield 11:40 a. m. 6:30 p. m.  
 Arrive at St Peter's 11:40 a. m. 6:50 p. m.  
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Commencing Thursday, Dec. 11, 1887, leave Hillen  
 Station as follows:  
**DAILY.**  
 4:40 A. M. Fast Mail for Shenandoah Valley and  
 Southern and Southwestern points. Also Glyndon,  
 Westminster, New Windsor, Union Bridge, Mecha-  
 nictown, Blue Ridge, Hagerstown, and except Sunday,  
 Chambersburg, Waynesboro, and points on B & O  
 & R.  
 11:55 P. M. - Accommodation for Glyndon and Emory  
 Grove Wednesday and Saturdays only.  
**DAILY EXCEPT SUNDAY.**  
 8:00 A. M. - Accommodation for Hanover, Frederick,  
 Emmitsburg, Waynesboro, Chambersburg, Shippens-  
 burg, Hagerstown, Williamsport and intermediate  
 stations. Also, points on S. V. R. R. and connec-  
 tions.  
 8:45 A. M. - Accommodation for Union Bridge,  
 Hanover, Gettysburg, and all points on B. & O.  
 (through cars).  
 2:25 P. M. - Accom. for Emory Grove.  
 4:30 P. M. - Express for Arlington, Mt. Hope, Pike-  
 ville, Owings' Mill, St. George's, Glyndon, Glenn  
 Falls, Finkburg, Patapsco, Carrollton, Westminster,  
 Medford, New Windsor, Linwood, Union Bridge, and  
 stations west also Hanover, Gettysburg and stations  
 on B. & O. Division, (through cars) Emmitsburg,  
 Waynesboro, Chambersburg and Shippensburg.  
 5:15 P. M. - Accommodation for Emory Grove.  
 6:27 P. M. - Accommodation for Union Bridge.  
**TRAINS ARRIVE AT HILLEN.**  
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**Baltimore & Ohio Railroad.**  
 SCHEDULE IN EFFECT NOVEMBER 20, 1887.  
 Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
 Philadelphia Accommodation, daily, 6:15 a. m.  
 except Sunday.  
 Philadelphia Accommodation, daily, 7:00 a. m.  
 Philadelphia Accommodation, daily, 7:55 a. m.  
 Philadelphia Accommodation, daily, 8:47 a. m.  
 Philadelphia Accommodation, daily, 10:15 a. m.  
 Philadelphia and Chester Express, daily, 11:14 a. m.  
 Philadelphia Accommodation, daily, 1:00 p. m.  
 Philadelphia Accommodation, daily except Sunday, 2:00 p. m.  
 Philadelphia Accommodation, daily, 3:40 p. m.  
 Philadelphia and Chester Express, daily, 4:05 p. m.  
 except Sunday.  
 Philadelphia Accommodation, daily, 5:10 p. m.  
 Philadelphia and Chester Express, daily, 5:44 p. m.  
 Philadelphia Accommodation, daily, 6:30 p. m.  
 Philadelphia Accommodation, daily except Sunday, 7:30 p. m.  
 Sunday.  
 Philadelphia and Chester Express, daily, 9:13 p. m.  
 Philadelphia Accommodation, daily, 9:45 p. m.  
**WEST BOUND.**  
 Chicago and Pittsburg Limited, daily, 7:40 a. m.  
 Arrives Chicago 11:10 next morning.  
 Baltimore - accommodation daily except  
 Sunday, 8:15 a. m.  
 Cincinnati and St. Louis Limited, daily, 11:10 a. m.  
 Arrives Cincinnati 7:45 a. m. St. Louis 6:40 p. m.  
 next day.  
 Baltimore Accommodation, daily, 2:45 p. m.  
 Chicago and St. Louis Express - daily, 5:40 p. m.  
 Singly Accommodation, daily, 7:30 p. m.  
 Singly accom. - daily - except Monday 12:30 a. m.  
 For Landenberg 10:50 and 2:45 p. m. daily ex-  
 cept Sunday, 5:30 p. m. daily.  
 Trains leave Market Street Station:  
 For Philadelphia 2:35 p. m. daily except Sunday.  
 For Baltimore 2:35 p. m. daily except Sunday. For  
 Landenberg 6:30, 10:30 and 2:30 p. m. daily except Sun-  
 day, 5:30 p. m. daily.  
 \* The 10:50 a. m. train connects at East Junction  
 with Cincinnati and St. Louis through express daily  
 except Sunday. The 5:30 p. m. connects with Chicago  
 and St. Louis express daily.  
 Trains for Wilmington leave Philadelphia 7:00  
 8:15, 9:30, 10:30 a. m.; 1:45, 3:00, 4:30, 5:00, 6:30, 6:30  
 8:10, 10:00 p. m.  
 Daily except Sunday, 7:15 a. m. 12:00 noon, \*4:15,  
 11:20 p. m.  
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 It is one of the grandest paintings that has been given to the world in modern times. It  
 covers about twenty by thirty feet of canvas, the figures all being life size. Everybody is  
 familiar with the story. The scene is early morning in the Praetorium or official resi-  
 dence of the Roman Governor at Jerusalem. The picture is drawn from descriptions  
 given in the New Testament of the appearance and trial of Christ before Pilate. It is  
 there related that "when he was accused of the priests and elders, he answered nothing."  
 "And Pilate answered and said again unto them: 'What will ye that I shall do unto Him  
 whom ye call King of the Jews?' and they cried out again, 'Crucify him!'" In the cen-  
 tre of the picture is the figure of the Saviour with His hands bound, erect, composed,  
 gazing steadfastly on the face of Pilate. Around and behind Him crowd the rabble of  
 Jerusalem, some frantic, others attracted by idle curiosity, others apparently bent  
 merely on killing time. In the immediate foreground is a Roman soldier holding the m-  
 ch with the shaft of his spear. Pontius Pilate sits as the representative of Caesar  
 in the judgment throne. He is meditating, and is greatly perplexed. He knows nothing  
 against Christ, but dare not resist the clamor of the people. On the right of Pilate stands  
 Caiaphas, the chief accuser of Christ, with his arm extended toward the excited populace.  
 The figure pressing forward in the crowd with uplifted arms, is a ruffian of the lowest type.  
 He is shouting "Crucify him! Crucify him!" On the left of Pilate sit two elders watch-  
 ing the proceedings with deep interest. Between Christ and Caiaphas, sitting on a bench,  
 is a rich man looking on with contemptuous curiosity. Near him is a young rowdy  
 leaning over the railing and scoffing at the face of Jesus. Perched on a high stool by the  
 side of the judgment seat and resting his head against the wall is a scribe, who views the  
 scene with an air of weary indifference. At knot of old men is seated in the angle of  
 the room to the left of the bank. They are apparently arguing Christ's claim that He is the  
 promised Messiah. Conspicuously raised above the heads of the crowd is seen a young  
 mother with a beautiful face holding a child in her arms, and looking at Jesus with tenderness  
 and compassion. Through the whole picture are groups of figures and faces reflect-  
 ing the different emotions that animate each individual.

The photo-etching of this picture, by the Manhattan Art Co. is a fac-simile of the original  
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