

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XIII.
NUMBER 10.

WILMINGTON, DELAWARE, SATURDAY, MARCH 5, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE CROSS AND THE CROWN.

The cross for only a day,
The crown forever and aye;
The one for a night that will soon be gone,
And one for eternity's glorious morn.

The cross, then, I'll cheerfully bear,
Nor sorrow for loss or care;
For a moment only the path and the strife,
But through endless ages the crown of life.

The cross till the conflict's done,
The crown when the victory's won:
My cross never more remembered above,
While wearing the crown of His matchless love.

His cross I'll never forget,
For marks on His brow are set;
On His precious hands, on His feet and side,
To tell what He bore for the Church, His Bride.

My cross I'll think of no more,
But strive for the crown set before;
That ever through ages my song may be
Of His cross that purchased my crown for me.

The work of redemption done,
His cross and His crown are one;
The crimson and gold will forever blend
In the crown of Jesus, the sinner's friend.
—Church Press.

Snow Hill District, 1861—1865.

No. 76.

BY REV. A. WALLACE, D. D.

Referring incidentally in my last to the appointment of Rev. T. L. Tomkinson, at the Annual Conference of 1864, to that fragment of our Virginia territory which had remained loyal to the Union and the Philadelphia Conference, I promised to give, so far as I can recollect, some details of his year's work, which to my own mind very evidently prove, that God was in the arrangement; for the results of that year will live through time and eternity.

A Southern M. E. Church had been planted in Onancock, and of the ten or twelve Churches on Accomac and Northampton circuits, which our preacher served before the breaking out of the war, all but two or three had, even before hostilities commenced, allied themselves to the Southern cause. Those congregations at Burton's Locustville, Garrettson's Chapel, and Trinity, to which I have so frequently referred in these reminiscences, were now in bristling opposition to our authority. Many of the most pious among our membership had become the most bitter in their feelings; and so extensively did this spirit pervade the entire community, that it would have been useless and unsafe, for Philadelphia Conference preachers to have crossed the line of Virginia, had there been no U. S. soldiers encamped here and there, to protect them under the flag of their country, in preaching the gospel to those who wanted them, and who never could be persuaded or threatened, into an alliance with the Southern organization.

The old parsonage, however, was open for Brother Tomkinson and Laura his bride; both going as cheerfully to that out of the way corner, I suppose, as they have ever gone to circuit or station since. They were welcomed with manifestations of unusual pleasure, by the few remaining adherents of the old church of their fathers and mothers, and immediately began their work.

But how and where could they begin, when hardly any one, in the face of such determined ostracism, dare even to go to our church? Yet they commenced a little series of prayer and experience meetings, in the parsonage. This became a favorite means of grace, to the scattered flock, until some of the hungry ones of the Southern society were attracted in, and blessed. Occasionally a young

soldier, from the camp dropped in, was led to pray, and subsequently became converted.

It was about this period, that the incident occurred at my first quarterly meeting, which I described in letter No. 43; and to which Rev. R. W. Todd has given a prominent page in his recent book, "Methodism of the Peninsula." The colored population became jubilant, over the return of a pastor and Presiding Elder to "Old Virginia Shore," who belonged to the church that had led them out of the wilderness of sin, into the Canaan of free salvation.

A revival began there in Brother and Sister Tomkinson's parsonage, which developing mainly at a country appointment, called Ayres' Chapel, swept on, until over one hundred souls were brought to God. Of these, several have become preachers; among others, if I am not mistaken, was Rev. Adam Stengle of the Wilmington Conference, besides one in Central Pennsylvania, and one in New England.

I am not precisely sure, about that brilliant and powerful preacher and evangelist, Rev. Dr. G. D. Watson, as to when he returned from the Confederate army, after he had been converted, in the trenches near Richmond; but I do know, that he found nursing fathers and nursing mothers among our godly people, and in the great Ayres' Chapel revival, just the kind of incentive, which encouraged and confirmed him, in his purpose to prepare for the ministry, and shape his course to future usefulness.

I wish Bro. Tomkinson or his wife could be persuaded to give us the history of that eventful year; for on no other minds, can its privations, prayers, endurance, faithful work, and glorious victories be graven so distinctly, as on theirs. They not only received a moderate support, but true to the old prestige of Accomac, in its earlier and better days, they reported a missionary collection, which actually surprised the next conference, by its liberality.

I am listening and looking, all this conference year of 1886-7, for news of Rev. A. D. Davis' work in Accomac; and entertain little doubt, but that the leaven of power and purity will again be felt, from Horatowm to Eastville, and from the Atlantic coast to Tangier Island.

Since I have struck the period about the Conference of March 1864, a little unexpectedly, that is, before I had gleaned from '63, all I intended to say, it is unnecessary for me now to go back, in point of time; as I have much ahead to dispose of yet, before I close this desultory record of almost forgotten days.

One of the most surprising and unexpected happenings, so far as I was concerned, at that Conference held in the public hall in Wilmington in '64, was my election to the General Conference, to be held that year in Philadelphia, commencing May 1. I entertained no idea, that such a distinction should fall to my lot. It was a Conference of prominent men, and who was I, that there could be found enough votes, to give me the next seat to Drs. Durbin and Bartine? We had eight delegates, one of the two largest delegations in this supreme council of the church, that year. Five of our honored men, Drs. Castle, Cunningham, Durbin, Bartine, and McCombs have been gathered to the General Assembly, and only Revs. Joseph Mason,

George Barton, and myself remain.

The election, as I remember, was quite spirited. On the square abolition issue, Cunningham and Barton became standard bearers of their Conference, Dr. Durbin was growing feeble, but could not be left out of the list. The balloting continued for some time; and among those devoted fellows who supposed I was entitled to their friendly offices, none were more active interested than Revs. John C. Gregg, and the devoted Edward G. Irwin, both now ascended to God. With them there was a strong following of the younger class of men, who, by some sort of help-me, and I-will-help-you arrangement with the Upper Districts, rolled in over 200 votes on the occasion. Congratulations were quite numerous and fervent; but I hardly saw any necessity for leaving my work a whole month, to listen and look on, while a mere dozen or two did all the talking, and it required the combined weight and wisdom of the whole bench of Bishops to keep them in order.

Taking up the Journal of that body for 1864, to refresh my memory, I feel some little degree of complacency in the fact, that I worked on two or three committees, introduced several original measures, opposed some nonsense, and saw the plan I had already put in practical operation among the colored people, and helped to draft for their separate conferences, adopted after a sharp fight of opposition.

At one juncture I was boiling over with a speech, but couldn't get the floor. I then went to Dr. Curry, explained our cause, stated my views, and this old man, eloquent approving my plan accomplished what I wanted to, but had failed.

Another little incident remains with me. Dr. Cummings, being on a committee to bear the salutations of the General Conference to President Lincoln, had me to write out in legible and decent form, the document which was afterwards placed in that great man's hands, and to which he made that memorable reply, so delicately complimentary to Methodism, that it at once became immortal.

The most exciting period in the progress of the war occurred during this session. We had, in Granville Moody of Ohio, a chivalrous leader of the most ultrared hot patriots of those days. Indifferent to what order of business was on hand, if news from the front came in that was at all favorable, Moody used to jump on a seat in old Union church, and ask, us to give three cheers for the starry flag, and the Union army.

I went one evening to Green St. church to hear him preach. He said there was no hymn in the collection which exactly suited those times, and gave out one of his own, which he "lined" in the old fashion, and sung bravely himself. The sermon was in the style of one of David's "imprecatory" Psalms. He was down on rebels, and seemed all the while to be "spoiling for a fight."

Thirty days after the General Conference closed, the enemy's cannon were thundering at Gettysburg; but although silenced there, the resistance of armed rebellion remained stubborn, for over half a year longer.

Eliza McIntire of New Garden township, who died a few weeks ago, has bequeathed \$900 to the White Clay Creek Presbyterian Church, of which she was a member.—*Democrat's Messenger.*

An Open Letter,

TO PRESIDING ELDER WILSON, ON "HIS PRINCIPLES AND RULES."

DEAR BRO. WILSON:—Your articles in the last two numbers of *The Christian Advocate* on "What principles and rules should govern in making ministerial appointments," are well calculated, from the immense importance of the theme, to awaken an interest throughout our church, and to lead to inquiry on many points.

In introducing your subject, you say that in our itinerant system, "The churches relegate the right to select their own pastors to a central power," and that "to the same judicature, the ministry resigns its right to select its own field of labor." Now, while this is the system of the Discipline, has it not been greatly changed and well-nigh destroyed, by the practice of both pastors and people, so that it has become a general custom for the people to select their pastors, sometimes before the session of the annual conference, and for pastors too, to some extent, to select their charges? It may be asked, how the selection can be made by both parties? The preacher may seek an opportunity to make a favorable impression, by an extra pulpit effort, get the present pastor to recommend him, get a special friend to write to his friend for him, and even employ the influence secured by membership in secret organizations. All of these ways, we have reason to believe, have been adopted, as also several others, not necessary to mention. The laity, thus, manipulated, write the preacher, who unknown to them, earnestly desires to serve them, and he is engaged, subject of course, to the Bishop's fiat.

In nearly all such cases, both the Presiding Elders and Bishops feel bound to endorse the arrangement, however painstakingly they may look into past records. Is not this so? Some of us know also of instances in the history of the Wilmington Conference, in which the presiding elder has been pushed aside, and men have been demanded who have proved a curse to the charges to which they have been assigned. Ecclesiastical red tape is often cut; and the preachers are often more to blame than the people.

Your criteria for judging of a man's adaptability and efficiency, when you can have a hand in making the appointments are good, if all the facts in the case can be fully understood. But how can a finite-minded presiding elder do this? He does not examine the church Record, himself, to see whether it has been kept correctly and often fails to get an intelligent and definite report from the committee on church records.

By your own admission the figures are sometimes made to lie.

Brother Buncomb reports a long list of probationers, as you say, many of whom never professed conversion, and none of whom were ever received in a formal manner; and before the time comes for their reception to full membership, he has gone, to, by dint of this fair showing, with a little deft and sly wire-pulling to a better-paying place; while he leaves a church not pruned but it may be even inflated; and at the same time the stewards may have to borrow funds to pay the balance on his salary. The Presiding Elder serves the District but four years, and has to preside over from two to three quarterly conferences every week, and as he cannot claim to be a seer, it

is impossible for him to properly estimate a man, whose work is under his immediate personal supervision only a year or two; and much less can he do so, by mere bald, dead statistical tables, which fail to tell the whole truth, in regard to mere numbers of men and dollars, dedicated to God's cause; and which can give no positive information whatever, as to the pastoral work and the real spiritual condition of the Church.

It is a mystery, how you could tell by the statistics of other conferences, whether it would be wise to give work to an unfortunate brother who sought a transfer for the sake of his wife's health. You did not know, but that the church, under perverse leaders or because of very heavy losses sustained by the community, had refused to contribute to the benevolences, and that he had been struggling with a debt, and had incurred so much extra expense on account of the protracted sickness of his wife, that he could not contribute largely himself.

There are many untoward circumstances and facts, over which a pastor has no control, derogating from his success, which the conference statistics cannot possibly show.

For instance, years ago, a charge on the Peninsula was well-nigh ruined by a secession to the M. E. Church, South, and the financial report was in consequence a poor one; and had the pastor not received a missionary appropriation, his salary would have been well down toward zero; but none of these unfavorable facts could be learned from the statistical tables.

It is, however, emphatically true, in church work, as well as in war, that "nothing succeeds, like success," and the man, who is known to uniformly fail, should not be trusted with important and vital interests.

Your assumption, that only very successful pastor's can make successful Presiding Elders, is contrary to the old aphorism, "It is more easy to preach than to practice," and has been disproved by the history of our Methodist Episcopacy. The most of our Bishops and some of the most grandly successful among them were pastors for a very short time and came to the episcopal chairs from college halls, editorial sanctams, or the Book Concern business. The presiding elder is really a sub-bishop, and he ought to be a live man, a good preacher, a good executive officer, full of faith and the Holy Ghost. Then, he will be a success, whether he has had much celebrity as a church-building, collection-taking, and probationer-gathering pastor, or not. May the Lord help Bishop Warren, and his council, of which you are one, to select two such men to fill this year's vacancies in our Conference.

Of course, all conscionable and intelligent methodists must admit, that you are on the right line, in regard to principles and rules to be observed by all concerned, in fixing the appointments; but all must also see, that there are so many modifying circumstances in most cases, that cautious and conscientious men, in high places, where their action, in the premises so largely decides temporal destinies, will not always rigidly apply these rules; especially, in disregard of the recommendation and advice of eminent and godly men who are in official positions in the church.

THEOCRAT.

Feb. 22, 1887.

Youth's Department.

Mother's Girl.

BY JULIA H. MAY.

She sits securely by my side. My bonny, little lass!

The Cross-box.

It was a rainy day, and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a windmill he had made.

"Look, mamma," he said, "supposing, whenever any of us speak cross, we make ourselves pay a cent for a fine?"

Mamma laughed, and said it might be a very good plan, if they all agreed to it; but if they did agree, they must do as they promised.

"I'll agree," said Susie; "I'm not going to be cross any more."

"And I," said Johnny.

"And I," added Pet.

"What shall we do with all the money?" asked Susie.

"We'll buy a magic lantern," replied Ned.

"No, we'll buy a whole lot of candy," said Johnny.

"No," added Susie, "we'll send it for a bed in the Children's Hospital."

"I tell you," said Ned, angrily, "if you don't do as I want to, I'll pitch the box out of the window."

"Where's your penny, Ned?" asked mamma.

Ned looked very foolish, but brought the first penny, and dropped it into the box.

Mamma thought the box really did some good. The children learned to watch against getting angry, and little lips would be shut tight, to keep the ugly words from coming through.

When school began, they were so busy that the box was forgotten. Weeks later, mamma was putting a closet in order one Saturday.

"Here's the cross-box," she said.

"I'm going to see how much money there is," cried Ned. "Seventeen cents. That's enough to buy lemons and nuts, and play peanut stand. Let's do it."

"Oh!" said Susie, "there goes poor little lame Jimmy. I think it would be nice to give it to him."

"I say," whimpered Pet.

"I won't!" whined Johnny. "No one knows what Ned was going to say, in a very crabbed voice, for just then he clapped on hand on his mouth, and with the other held up a warning finger."

Presiding Elders, and Districts.

It is a question if the appointment of presiding elders, and the arrangements of districts have been as prayerfully considered in the past, as the importance of the case demands.

2nd. Because the districts are larger than any man can serve effectively, and with satisfaction to the churches. Take the Wilmington Conference with its four districts, and one hundred and thirty eight appointments; here you have over thirty four charges on an average to a district, with one hundred and thirty quarterly meetings to be held, making about three for every Sabbath, you have during the year.

3rd. The question of expense is very important, in all the changes that are made, with regard to charges and districts. The whole amount now apportioned to the districts for presiding elders support is six thousand six hundred and forty one dollars.

Who would say that this is not a very fine support, in comparison with other members of the conference. Some one may say, that this includes travelling expenses. Certainly it does; and where the salary of the pastor is fixed at five, six, or seven hundred dollars, the keeping of a horse and carriage is included; and the expenses of the same would be at least one hundred and fifty dollars, counting everything.

It is true, that some of the brethren get more than the sums named, without the expense of keeping a horse and carriage, but all the presiding elders get a higher salary than any of the preachers on their districts, except one, and this ought not to be.

The district, made smaller, with a man who is at least a fair preacher, and a good financier, a man of executive ability, and competent to look after the whole work, including the benevolences, would never suffer for support.

If the writer had his choice, he would sooner have a district with twenty, than one with forty charges; and has little doubt, he would be as well supported. In conclusion, no brother ought to be appointed presiding elder a second term, unless he is an extraordinary man, who has no equals for the office; for, if it is an important work, that brings honor and remuneration, no one brother should have all its benefits, while there are his equals in the conferences; especially none should be appointed even a second year, who does not make a good record in finances, as well as in the spiritual interests of the district; and under no circumstances should a brother be appointed to a district, after he has served four years, and failed, as some have done.

The plan of districts voting for a man, or certain churches urging the Bishop to appoint, is wrong; for the past has proved, that where this is done, means have been employed similar to those in the political field.

Who first put in shape the proposition, whether Baptist, Presbyterian, Methodist, German Reform, or some other, I have not been informed.

But all seemed to be impressed that an unusual burden was laid upon the truly devout to harmonize and unify their efforts for a forward movement, all along the line, against the ranks of the enemy.

Church Records.

DEAR EDITOR:—Who, of all the members of the Wilmington Conference, presents a true statement of facts and figures, in the church records; specially those that belong to us? I am glad that there are some who do their duty; but sorry that so few take the proper pains and time to make out a clear, concise and full record of all facts, with no blanks.

The class record presents the same appearance; with the columns of state in life, and residence, vacant. The class books should be transcribed, at least once a year, and corrected by the pastor; especially when he is about to leave the charge, so that his successor can see at a glance, the true state of the membership.

The writer has found class books not transcribed for four years, and many of the members unable to tell which class they belong to. Oh! what mutilated records there are on many of the charges. The pastors write in any form they please, without adhering to the rules laid down.

over, in the presence of the stewards and leaders, and making them responsible for the state of the record; and then there can be no mistake, and the pastor, if censured, will be defended and sustained by the stewards and leaders.

The Evangelistic Movement. MR. EDITOR:—Many of your readers may not know of the nature of this movement, which has awakened so much interest in religious circles in this city, and attracted indeed the attention of all classes.

Some dozen or more contiguous churches, were grouped, and afternoon and evening meetings were held, alternating among the several churches. In addition to these union efforts, the entire city was sub-districted and these smaller sections given into the charge of the particular church therein located.

These societies appointed committees for "house to house visitation, distributing tract notices and invitations to public services. So that every house in the city was visited during the month of January, and its members invited to church, and to a thoughtful consideration of the interests of the soul.

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

worthy of consideration. Possibly all was not realized that inconsiderate enthusiasts anticipated, or even thoughtful and intelligent christians hoped for. But such godly efforts cannot be without fruit.

Philadelphia, Jan. 11th, 1887.

Fruit and Grain Diet.

At a late fruit banquet of the London Auxiliary of the Vegetarian Society, Dr. Nichols said that fruit was a perfect food, and the apple alone was able to sustain life and health for a very long time.

The superintendent of the Reading Railroad has issued an order announcing that "Drinking of all kinds of intoxicating liquors, or beer, while on duty or during office hours by any of the employes of this company, is strictly prohibited."

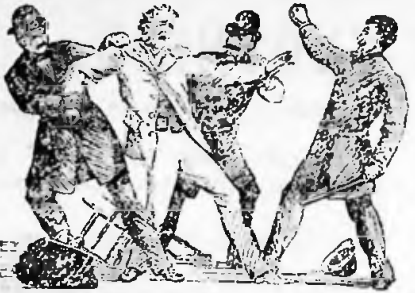
Quarterly Conference Appointments.

Table listing quarterly conference appointments for various districts: WILMINGTON DISTRICT—FOURTH QUARTER, EASTON DISTRICT—FOURTH QUARTER, DOVER DISTRICT—FOURTH QUARTER, SALISBURY DISTRICT—FOURTH QUARTER.

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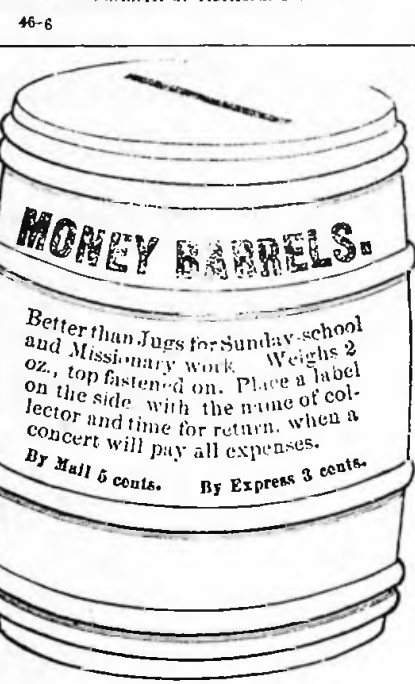
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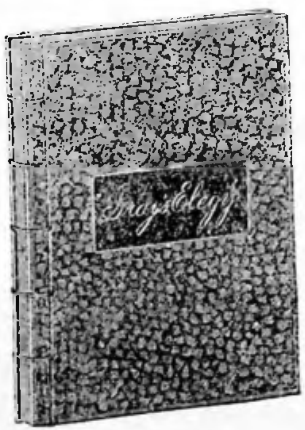
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