

Peninsula Methodist.

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

VOLUME XII,
NUMBER 47.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 20, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

NOW AND AFTERWARD.

BY FRANCES RIDLEY HAVERGAL.

Now, the sorrowing and weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparring;
Scattered blossoms, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, to the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's, "Enter thou."

Report of Rev. A. E. Withey.

The blessings which have flowed to us who landed at St. Paul de Loanda March 19th, 1885, are innumerable, but it is necessary to recount some of them that we may not forget His benefits.

The reports that have come from the different stations contain expressions as follows: "We feel the Lord is much better to us than we deserve;" "I am rejoicing in the love of Jesus and feel so pleased to be in His will;" "I praise my dear Redeemer most of all for salvation, so pure and perfect. Glory to the Lamb;" "All is well thank God;"

The health of our missionaries has been wonderfully preserved, one only of our number has died during the year, Bro. Henry Kelly, of Liberia, who fell asleep in Jesus Dec. 25th 1885, at 4 P. M., after an illness of one month with small pox. Bro. Kelly was a native of Africa, and we rejoice to remember his testimonies in our midst, and his expressions of ardent desire for the lifting up of his colored brethren. The acclimatizing process in Loanda was serious in some cases, but not more so than was expected, and indeed we have thanked our God much, that we escaped so well. None of the 12 children have died; only one has had a dangerous illness since leaving Loanda, viz., Agnes Wilks, who contracted the terrible disease of which Bro. Kelly died; but it pleased the Lord to raise her up.

The Transit and Building Fund Committee have furnished us with a good outfit of necessary equipments for African stations, and subsidies of good supplies, and cotton cloth with which to buy food, which we hope will be ample to assist all the stations to a self-supporting basis the coming year, some have already reached that goal. Under God the stations are indebted to the Portuguese and natives for many favors, exhibiting hospitality, friendliness, and interest in the success of the missions. The Portuguese Government has shown a willingness to grant all the land that can be utilized at any point. The school patronage has been variable; Loanda school began small, and reached a point of self-support when the mission was necessarily removed to another house, with increased rent, which rendered it otherwise. Dondo school opened well, was subsequently reduced by removals, etc., but later on increased

and is now abundantly self-supporting. Nhangue-a-pepo has had for a few months an income of about six dollars a month, but the parties from whom it came are financially involved and the patronage is ended. Pungo Adongo school has suffered on account of the sickness before mentioned, but has struggled into a comfortable existence. Malange school has not had a great prosperity, for various causes, chiefly the lack of a teacher during a portion of the year, although a beginning has been made, and about twenty dollars realized.

Nhangue-a-pepo and Malange are the only stations that can develop agricultural schools. At these stations our principles have been tried to some extent with three or four boys to their manifest improvement. We have employed them also in domestic service with economy. Loanda, Dondo, and Malange present excellent opportunities for mechanical industries, sufficient to employ the skill of all the brethren that can be spared for it, with good returns for their labor. Some of us have been permitted to inspect mechanical work going on in different places in this province, where negro men and boys are exhibiting an adaptation that is really encouraging, being employed as engineers, carpenters, masons, and in running machines.

Our work is purely native. Seldom is any one met who speaks English outside of those who are learning it in our schools, hence of course our opportunities are measured by our acquirements of the two languages, Portuguese and N'bunda, the latter being exceedingly difficult from lack of books from which to learn. However, remarkable progress has been made in the former, and in most of the stations regular Sabbath services are held, which are well attended, consisting of singing and expounding the Scriptures in Portuguese.

Through the beneficence of a few of the Lord's dear saints, good houses have been purchased at each station except Loanda, which has the means to buy with, but the present seems not to be the time to purchase, on account of undue inflation from the prospect of a new railroad. Our present company of missionaries seem strong and of good courage. Dr. W. A. Summers had a warm welcome as a physician, and by practice obtained a sufficient compensation to fit out an expedition to the Tushilangu country, and left for that point in July. The people of Malange were looking eagerly for another American doctor and Dr. Clark Smith was placed there to supply their need, his family soon following. Dr. Mary R. M. Davenport is appreciated in Dondo as a physician and will obtain income from that source. Bro. W. P. Dodson, although not professionally a physician, has rendered valuable service in that line at Nhangue-a-pepo. Brother C. A. Ratcliffe, has been called to England for a few months, but expects to return to Loanda in October. Brother C. W. Gordon, received a conditional appointment to the Lunda country in 1885, but the providential leadings seem to indicate a year's delay at least, and he has been at Nhangue-a-pepo nearly four months to relieve the superintendent in his work. The prospects are encouraging. We shall succeed if "Holiness unto the Lord" is upon our banners and in our hearts. Glory to God, the instruction given us, and principles laid down by our beloved

Bishop while with us have been often referred to, and have been greatly blessed to us all. The Lord help us to follow after, and quit ourselves like men.

A. E. WITHEY, Supt.

Woman's Home Missionary Society.

Dr. J. M. Reid, Secretary of the Missionary Society of the M. E. Church, has given to the W. H. M. S., his "fullest sympathy," and has been its warm friend and adviser. The following is extracted from his eloquent address delivered at Chautauqua, where a series of meetings were held in the interest of the society. Said Dr. Reid:

"I come to bring you a God-Speed in this new special work, upon which you have been pleased to enter. . . . The Missionary Society would be false to every principle upon which it is founded, if it did not welcome you to this great work. . . . So vast an undertaking, as to spread the gospel over the whole world, needs the employment of every man, woman, and child. . . . The Methodist Episcopal Church has always given the first place to her home work."

The speaker dwelt upon the claims of the Chinese women and girls upon our own shores, the freedwomen, the Spanish Mexicans, the Indians, the Italians; and said that, as the Missionary Society had given to the Woman's Foreign Missionary Society the woman's work in foreign lands, so "We want to pass over to you, all our schools among the Indians; we want to pass over to you all our schools in Utah; we want you to take our schools and orphanages in New Mexico, some of which are vacant today, because we are not able to give them that supervision which, I am sure, a ladies' association would give to them. We want you to do a like work in Arizona. . . . Do you know that there are fifty thousand Indian children in this country as heathen as the Indians in the north-west provinces of Hindostan; savage, untutored, knowing nothing of God, growing up to be men full of blood-thirstiness and of hatred, from whose hands, if you would teach them the Gospel of Christ, you would take the sword, and out of their hearts the spirit of revenge; and your prayers and your toils might save wars, that would cost the nation millions of dollars?"

"About the women of Utah: I sometimes think that Polygamy is only the least of abominations in Utah, and yet how great an abomination that is, and how it threatens the very life of the nation. . . . Sisters, it seems strange to me that these sisters of yours have waited so long. I have wondered that you have been silent so long. They are waiting; the women of Utah have groaned; the Indians have remained in their heathenism. They have waited. You have lived amid your ceiled dwelling; you have prayed and sighed for the Kingdom of God; but not until now have you made a special visitation to those at your doors. Thank God, you are going. [Amen.] A sister's hand is to be outstretched to these sisters of yours, and you are to lift them up. They are to-day ignorant; they are degraded; they are unhappy; they are unsaved. You are to give them your hand and lift them up to knowledge, to virtue, to happiness, to holiness, and to heaven. God speed you in the work."

Speaking of the tide of emigration pouring in upon our shores, he said among other things:

"Why, I hear their tread; they are on my track, and my soul measures up to the stupendous question, what is to become of us? Are we to have an infidel community, a drinking community, a Sabbath-breaking community; are all the traditions of our fathers to be swept away? Three-fourths of these emigrants, it is estimated, are paupers. We know that very many of them are criminals. A large number of them are the very best of people, and some of them bring money with them, but yet these proportions must be borne in mind. They come here, they settle down in communities; there are towns and cities springing up almost before you know it; they have their old traditions, their old customs; they will found an old town, an old city, unless you carry to them a little American thought and American feeling. They know nothing about the witness of the Spirit and the hope of everlasting life, that warms my soul and yours, unless you carry it to them. God has sent them here, I verily believe, for the purpose that you should go. Go! in the name of God, go! And go quickly! Don't let this Society be ten years organizing, for I tell you that these communities crystallize with wonderful rapidity into a form out of which they cannot be taken. . . . Let this Society have all the means that may be necessary, to carry on its great and glorious work throughout the earth. Dr. Vincent put it rightly. What we want, to save this nation, is the family."—Exchange

Love of the Supernatural.

Few things are more curious, remarks the London Times, than the history of the various forms of deception practiced by scamps for the purpose of making money, which have been based upon some kind of pretense to the possessions of supernatural powers. It becomes very remarkable, when these deceptions are examined, to see how ancient they mostly are, and how closely they have resembled one another, even from the earliest times to the present to the present day. The tricks of spiritualisms were known and practiced by Apollonius, of Tyana, who is supposed to have been the "Elymas the Sorcerer" of the Acts of the Apostles; and were probably handed down to him from adepts of a still more ancient date. When we remember that these tricks imposed upon a person so shrewd in many respects, as the late Mr. Serjeant Cox, it is difficult to believe that the progress of enlightenment has any conspicuous tendency to render the human race, even in civilized countries, proof against similar kinds of imposture, more especially if they are put forward under new names and with a disguise of new surroundings. The professors of what is now called "thought reading" might have repeated the feats of Messrs. Home and Slade if they had chosen to claim supernatural agency as the foundation of their clever performances; but one of the most skillful of these professors was from the first too honest to lend himself to such a deception, and he therefore destroyed the chances of others who might have been less scrupulous. Mystery, for the present, is certainly in limited demand. It will probably, however, again become fashionable in time,

and there is no reason to believe that the forms it will assume in the future will greatly differ from those with which we have been familiar in the past. If there be any antidote, it must be sought in the gradual extension, and in the systematic cultivation, of the spirit of Faraday's famous discourse on mental training, in which many of his illustrations were taken from the then prevailing craze of hat turning and table turning. It must be sought in a kind of education which will induce learners to disregard what is wonderful or puzzling, and to seek for what is authentic, to feel little curiosity to know what is said, and much curiosity to know what is true. It must be sought above all, in a consciousness that the power to "investigate," in the true sense of the word, is not an inheritance of the natural man, but is something which can only be gained slowly in a school which teaches the judgment to be perpetually on its guard against self-deception.—Exchange.

Some Interesting Figures About the World Above the Skies.

Lewis' Penny Reading published the following very interesting paragraph, the idea being to endeavor to show in some way the dimensions of heaven. Any one may prove the approximate accuracy of the computation for himself by performing the several operations called for. The basis of the calculation is taken from the sixteenth verse of the twenty-first chapter of Revelations:

"And he measured the city with a reed, 12,000 furlongs. The length and the breadth and the height of it are equal."

Twelve thousand furlongs equal 7,920,000 feet which, being cubed, is 496,793,088,000,000,000 cubic feet. Reserving one-half of this space for the throne and court of heaven, and half the balance for streets, we have the remainder 124,198,272,000,000,000 cubic feet. Divide this by 4,006, the cubic feet in a room 16 feet square, and there will be 30,321,843,750,000,000 rooms. Now, suppose the world always did and always will hold 990,000,000 inhabitants and that a generation lasts thirty-three and one-third years, making in all 2,070,000,000,000 inhabitants every century, and that the world will stand 100,000,000 years, or 1,000 centuries, making in all 207,000,000,000 inhabitants. Then suppose there were 100 worlds equal to this in the number of the inhabitants and duration of years, making a total of 2,070,000,000,000 persons, and there would be more than a hundred rooms sixteen feet square to each person.

At the recent session of the East Pennsylvania Evangelical Lutheran Synod resolutions were passed, with nearly seventy clergymen present, declaring that intemperance is prevailing to an alarming extent, filling the land with crime, pauperism and wretchedness; that the liquor men are vigilantly at work to secure the repeal of what they declare to be fanatical laws, and to prevent all temperance legislation, and declaring that members of the Synod will pledge their honor to manfully withstand their efforts, and to do all in their power to sustain existing temperance legislation, and to aim at nothing short of total prohibition of the manufacture and sale of alcoholic beverages.

Youth's Department.

The Benefit of the Doubt.

BY A. M. TURNER.

When Margaret Tuckerman came back to school in late September, she was the most envied girl at "The Cedars;" for had she not spent the summer in Europe, brought home three Paris dresses, and, above all, the daintiest of fairy watches, with her monogram in tiny diamonds on the case of dull gold? Not one of the girls was ignorant of these facts when she arrived at "The Cedars," as the ride in the horse-cars from the station gave ample opportunity for gossip, friendly and otherwise; and when the trunks had come, after dinner, Margaret's room was full of girls, crouching on the floor, sitting on the table lounging on the bed.

"Well, Madge," demanded Sophie Parmlee, a saucy little brunette, "what did you like best this summer?"

"Oh, Paris!" cried Margaret with sparkling eyes. "It is so gay, and everybody seems so happy! Then the boulevards and cafes are lovely, and the shops are perfectly fascinating."

"Let's see your dresses," continued Sophie, who seemed to be spokesman for the crowd. "I suppose they're the latest Paris style!"

"Oh, the dresses are not very fine," answered Margaret modestly; "mamma said schoolgirls should dress as simply as possible, but they fit beautifully, and Madam—the dressmaker, you know—said they were very chic." And she took out of the trunk a dark blue wool for school wear, a deep brown suit, and a very simple black silk, all of nice material, with hats to match. The girls were perhaps a little disappointed, but an older person would have said that Mrs. Tuckerman was a woman of excellent judgment.

"But the watch is a little dear," broke in Edith Carver, Margaret's room-mate and enthusiastic admirer. And so all the girls agreed, with a murmur of "lovely," "sweet," and similar feminine adjectives, as it was passed from hand to hand.

But Margaret, who was a born hostess, just then pulled out a big package from her trunk, and holding it up cried, "Sweet chocolate from Paris: who wants some?" The question met with the approval of all, and a box of Albert biscuit and a bottle of olives being produced from the bureau drawer, they all entered upon what Edith called "the first spread of the season," and only brought it to a close when the retiring bell sent them all to their own rooms.

"Why, Madge," exclaimed Edith, as she was brushing out her long, blonde hair, "we forgot to invite the Sphinx—I mean Emma Latham—to the spread!"

"What a pity!" cried Margaret.

"I really believe you are sorry, you queer girl!" said Edith, petulantly, with a shrug of her pretty shoulders. "She wouldn't have come if we had invited her. All she cares for is books, and she just digs all the time. Why she didn't so much as say 'thank you' for the plate of caramels I took her before vacation!"

"Well, that's no reason we should be rude to her, or call her names," said Margaret, who had brought a real New England conscience with her from Boston, "especially when her room is just across our passage, and we are the only girls in this wing. It doesn't look neighborly."

"No, it doesn't, and I'll never call her Sphinx again," agreed Edith, veering quite around, like an impulsive little weather-vane as she was. "I've heard she's very poor and studying to be a teacher; she's so sensitive she blushes whenever anybody looks at her. Did you ever notice it?"

Margaret half-asleep, drowsily thought she had "noticed it," and was soon brown head and golden head were both asleep on their respective pillows. They slept

very soundly, and it was long after the rising-bell when they woke and began to dress as fast as they could, putting on the finishing touches on the way to the dining-room. When Edith was daintily sipping her coffee and nibbling at a hot roll, Margaret suddenly started and whispered—

"Oh, Edith! I have left my watch on the dressing-table. What if some one should take it!"

Excusing themselves, they hurried to the room, and were glad to see through the half-open door that everything looked exactly the same as they had left it; the window was still wide open, and all the chairs were in their usual places. Margaret rushed to the dressing-table, and snatching up the case lined with deep ruby velvet, she sank back on the sofa quite pale—for the watch was gone. Edith threw her arms about Margaret's neck and burst out crying, and would soon have drawn in a crowd of curious sympathizers, had not Margaret closed and bolted the door. Then when she had soothed Edith, she said very quietly and without crying a bit: "I must go to the Lady Principal now and tell her all about it. Please don't speak about it to anybody before I come back." Soon she was in her own room again with the advice that they should say as little about it as possible, and wait for developments. Then the two girls sat down with a desperate kind of quietness to "talk it over."

"It couldn't have been a man," said Edith, "because this is the third story, and he never could have climbed up to the window."

"And all the servants were in the dining-room this morning," added Margaret, positively, "for I particularly noticed them."

"All the girls were at breakfast, too," chimed in Edith; "only Emma Latham was late."

"Yes, I noticed her because she is always in time," replied Margaret.

"Do you know, Madge, dear," said Edith, laying her little hand on her friend's, "it was she, Emma Latham, who did it! She looked so queer when she came into the dining-room this morning. You did not invite her last night, and she has never liked us!"

"I do not believe it," cried Margaret earnestly.

But the other girls did believe it, and many things looked bad for the poor girl, who was more unhappy than ever by reason of the hard looks of those who had hitherto only ignored her. Her misery reached its height next day, when the high, shrill voice of a girl passing her door told her of what she was believed guilty. She understood it all now—the scornful looks, the whispering groups. What could she do? Simply nothing; she must endure, and hope for a speedy explanation of the matter. Nor was Margaret any happier; not only did she feel the loss of much-loved watch, but she could not bear to believe that Emma Latham had taken it, and her pale, sad face haunted her. One evening after study-hour, she said to her room-mate—

"You know to-morrow is my birthday, and mamma said I might get a carriage and invite some of the girls for a drive and tea at Cedar Ridge. I want you to invite Sophie Parmlee for yourself, and I shall ask Emma Latham."

"Why, Margaret!" was all that Edith could say.

"The girl has never had a fair chance," said Margaret. "It is not right to treat her so before you are sure she took it. She ought to have the benefit of the doubt."

The next day directly after dinner Farmer Graham, with his bay "colts" and the family carry-all, set out with four bright girls and two enormous luncheon-baskets. The mellow October day, the drive, a successful tea, all combined to make the little party gay, and at last, to their regret, they were all in

the carriage ready for home, waiting for Farmer Graham, who was picking bitter-sweet sprays for them. Just then a runaway horse came trotting down the road. This was more than the "colts" could resist, and forthwith they started after him at a break-neck speed. Margaret turned pale, Edith and Sophie screamed, and the carriage would surely have been dashed against the rocks in the turn of the road, had not Emma Latham seized the reins and held the horses in with all her might. The steady pull made them slacken their pace gradually, and by the time the farmer reached them, the "colts" were standing still and panting for breath.

"Well done!" said Farmer Graham. "I couldn't have managed 'em better myself; guess you was brought up on a farm. It's no knowin' where them skittish colts 'ud brought up."

"My father is a Vermont farmer," said Emma, very red in the face. "I often used to drive the team all alone."

The girls could not say enough in praise of Emma's coolness and courage, and Margaret felt that they owed their lives to her presence of mind. Little else was talked about at "The Cedars" that evening, and the despised "Sphinx" was the heroine of the occasion. From that night opinion began to turn in her favor; she was brave, her scholarship was the best, and the girls began to suggest to each other that she had borne her disgrace very patiently. To be sure, the watch was still missing, but thanks to Margaret and her generous kindness, some of the "nicest" girls in school insisted that Emma was innocent, and that time would prove it.

So weeks passed; the maples faded, the oaks became a rusty brown, and then the November wind whistling through the bare branches announced the coming Thanksgiving holiday. One morning the sunlight was pouring in at Edith's window making a glory of her golden hair, when she looked up and spied something glittering in the tree near the house. Impulsively she jumped upon the window-seat, leaned far out, and with one hand touched the bright thing, and drew from the twisted twigs—Margaret's watch. A bird had come in at the open window, snatched the pretty trifle, and lighting on the tree was not able to disentangle the chain, and so left the watch concealed by the leaves.

Margaret, Emma and Sophie all went home with Edith for the short Thanksgiving vacation, and Margaret's chief cause of thankfulness was that she had given Emma "the benefit of the doubt," and so won a life-long friend.—*Zion's Herald.*

I was sitting in the office of a mechanic not long ago when a lad about sixteen entered, with a cigar in his mouth. He said to the gentleman:

"I would like to get a situation in your shop, to learn the trade, sir."

"I might give you a place, but you carry a bad recommendation in your mouth," said the gentleman.

"I didn't think it any harm to smoke, sir; nearly everybody smokes now."

"I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars, you will be above working as an apprentice, and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 64.

In closing our year's labors 1886-87, on Princess Anne Circuit, Bro. Plummer and myself had the pleasure to report one new church erected, a fine list of probationers, and the best collections of any charge on the District. The contributions for missions of that year, as the result of a little system in the manner of canvassing each congregation, was an agreeable surprise; and, following out the same plan the next year,

Rev. Solomon Cooper exceeded this amount.

I expected to be returned as a matter of course. My new book was just out, and orders from near and far had to be attended to; so that the first edition of 2000 copies might be utilized in covering the original cost, and every dollar over the expense incurred applied in some form of benevolence.

Accordingly, when the Annual Conference met in Union Church, Philadelphia, about the middle of March 1861, I was eager for the business to be dispatched, that I might proceed to carry out these plans.

But the outcome of that particular session assumed a gravity, which few of us, too busy to become familiar with the political outlook of the country, had any idea of. The Civil War came on us, like a thunder clap from a clear sky. North and South bristled in antagonism. Secession was the rallying cry in South Carolina. Patience and concession characterized the Middle States, and every day developed nearing danger.

The preachers of Snow Hill District, in view of the appointment of a new Presiding Elder, made necessary by expiration of Bro. Colclazer's term, took the initiative, in consultation as to a suitable man. We apprehended strife, disturbance, and in some places overt action, to throw off allegiance to existing ecclesiastical control. We wanted a wise head, a temperate administrator, and, above all, a man of our own coasts, to take the helm of affairs, where the Church was already like a ship beating on the rocks of a lee shore.

Our nomination was Rev. Charles Hill, than whom no better timber was supposed to exist, in regard to Methodist loyalty, combined with needed conservatism for the emergency. Our candidate either declined, or was then in pastoral relationships, which could not be dissolved without trouble.

We next rallied round Dr. R. H. Pattison, also an Eastern Shore man, hoping he would be given to us; like Bro. Hill, he was not found available, on account of other duties. Here the singular fact came out for once in an annual conference, that no body desired the place! Not a prominent man on the roll, who had been thought of, or consulted, but regarded the appointment as rather too perilous to be coveted. Under this condition of uncertainty, the last day of Conference came. Bro. Colclazer kept his own counsel, under the advice, as he explained of Bishop James. When we all settled down to hear the appointments read, he placed in my hand a package of documents which he wished me to take care of for the present, and then sat down in a retired place.

At length, "Snow Hill District" was reached, and never was poor fellow more surprised, stunned in fact with trouble, than was Adam Wallace, when he heard his name announced as Presiding Elder.

"How, or why is this?" I managed to ask my predecessor. He referred me to the Bishop, and Bishop James said, "It is the best we could do. You have been on that field thirteen years. You know, if any body does, the people, the temper of the times, and the needs of the work, take hold in the name of the Master, and I will not forget to pray for you, every day of my life." I was too much bewildered, when hand shaking became the order, and "good-byes" were being said, to comprehend the situation, or to find my hat. New men were placed on the work, and needed direction to their distant charges. The old men gave me words of cheer; and I wandered all that Saturday, aimlessly about the streets of the city, trying to realize something of what was involved in the announcement made by the Bishop, and reported in the afternoon papers, that I had become *de facto*, a Presiding Elder.

An incident occurred that same evening, which helped to bring me to my senses. I had been paying a visit to some friends, and while in a street car

going to my temporary home, just as we were crossing the track at Fifteenth and Willow Streets, a train came on us suddenly, crushed the car I was sitting in, as if it had been an egg shell, and hurt several of the passengers. I was hurled among the splinters, but scrambled out of the wreck, with my best coat considerably torn, yet otherwise unharmed.

I spent that night in prayer, "assuredly gathering" that God had interposed to save my life for future service, and that I must devote my life anew to Him and his cause. The next morning, I had an appointment to preach for Rev. T. A. Fernley, at Asbury, West Philadelphia. I started early, ascended the reservoir at Fairmount on my way, and as there was no one near me, I there once more knelt down, and laid out the whole case before God—the few and feeble resources I possessed, the privations and possible disasters ahead, and the need I felt of a double portion of the Spirit. I was then and there reminded, that the battle was the Lord's, that all sufficiency was through grace, and that He had promised to be with me, if I should only "go forward."

I can never forget that sweet, Spring-like Sabbath morning, the place, and the blessing I found while wrestling in prayer.

After the duties of the Sabbath, I was in calmer mood, and meeting the preachers at their Monday morning convocation, I found it necessary to address myself to the responsibilities of my new relation.

The interests of my new book of course became secondary, until the work of the District was manned and organized, and by that time, the blockade on the Chesapeake, prevented my filling orders on the Western Shore. It was four or five years, before those people ever saw a copy of the "Parson of the Islands."

Compelled to move, I found a vacant house, one of the old style mansions of a former generation, in Princess Anne, and made it for a while my home. National excitement rose to fever heat everywhere; and I entered on the work of the District under most unpromising auspices. During my term of four years, war raged with its varying fortunes. Armies crossed and camped within our borders. Emancipation became an accomplished fact. The Delaware Conference of colored preachers was born, and strange as it may seem, with all the local prejudice, bitterness and estrangement of that border warfare, I did not lose a single church, and hardly a prominent official or private member, in four years.

To tell their eventful story, becomes now for the first time my opportunity. All I have written hitherto has been but preliminary; and my next letter will probably open under a somewhat different heading, and be the introduction to a series, the compass of which will be determined by circumstances.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Asbury,	Nov	20 21
St. Paul's,	"	21 22
St. Georges,	"	27 28
Delaware City,	"	28 29
Red Lion,	"	28 29
New Castle,	"	28 29

CHAS. HILL, P. E.

EASTON DISTRICT—THIRD QUARTER.		
St. Michaels,	Nov	19 21
Talbot,	"	20 21
Bay Side,	"	20 21
Odessa,	"	27 28
Middletown,	"	28 29
Townsend,	"	27 28

JOHN FRANCE, P. E.

DOVER DISTRICT—THIRD QUARTER.		
Farmington	Nov	21 23
Greenwood,	"	21 22
Bridgetown,	"	21 20
Cannons Crossing,	"	21 20
Galestown,	"	21 19
Seaford,	"	21 22

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

T. O. AYRES, P. E.

Peninsula Methodist,

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

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

TERMS OF SUBSCRIPTION.
Three Months, in Advance, 35 Cents.
Six Months, " " 65 " "
One Year, " " \$1.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Local arrangements made with persons advertising by the quarter or year.
No advertisements of an improper character published at any price.
Subscribers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those destined for any particular number must be in hand the longer ones by Saturday, and the news items not later than Tuesday morning.
All subscribers changing their post-office address should give both the old as well as the new.
Entered at the post-office at Wilmington, Del., as second-class matter.

Peninsula Methodist Sent Free.

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

Sensible Advice by Dr. Buckley Respecting the Notice Abuse.

"Decline to read notices, except such as relate to the worship of God, or to pure philanthropy, promoted in ways which, when announced, are not incongruous with the sanctuary." We would add, with a strict construction of the above alternative exception, let all others be remitted to a bulletin board, or as Dr. Buckley says, "to the printers."

We take pleasure in giving our readers the following item from the *Christian Advocate* of last week:

"Dickinson College has enrolled this autumn the largest number of students for twenty-seven years. President McCauley is to be congratulated upon the constantly growing success of his administration."

HOW FRATERNITY GROWS.—The National Prison Reform Association held its annual meeting Nov. 6-12, in Atlanta, Georgia. Ex-President R. B. Hayes, Rev. Dr. Haygood, Hon. Wm. Dorshimer, Hon. R. B. Bullock, Mayor Howland, and other distinguished representative men from all parts of our country, made addresses, on the various aspects of this charitable enterprise, and mingled together in cordial social intercourse.

In our issue of last week, we stated that the lot on which the new Wesley M. E. church, Wilmington, is being built, was entirely paid for. We have since learned that only a portion of the purchased money has been paid.

The Impure Child of God.

In an article entitled, "Relation of Purity to Maturity," by Rev. C. P. Masden, D. D., in last week's *Christian Standard* (Phila.), the hindrances to religious growth and consequent maturity of Christian character, are attributed largely if not wholly to the impure condition of the heart, after its renewal by the Holy Spirit in conversion. It will at least be interesting to look upon the portrait of the child of God, as drawn by our respected brother, Dr. Masden, in the article referred to. He has "an unhealthy organism," and "a terrible battle with his own carnality and inbred sin," "growing as rapidly in worldly affinities and sinful tendencies as in holiness: in fact the progress in spirituality and real victory of soul is not discernible." His soul has its "evil tendencies," "the remains of depravity," "the weeds among the wheat," "the old self." "The soul is exhausted with this dreadful struggle with itself." His "inner poverty and emptiness" incapacitates him for doing

any good to others; "self-environed and self-absorbed, he does not move as a living force." His "energies are spent in fighting the inward foes of the heart." As an illustration, brother Masden cites the fall of Troy, by the Greeks concealed within the wooden horse. So "the traitors within the heart are more to be dreaded than the foes without." "Defeats come from inward foes, failures from inner weakness." These foes in the heart are "Selfishness, Pride, and Covetousness, making the heart unclean with 'traitorous affections and unholy desires.'" "The old nature," being still alive, is to be "crucified." "The sediment in the bottom" is to be removed by the "emptying process." His spirituality is "simply morality," "the roots of evil" not being dug up. "The scarlet sins" are yet to be made like wool, "the crimson stains, white as snow." He is "like a dwarfed plant, or a sickly child." Dr. Masden, in closing asks, "Why not come to Him who can *cast out devils and heal maladies* and have the soul cured, the whole nature put under the power of the Holy Ghost, and know but one government; no more a divided kingdom, with warring hordes and rebelling desires and traitorous affections; but Christ on the throne, and the Supreme Ruler of thy entire manhood."

The Italics are our own, except the word *cured*: but what a picture of the spiritual condition of one who is born of God!

We can readily see, how weak and immature must be a babe in Christ, and what difficult and exhausting processes are necessary in his growth and development; but to represent him as still under the dominion of his original sinful nature, still needing its crimson and scarlet stains to be removed, seems to leave him in a sorry plight indeed, and offers but a sorer comment, on that glorious postulate of converting grace, "If any man be in Christ, he is a *new creature*; old things have passed away, behold *all things* have become *new*."

We would not have our readers think that Dr. Masden is alone in thus disparaging the work of regeneration, in order to emphasize the necessity for a second work in the same line. According to many of those, who assume to be the special advocates of holiness, regenerating grace does little more than create a new spiritual life in the soul, leaving the old Adam about as vigorous as ever; until by a second and subsequent work of the same Spirit, this "old man" is slain and buried.

Mr. Wesley says of the new birth, "I believe it to be an inward thing; a change from inward wickedness to inward goodness; an *entire change* of our inmost nature, from the image of the devil wherein we were born to the image of God." This description of the work of regeneration certainly does not harmonize with the second work theorists, who claim that the "old nature" is yet to be crucified. But it does harmonize with what the Scriptures say of that great work, which is wrought in every truly justified soul. All such are "saved" by the washing of regeneration and the renewing of the Holy Ghost." They "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." The penitent is encouraged to confess his sins, by the assurance, that God "is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Being justified by faith we have *peace with God* through our Lord Jesus Christ;—"not much peace with God, while the old Adam remains in the heart."

While we hold up the glorious standard of Perfection, as "the mark for the prize of our high calling in Christ Jesus, and emphasize the duty and privilege of every child of God to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," magnifying that grace as sufficient to "sanctify wholly, and to preserve the whole spirit, soul, and body

blameless unto the coming of our Lord Jesus Christ," let us not depreciate the great work, wrought in the soul by the new birth. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."

Bishop Ninde, writing from on board steamer *Siam*, "off Brindisi," Oct. 16th, to Missionary Secretary Reid, of our missions in Bulgaria, says, "I found our missionaries quite calm and assured. They seem convinced that no serious disaster can come to our work, whatever may result from political complications. I tried to share their calm trustfulness, though I am not without misgivings. * * * There was a general feeling of encouragement over the gains of the year, and a firm conviction that large success awaited us, if the mission should be assured of permanency. * * * I am strongly convinced that it would be unwise and discreditable to abandon this field. * * * Our people here are ambitious to raise all they can for self-support, and have certainly made a fair showing this year. Our schools are on a firm footing, and are not likely to be disturbed."

Our Bishops in Philadelphia.

Last Sunday our brethren in the city of Brotherly love, were favored with the pulpit services of "our Bishops and other visiting clergy." The preaching was reported as very excellent, and the collections in behalf of Church Extension very liberal. Sixteen churches reported \$8,885, an advance of \$2,161 on what they gave last year, and within \$841 of what was given last year, by all the city churches. Spring Garden Street, Rev. Dr. Tiffany, pastor, heads the column with a contribution of \$2,600, an advance of about \$600, on last year's giving.

In the Preachers' Meeting, some very interesting addresses were made. Rev. Cyrus R. Rice, from South Kansas, gave a stirring talk on Temperance, urging the importance of making this the test question in our political action; learning wisdom of our serpentine foes, the drink-traffickers, who are ready to sacrifice party allegiance and all other considerations, if necessary to secure their ends. Let politicians know that we stand together, and vote only for the men who will legislate against this evil, and they will respect our wishes.

Bishop Foss made grateful reference to his early religious training. He was the son of a Methodist circuit rider, who, perhaps, never had a salary of over \$400; yet he had for himself and his family, the blessing of the Lord that maketh rich and addeth no sorrow therewith. In that Christian home, he had learned the importance of having a clear, religious experience, a consciousness of converting grace. In his recent visit to our five Conferences in Europe, he had very carefully inquired into the genuineness of the conversion of our foreign converts, and was satisfied that in many cases, their conversion was thorough. He was delighted with the work in Norway and Sweden; here he found Methodism of the old earnest, enthusiastic, and simple type,—men and women soundly converted, and then going out to get others converted. Had we the men and means, our church there might be doubled in three years. He enjoyed greatly, preaching the gospel to these people, though through an interpreter.

As the representative of our church with Rev. Dr. Hunt, he was received most cordially by the British Conference, and delivered his address to an immense audience, in which were eleven hundred preachers.

Bishop Walden, alluding to the effective preparatory work done by Local Option in diffusing information among the people, declared it was the "John, the Baptist" of the Temperance Reform. It had been so in Kansas, by it Georgia was largely under Prohibition, and we

are now working on the same line in Tennessee. As a church we must maintain the revival spirit, if we would continue to prosper. In three of the Ohio Conferences recently held by him, some 18,000 conversions were reported. The Germans were commended for their large patronage of their church paper, its circulation being one for every two and a half of their members.

Bishop Warren following Bishop Walden, said the Scandinavian brethren could make a better showing than the Germans, for their church paper had 150 more subscribers, than there were members. The Bishop here read a telegram from his wife, announcing the good news that \$40,000 had been subscribed for a new M. E. church in Denver. In illustration of the spirit of devotion actuating the ministry, Bishop Warren told us of a young man whom he wished to send to the South American Mission. To his inquiry, "will you consent to go," the telegraph brought back the answer, "ready for any service the judgment of the Bishops approve." "With such confidence placed in us," said the Bishop, "we feel that we must be very careful how we act."

Church Extension.

The report of the Treasurer for the year ending Oct. 31, 1886, shows receipts, on General account \$143,574.23, on Loan account, \$82,910.29; total \$226,484.52; increase \$11,521.32; of which \$7,983.65 were from Conference collections. As in the mission field, so in this the demands of the work grow more rapidly than the receipts increase. There have been 319 churches aided by donations, 147 by loans and donations, and 45 (including 2 parsonages) by loans only; being an increase of 17 over last year, and making 146 more than one for each day. Grants to 206 churches amounting to \$73,990 have passed the Board, and applications from 46 others asking for \$18,086 are on file, showing a demand for \$46,349.69 more, than the entire balance of \$45,726.31 now in the treasury.

Chaplain McCabe's Frontier Church plan has resulted in the erection of 329 churches, aggregating a value \$665,705, making an average gain of \$8 for each dollar donated, and an average value for each church of over \$2000. What investment is there that offers such returns? These churches provide for 12,290 members, 19,895 S. S. scholars, amid populations aggregating 279,730.

"The incoming of half a million people from foreign lands every Spring, the sweep of the nation westward, the increase of unchurched masses in our cities, the multiplying appeals of our people in the South, call for double or triple the aid which our present income will allow."

Mr. George Polk, of Odessa, was married to Miss Mollie Brisbane, at the home of the bride's mother in Philadelphia, Thursday afternoon.

The above announcement will be greeted with interest by many of our Peninsula readers who have a pleasant acquaintance, with the bride's mother, the present wife of Thomas W. Price, Esq., as also by not a few who remember her father, the eloquent W. H. Brisbane, who spent several years of his early ministry on the Peninsula as a member of the Philadelphia Conference, and whose lamented death occurred in his early manhood, while pastor of Green St. M. E. Church, Phila. Our best wishes attend the young couple.

The following is the resolution of thanks adopted by the General Missionary Committee, in reference to the aid furnished by the Press in the effort to raise "the Million":

Resolved, That the thanks of the General Committee are hereby extended to the Church and to the semi-official papers and to the 1050 papers of the secular press which have given us space in their columns to get missionary information to the people.

"Of Such is the Kingdom of Heaven."

The following tender note, expressive of parental grief and Christian trust, will be read with loving sympathy by our brother's many friends. The gentle Shepherd has taken the lamb into the Heavenly Fold, only a little in advance.

DEAR BRO. THOMAS:—"Our home is made sad over the death of our little two year old Ettie. She died the 5th inst., after a painful illness of several weeks. To say we are very very sad, only expresses partially the keenness with which we feel her loss. She was a bright and charming little child. We miss her everywhere in our home. We loved her, but Jesus loved her most, and has taken her to Himself. Heaven is richer, while earth seems poorer to us, because she has gone from us.

Yours truly,
D. F. WADELLE.

Our brother in black, who as vice-President presided in the Philadelphia Preachers' Meeting, Monday morning, the 8th inst., was Rev. J. Hudson Riddick, editor of the *Delaware Conference Standard*, and not Mr. Shockley, its business manager; as was incorrectly stated last week.

METHODISM OF THE PENINSULA.

Rev. R. W. Allen, corresponding secretary of the New England Methodist Historical Society in writing Rev. R. W. Todd of his election as a corresponding member of that Society, mentions having procured a copy of his book; and adds, "we are greatly pleased with it. Though somewhat novel in Methodist literature, it is none the less valuable on that account. Newsy, spicy, funny, anecdotal, poetic, geneologic, biographic, with other good qualities too numerous to mention. We were greatly delighted with your address at the Memorial Service for Dr. Mathuck, as found in the volume. He was a member of our Society, and interested in it. A glorious man; but few so pure and noble have I known, in a ministry of about fifty-five years."

Extraordinary Offer!

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

Before another issue of the PENINSULA METHODIST, our annual Thanksgiving day will have passed. The experiences of our people this year have been varied as in past years. In many homes the family gatherings will not be saddened by the absence of loved ones, never again to brighten the earthly homes with their presence; but in many others the joy of our festal season will be mingled with sorrow, as vacant seats remind the bereaved of their losses. To some the year has been one of prosperity; to others it has been one of hardship and adversity. Perhaps in most cases, Providence has furnished a mingled cup; and all may find abundant occasion for hearty thanksgiving in the retrospect of undeserved benefits from the beneficent hand of our Father in Heaven, "whose tender mercies are over all his works." Let us show our gratitude and love by liberal devisings in sympathy, kindly ministrations, and practical charities toward our neighbors who may be in need. "He that giveth to the poor lendeth to the Lord; and that which he giveth will he pay him again."

Wilmington Conference is asked to collect \$5000 for Church Extension with the privilege of expending half of it within her own borders. Last year she reported \$1798. For Missions, her apportionment of the million to be raised is \$21,500, with the privilege of expending \$1800 of it within her own limits.

Conference News.

The new M. E. church at Chyotta Corner, on Bohemia Manor, will be dedicated on Sunday, Nov. 21st, 1886. Dr. J. H. Caldwell, President of Delaware College, and others are expected to be present.

Rev. Thomas Harrison commenced a few days' work at Bromfield St. Church, Boston, Dr. Ela pastor; but the meetings are now on the fourth week. Between 150 and 200 have sought Christ.

Rev. O. W. Scott, late Principal of East Greenwich Academy, is supplying for the present, Trinity M. E. Church, Providence, R. I.

It seems a marvel to the friends of old Dickinson, to see how this venerable College under the presidency of Dr. McCauley is renewing her youth. The financial prosperity has been very great. The old building has been renovated at a cost of \$9,620; the Gymnasium built, costing \$7,500; Tome Scientific Building erected, costing \$39,000; Bosler Memorial Library Hall erected, costing \$74,000; increase of Endowment, \$110,000. Grand total of increase \$234,120. A few more such leaps and Dickinson College will reach the Million line.—Chaplain McCabe.

The congregation of Janes M. E. Church, Chestertown, has begun extensive repairs and a remodeling in the design of the church. The remodeled design provides for a tower finished with a steeple at the northeast corner front of the church, and a belfry tower at the southeast corner front. Between the two towers at the front of the church, there is to be a large and handsome window of unique design, lighting the upper, or audience room. The choir gallery is to be placed back of the pulpit. A number of other alterations are to be made, and it is expected the edifice will be made much more attractive. The congregation, we understand, is also considering the feasibility of placing a bell in the belfry.—Transcript.

The Church of England—Great Britain's State Church—has a general constituency of twenty millions. Wesleyan Methodism in the same territory has a general constituency of twenty-five millions.

"It's no matter now about these old issues," they said. "He is coming; He will settle all. Ordinations and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow; the substance is Christ." And hand in hand they turned their faces when the Christmas morning light began faintly glowing.

The combined capital of the Rothschilds is \$1,000,000,000. All of this has been accumulated in a hundred years; half of it within the last twenty-five years.

The Jews are talking of transferring their Sabbath beginning with the year 1900. The matter is exciting much attention in England.

SALISBURY, MD.—With your permission we wish to acknowledge the following amounts sent us to aid in rebuilding our church and parsonage, and also to thank the generous donors: First M. E. Church, Martinsburg, W. Va., by Rev. W. F. Roberts, associate pastor, \$9.25; Broadway M. E. Church, Camden, N. J., Rev. W. P. Davis, pastor, \$25; Bro. C. E. Harman, Centerville, Md., \$10. May we not hope that others will remember us in this sad hour. W. B. WALTON, pastor.

Re-opening services will be held in the M. E. Church at Princess Anne, to-morrow, Nov. 21st. Bishop Willard F. Mallalieu will be present and preach morning and evening.

The Sunday-school room of the Middletown M. E. Church, which has been undergoing a thorough and complete change, is now completed, and presents a very handsome appearance.

The extra meetings at our Methodist and Presbyterian Churches have been continued this week with blessed fruits. Services will be continued nightly next week at the M. E. Church.—Orford Herald.

The protracted meeting which was begun at the M. E. Church this place last Sunday evening, has been remarkably successful thus far, there being two at the altar the first night, and up to Thursday night thirteen conversions.—Ferralsburg Courier.

During the protracted meeting recently held in the M. E. Church, colored, the pastor, Rev. Peter Burrows, received nearly thirty persons into the church.—Talbot Times.

A series of revival meetings have been in progress at the Landerburg M. E. Church under the charge of the pastor, Rev. Mr. Brady. Considerable interest has been manifested, and some new members have been received.

A dispatch from Cambridge to the Baltimore Sun of yesterday, states that advices have been received from friends of Bishop Wingfield, who was recently elected Bishop of Easton, indicating that the considerations which influenced Dr. Wingfield in his determination to decline have been removed, and strong hopes are now entertained that he may accept the office.—Centinel's Record.

Rev. D. O. Fox, Rev. E. J. Stone and wife, Rev. F. L. McCoy and wife, Miss Miller, Miss Clark, and perhaps some others, are to sail for India as missionaries Saturday, Nov. 20th.

An interesting revival meeting is in progress at Bishopville, Md., E. L. Watkins, pastor. Rev. W. L. S. Murray pastor of St. Paul's Church, this city, was present last Monday week and preached. 49 have been converted, and the Lord is still manifesting his power. A new church is being built at Ebenezer to take the place of the old one, which has been there for many years. It is expected to have it completed before the close of this year.

An interesting revival conducted by Rev. Wm. K. Galloway in the upper part of Tazewell Island has closed. Fourteen persons were converted.—Peninsula Enterprise.

At a meeting conducted by Rev. Leo Bosser, at Evergreen M. E. Church South, which closed last week, 72 persons were converted. The Sabbath school has 102 members.—Peninsula Enterprise.

At a revival meeting just closed at the new Methodist church at Temperanceville, conducted by Rev. J. W. Carroll, assisted by Rev. Mr. Vaden, thirty persons were converted.—Peninsula Enterprise.

The revival meetings at Goodwill M. E. Church, Stockton, Md., are being attended with success under the leadership of the pastor, Rev. W. T. Vallant. Rev. Mr. Barn, of Klej Grange, has assisted the pastor.—Pocomoke Record.

A grand mass meeting will be held in the interest of the Women's Home Missionary Society, in Grace M. E. Church, this city, Monday evening next, the 22d inst., at 7 o'clock. Bishop Mallalieu will make an address, which all are invited to come and hear. Every effort will be made to perfect the success of this meeting, and it is earnestly desired that all the churches shall be largely represented. M. S. HILL, Sec. Sec'y.

KENT ISLAND.—The revival in the M. E. church on Kent Island, is still going on with interest. Up to Sept. 15th, sixty have professed, and forty-seven have united with the church, the greater portion of them being adults, and many of them heads of families. The pastor has a meeting to hold next Trinity down the Island, and we hope for a successful meeting, if the pastor's health permits.

Rev. J. D. Reese, writes: Our meeting closed at Bayside, Oct. 31st, with thirty-four conversions; this made a total for the two appointments of 94. On Monday, Oct. 26th, quite a number of members and friends of the Bayside M. E. church, met at the parsonage, and took possession for a little while. After they left, we found many good things, such as sugar, coffee, butter, flour, and of course chickens.

Kingsley M. E. church will be dedicated Sunday, Nov. 28th. This is a neat frame, 32x48, with recess. Revs. J. B. Quigg, L. E. Barrett, and J. A. Anters are to officiate on the occasion. There will be preaching at 10 a. m., and at 3 and 7 p. m. Pastors of adjoining churches are invited to attend. J. E. KINNEY.

FEDERALSBURG, MD.—Twenty-two conversions to date in the Federalsburg meetings, and the work still increasing. Parents and children are seeking the Lord.

D. O. P. Elliott, a prominent member of the Federalsburg M. E. church, died last week, while on a visit to his sons in Pittsburg and Alleghany City, and his funeral was held in his native place last Sunday. The church was over-crowded. The Masons took part in the obsequies.

Rev. G. S. Conway writes: We commenced revival services at Friendship on Appomattox mink charge, on the 7th inst. The interest has been gradually increasing. Last evening there were six at the altar, and two converted. What is still more encouraging, the

church is getting all on fire, the people are becoming awakened, congregations large, and there is every prospect of an extensive revival.

Letter From Powlville Md.

Dear Brother Thomas.—Our new Mt. Pleasant Church was dedicated, Sabbath the 23d ult. Rev. C. W. Freyman of Newark, Del., preached in the morning to the delight of all present. Rev. W. E. Cragg, of Berlin, Md., came over in the afternoon, and gave us a sermon which will not soon be forgotten. After this, a statement of the expenses of building was made by which it appeared that a little more than seven hundred dollars was needed to clear us of all indebtedness. Bro. Freyman took charge of the collection, and so admirably did he manage the affairs, and so graciously was the liberality of the congregation shown in a short time the offering and benediction were in order. Carefully noting up the contributions, we found there were within less than two hundred dollars of the amount sufficient to meet all demands.

By 11 o'clock the house was packed with an audience anxious to hear the word again from Bro. Freyman. His suggestion, that we raise the balance needed to clear the church before she preaching commenced, through a surprise, was not objected to. Mr. S. A. Frazier, secretary, took his place, and the building committee was turned loose on the people. "Take hold, and hold on," seemed to be the watch-words; and in a little while the entire sum needed was made up in cash and good subscriptions. Bro. Freyman then announced his text, and preached an able and interesting sermon; after which we proceeded to dedicate the church. Bro. L. T. Train, a trustee duly authorized, presented the house to be consecrated for the worship of Almighty God free from all bondage.

This church supersedes St. James; and has been built at a cost of between nine hundred and a thousand dollars. It will seat about two hundred persons. The exterior is covered with two coats of paint; the interior is finished in stained cherry with walnut trimmings. Forty yards of carpet have been used to and around the pulpit; the aisles being covered with good matting. We are hoping to be able to report by Christmas, that St. Paul's has been enclosed, and that our parsonage has been furnished. The Lord is greatly blessing us; more than twenty conversions already, and the good work still continues. W. W. CEMARS.

Nov. 19th, 1886.

Missionary Treasurer's Report.

At the one hundred and fifteen Annual Conferences of the M. E. Church, our duty was to report an increase in missionary collections for the year ending Oct. 31, 1886; and these ten report an average decrease of less than \$196. The other Conferences (South India Conference, excepted) report an aggregate increase of 44,313.78, making the sum total for the year \$891,128.47. The \$100,000 contributed by the South India Conference, are not included in this total, as it had not passed through the hands of the Treasurer. Besides this, the Women's Foreign Missionary Society reports \$107,000 as the amount of its collections for the year making a grand aggregate of \$1,000,128.47, as the offering in money laid upon the altar of Christian missions, by the M. E. Church for the current year. This sum includes only the money coming into the treasury through the regular channels. The thousands of dollars contributed in aid of Bishop Taylor's self-supporting missions, the \$20,000 secured for the Girl's Orphanage in Calcutta, by the personal efforts of Mrs. Martha J. Inskip, are all in addition to the grand total given; so that the entire money offering for the year, for this cause can fall but little if any short of one million and a quarter dollars. Very appropriately was the Treasurer's report greeted with the "huzz" singing of the grand Doxology; and a resolution adopted, thanking the church for her liberality, and the church papers for their hearty cooperation in the effort to reach the million dollar line.

It is very gratifying to note that Wilkesboro Conference advanced from \$15,396.01 in 1885 to \$17,339, in 1886; averaging nearly 63 cts. per member.

There are thirty-two Presbyterian Sunday-schools in the United States, having more than one thousand scholars each. The largest one is at Troop-avenue Church, Brooklyn, N. Y., with a membership of 2,777.

ITEMS.

"There is something that has preyed heavily on my mind since our engagement, dear," he said. "but I am almost afraid to tell you of it."

"What is it, George?" the young woman asked anxiously.

"I am a somnambulist." "Ob, is that all?" she exclaimed, with a sigh of relief. "I have always been a Methodist myself, but of course when we are made one I shall expect to attend your church."—London Empire.

"John," said the proprietor of the beach restaurant, "you'll have to take a spade and go down to the beach and try and find a clam. The one we made the chowders with is missing. Been eaten by some of the guests, I guess. By jingo, these city folks want the earth."—Boston Courier.

A gentleman who had a dog to transport was told that he could not put him on the smoking-car. He promptly replied that he had too much respect for his dog to put him in such a kennel.

BOSLER HALL.—We are happy to note that the improvements at Dickinson are still moving forward. Mr. W. A. Allison, a well known Philadelphia gentleman, has authorized Dr. McCauley to put the heating apparatus into Bosler Hall, the expense not to exceed \$2,000. This improvement comes none to soon—as the atmosphere is too uncomfortable for the Librarians, and the room too damp for the books. Now, who will be the next kind-hearted gentleman, who will come forward to equip the gymnasium?—Conference News.

Every-day religion is the foundation of thoroughness, which is another word for truthfulness or honesty. Workmen who slight their work, whether they make shirts for a living, or sermons, build houses or ships, raise docks or families, will be some day or other found out. We want clothes which will not rip, vessels which will not leak, and bridges which will not break down. So we want characters which will stand temptation, and will not snap asunder under the sudden pressures of life.—New York Evangelist.

John G. Whittier, replying to his critics says: "The poem of Barbara Frietchie was written in good faith. The story was no invention of mine. It came to me from sources which I regarded as entirely reliable; it had been published in newspapers, and had gained public credence in Washington and Maryland before my poem was written. I had no reason to doubt its accuracy then, and I am still constrained to believe that it had foundation in fact. If I thought otherwise I should not hesitate to express it. I have no pride of authorship to interfere with my allegiance to truth."

I will venture to say some man would be a great help to the church if he would organize a large choir—a choir who will speak their words plain so that people can understand what they are saying. They will draw the crowds to the church, and sinners will take part in the singing, and feel they are at home; and a great deal more good will be accomplished than if you just let the quartet choir sing in some unknown tongue.—Moody.

Even Jesus, though clothed with the power of divinity, needed angels to minister to Him in the wilderness, and in His agony in the garden. How much more do we, His weak human followers, need supernatural support in the hours of trial and agony that come to us. And every trusting disciple has the promise that the divine help will not fail. "The angel of the Lord encampeth round about them that fear him." His grace is sufficient. The Master who suffered for us is still touched with the feeling of our infirmities: He will not leave us comfortless. He is not lacking in angelic messengers, if they are needed, to help us. His voice is: "Lo, I am with you always."—Cumberland Presbyterian.

The easiest way to move the farm nearer to the city market, or get the city market nearer to the farm, is to make the road between them as smooth, hard, level, and straight as possible. A perfect road is a wonderful shortener of distance.—Farm Journal.

Mr. Sankey, the evangelist, has his home at Newcastle, Pa. Recently he gave the city a Young Men's Christian Association building at an outlay of \$43,000. The structure is one of the city's ornaments. Stores and gymnasium occupy the first floor. The third floor is rented for office purposes, while the second floor contains the free reading-room, library, parlors, auditorium, and officers' apartments. The library contains 1,300 volumes. The parlors, furnished by the ladies of the city, are wondrously inviting.

Marriages.

HARRISON—JONES.—On Oct. 27th, 1886, at the Bayside M. E. parsonage, by Rev. J. D. Reese, Joseph W. Harrison and Lucy A. Jones.

FAIRBANK—PORTER.—On Nov. 11th, 1886, near McDanieltown, by Rev. J. D. Reese, Albert Fairbank and Eugenie Porter, daughter of Rev. Jacob Porter.

HOXTER—GARDNER.—In Kingsley Chapel M. E. church, Kent Island, Md., by Rev. J. E. Kidney, Wm. J. Hoxter and Harriett C. Gardner, all of Kent Island, Md.

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The campaign just closed found the country in the trough of the political waves. The Republican managers have made the best struggle they could against a state of general apathy. In a few States they have been aided by the inspiring presence of a great leader, whose speeches have awakened almost the only enthusiasm anywhere shown. The result of the campaign is gratifying; its gains are an inspiration; the Democratic losses are a plain guide to the popular drift. From this time forward the country will feel the lift of the advancing wave of 1888, which, if we all do our duty, will sweep out from Washington the masquerades now in possession, the foes of protection, equality and patriotic government. It is now the duty of all earnest and experienced workers to bend their energies toward united and hearty work for 1888. The party is to be consolidated, cheered and rallied. To this work THE TRIBUNE pledges its zealous efforts.

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The Iron Wolf.

"I conducted the services two months ago," said a clergyman "at the funeral of one of my parishioners. He had been a farmer. Forty years ago, as a young man, he commenced work for himself and his young wife with one hundred acres of land, and ended with one hundred. He was a skilled, industrious, working man, but he laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors and friends.

"It was always a warm, hospitable house," said one. "The poor man was never turned away from that door."

"His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers, all lead useful and happy lives."

"Said another neighbor: 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on, not of a miser who had heaped dollar on dollar, but of a servant of God, who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On the way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill rasping, tone: "So poor Gould is dead? He left a poor account. Not a penny more than he got from his father. Now I started with nothing, and look there!" pointing to his broad fields. "I own down to the creek! D'ye know why? When I started to keep house I brought this into it the very first thing, taking an iron savings bank in the shape of a wolf out of the closet. 'Every penny I could save went into its jaws.

"It's surprising how many pennies you can save when you've a purpose. My purpose was to die worth a hundred thousand dollars. Other folks ate meat; we ate molasses. Other men dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, or sick people, or paupers, or books, and—he concluded triumphantly,—and now I own to the creek, and that land, with the fields yonder and the stock in my barns, is worth one hundred thousand dollars. Do you see? and on the thin, hard lips was a wretched attempt to laugh.

"The house was bare and comfortless; his wife, worn out by work, had long ago crept into her grave; of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resource, and died in prison, the other a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbor, nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all, he only had now earth enough to cover his decaying body.

"Economy for a noble purpose," added the good old clergyman, "is a virtue; but in the houses of some of our farmers it is avarice and, like a wolf, devours intelligence, religion, hope, and life itself." —Youth's Companion.

I like to hear good singing, but I don't like to hear singing in an unknown tongue. A good many of our high-toned choirs sing in Greek, or it sounds like Greek to me. I think one of the greatest attractions, which would make our church service less formal and more easy to enjoy, is good singing by a choir who sing in a known tongue; sing so that people can understand what they say.—Moody.

Preach the Plain Gospel.

Many a minister is worried over the question, how to keep up a congregation. There is no better means of accomplishing that result than the plain preaching of the plain gospel, and in a spirit of yearning love for souls. We do not believe that men ever were more hungry for the Word of God than they are now, nor more willing to listen to the preaching of it. The man who departs from this method, and tries by expedients of various kinds to manufacture a passing interest, makes several serious mistakes. He misinterprets the wishes of his best people, if not of nearly all. He selects instruments which are not the best to accomplish what he desires. He lays more stress upon the attendance on a crowd than upon the salvation of a few. Preach the gospel, and it will furnish its own vindication. Give it a chance, and it will cut its own way.—Western Christian Advocate.

"Delay Not."

Archias, the magistrate of Theba, sat drinking wine with many of his mighty men, when a messenger arrived, bringing him a letter informing him of a conspiracy against his life. Instead of opening and reading it, he deliberately put it into his pocket, saying, "Business to-morrow." To-morrow he died. Before the letter was opened, the government was captured. To-day a message of life comes to every one. It is "to-day, if ye will hear his voice, harden not your hearts." Will you read it and be saved, or will you, like Archias, put it aside, with the careless comment, "Business to-morrow," or "When I have a convenient season?" This night thy soul may be required of thee.—Selected.

Obituaries.

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

At Townsend, Del., Thursday, Nov. 3d, Ina Morris, infant daughter of Geo and Ella Watts, aged 7 months. Funeral service by Rev. E. P. Roberts, from "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven."

Sleep little Ina, gently rest, From suffering flesh set free, Pillow thy head on Jesus' breast, For he has said come unto me. M. M.

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