

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR
SINGLE NOS. 3 CENTS.

Wishing You a Happy New

BY FRANCES RIDLEY HAVERGAL.

From glory unto glory." 2 Cor. 3-18.
"From glory unto glory!"
Be this our joyous song,
As on the King's own highway
We bravely march along!
"From glory unto glory!"
O word of stirring cheer,
As dawn's the solemn brightness
Of another glad New Year.

The fulness of His blessing,
Encompasseth our way;
The fulness of His promises
Crowns every brightening day.
The fulness of His glory
Is beaming from above,
While more and more we realize
The fulness of His love.

The things behind forgetting,
We only gaze before
"From glory unto glory!"
"That shineth more and more."
Because our Lord hath said it,
That such shall be our way,
(O splendor of the promise!)
"Unto the perfect day."

Now onward, ever onward,
"From strength to strength" we go,
While "grace for grace" abundantly
Shall from His fulness flow,
To glory's full fruition,
From glory's forest here,
Until His very Presence crown
Our happiest New Year!

Still Onward!

BISHOP W. F. MALLALIEU.

When Chaplain McCabe was elected Missionary Secretary of the Methodist Episcopal Church, a good many people doubted the wisdom of those who gave him their votes. When he began to talk of a million dollars as the sum to be raised during his first year of regular work, he was looked upon by some as an enthusiast, if not a fanatic. The results prove that no mistake was made in the election, nor in the call for a million dollars. What, if the full million has not quite been reached? It is nearer reached than it would have been if it had not been called for. It is the old proverb illustrated—"If we aim at the sun, we may hit the moon." A high aim for a long range is a good thing.

Again, the action of the Missionary Society, at its recent meeting, in appropriating \$1,020,000 shows that there is a kindling of faith, in one of the most conservative bodies of the Church. And finding no special fault with the body for either timidity or conservatism, it is proper to remark that carefulness and wise discretion, with a measure of caution, are valuable qualities, in a body of men responsible for the distribution of large sums of money. But when such a body of men, after a week of most patient and painstaking labors, finds itself, in some sense, compelled to overrun the estimate of the Chaplain, it shows a hopeful state of affairs. It takes a measure of faith to rise squarely up to the work of appropriating a full million, but to go beyond it, is something that demands the praise and challenges the admiration of the Church. And it should be known that these measures were not carried out and the appropriations made, at the suggestion of young and hopeful and enthusiastic preachers, but by the wisest and most judicious of the laymen of the Church, who compose in part the Missionary Committee. This being the case, there ought to spring up in the minds of all our people the thought that there is a necessity for the million, and that in the minds of these administrators of our affairs, there is a good degree of confidence in the financial outlook of

the present time which justifies the making of the appropriation.

But it is to be hoped that the Church will not fall into the delusion of supposing that when we reach the sum of a million dollars in our missionary contributions, we have attained the ultimate object of our ambition and ability. Surely the Church is just as able to give two millions as one, and it can be done without in the least distressing any person. If all the poor will give something of their poverty; if the poor widow will cast her two mites; if people in comfortable circumstances will add somewhat to their contributions; if then the rich, the affluent, will give according to their ability, there will be no trouble about making the one million into two millions, or more. There are not a few men in the Church, who might give \$5,000, or \$10,000 every year to the missionary cause; and there are many, who might give \$1000, and many more, who might give from \$100 to \$500 for this glorious cause, this most Christian cause, of spreading the gospel abroad in all lands. The ability of our Church is magnificent, and it only needs that those whom God has blessed with earthly riches should liberally bestow on the cause of missions a portion of the treasures committed to their trust. Nor should it be thought for a single instant that, with the yearly contribution of a million to the missionary cause, the Methodist Church will be able to fulfil its divinely appointed work, and attain the end which it has proposed for itself.

It may be well for us all to remember that we have proposed for ourselves a magnificent scheme of world evangelization. We must not forget that for a hundred years we have been declaring in the ears of a listening world, that we are commissioned to "spread Scriptural holiness over all lands." But it will take an immensely long time to do it with a million a year, when there are a thousand millions of heathen to be evangelized. And furthermore, we are the Church whose missionary seal bears the glorious motto: "The world is my parish." Surely a church with two such watch-words, with two such battle cries, ought to be found always clear in front of every other division of the embattled hosts of God. A church which charges itself with two such assumptions, which indulges itself in the visions implied by these assumptions, cannot with a million and eight hundred and fifty thousand members under take to justify its claims, by giving a bare million each year to spread Scriptural holiness, and care for a parish broad as the habitable globe. The watch-words are all right; they should not be changed; the men who gave them were true prophets of God, our duty is to realize them by our actual achievements. But this cannot be done with a million a year. We cannot afford to tarry long to rejoice that the million line is passed. It is no time for poems and doxologies while so much remains to be done. We have not reached the thick of the fight; we have not gone beyond the skirmish line. More men, more money, more toil and sacrifice, more conflict and heroism are now required than ever before. The infinite heart of the blessed Christ yearns over us. He calls us from on high. He rides forth to conquer, but His ultimate conquest, His final triumph waits upon the devotion and

faithfulness of His followers. Oh! that the inspiration of the Holy One might come upon all our people, leading each individual to aspire with quenchless zeal to range himself close to the Lord Jesus Christ in the sublimest work of divine love, the enlightenment and salvation of humanity. With thanksgiving for the past and for the million, let us all press on to broader plans, and grander deeds, and world-subduing victories.—*Pittsburg Advocate.*

Latest from Bishop Taylor

LONDON, Eng., Dec. 11, 1885.

Dear Bro. Pepper.—I have just returned from a trip to Brussels. It is only about 9 hours from here—train hence to Dover, steamer 5 hours to Ostend, and thence train 2 hours to Brussels. The country is low and level. The farming is done in lands or beds from 4 to 6 feet wide, separated by very straight little ditches, as drains. The country houses are usually of brick, one story, a chimney at each end. The side walls are low, about half as high as the top of the gable ends, with a steep roof of tiles. I went to see Leopold II. in regard to my contemplated expedition up the Congo and the Kasai into the Tushelange country. It is my custom on going into a new country to plant missions, to make myself and my purpose known at headquarters. When I went to Chile I called on the President, and informed him what I called for, and secured his good will. When I went to Brazil I in like manner called on the Emperor, Dom Pedro, and had a cordial reception. So recently in Lisbon I visited the King of Portugal and reported my work in Angola, and gave him a general account of my missions in India and South America.

By official routine it would have taken our minister 10 days to have secured me an audience with the King, but having no time to wait for the tape routine, I walked straight to the palace, and in half an hour got the arrangement for an early meeting. So our minister in Brussels, a very kind obliging gentleman, told me that it took him 14 days to get an audience with the King to present his credentials, but by a short cut it took me one day, and I went in without any one to present me. The King met me at the door, extending his hand with a hearty welcome, and conducted me to a good seat and we chatted 40 minutes. King Leopold is about 6 ft. 4 in height, well proportioned, high forehead, very open countenance, social and communicative, and speaks the English language well; and has a high appreciation of America and of Americans. He expresses great pleasure in the prospect of my planting missions in the Congo Free State, and will gladly co-operate with me in this great work by all means at his command. I also made the acquaintance of all the heads of the 3 departments of the Congo State who have their headquarters in Brussels. I traveled with Mons. De Brazza from Africa to Lisbon, and learned many valuable lessons from him on African exploration, and met Lieut. Wismann at Madeira, and received the latest and best information about the Kasai, opening a water way into the Tushelange country. If we succeed by that route, we will extend our Angola missions east and south, instead of N. E., which will be better all round. These are some of the indications of the Lord's leading hand in this great movement. Glory to His holy name, forever! Amen. Your Bro.,

WM. TAYLOR.
—*Christian Standard.*

Mr. Lincoln and the War.

In the spring of 1862 a series of resolutions assuring the President of their prayers and sympathies, was adopted by the General Synod of the Evangelical Lutheran Church in the United States.

To the committee who waited upon him with an engrossed copy, Mr. Lincoln read the following address in reply:

"Gentlemen—I welcome here the representatives of the Evangelical Lutherans of the United States. I accept with gratitude their assurances of the sympathy and support of the enlightened influential and loyal class of my fellow-citizens in an important crisis, which involves, in my judgment, not only the civil and religious liberties of our own dear land, but in a large degree the civil and religious liberties of mankind in many countries and throughout many ages. You all know, gentlemen, and the world knows, how reluctantly I accepted this issue of battle, forced upon me on my advent to this place by the internal enemies of our country. You all know, the world knows, the forces and the resources the public agents have brought into employment to sustain a Government against which there has been brought not one complaint of real injury committed against society at home or abroad. You may all recollect that in taking up the sword thus forced into our hands, this Government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence upon the favor of God. I now, humbly and reverently, in your presence, reiterate the acknowledgment of that dependence, not doubting that if it shall please the Divine Being who determines the destiny of nations that this shall remain a united people, they will, humbly seeking the divine guidance, make their prolonged national existence a source of new benefits to themselves and their successors, and to all classes and conditions of mankind."

I am the only survivor of the committee to whom the address was made. Of those clergymen who accompanied the committee there is but one alive. Though the interview above described has been recorded in the historical annals of those stirring times, yet I do not know that the response of the President has hitherto been published in full. L. STERNBERG, ELLSWORTH, KANSAS.—*New York Observer.*

The Writer of "Rock of Ages."

In the pleasant county of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment the Gospel wielded all the power of this brilliant and active mind. During his last illness Augustus Toplady seemed to lie in the vestibule of glory. To a friend's inquiry he answered with a sparkling eye, "Oh my, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven within my soul." And within an hour of dying he called his friends and asked if they

could give him up; and when they replied in the affirmative, tears of joy ran down his cheeks as he added: "Oh, what a blessing that you are made willing to give me over to the hands of my dear Redeemer and part with me, for no mortal can live after having seen the glories which God has manifested in my soul!" And thus died the writer of the beautiful hymn "Rock of Ages, cleave for me." —*Sel.*

The venerable Emperor of Germany, lately visited the Dom Chapel and inspected the new altar-piece which represents the Kings of the earth as laying their crowns at the feet of the Redeemer, and, in answer to an address by Dr. Koegel, the court chaplain, spoke as follows:

"As for what you have said about me personally, I accept it with all modesty, as a man whose days are now numbered. In my lifetime Heaven has covered me with blessings and mercies, especially in my old age; but the homage paid me I lay at the throne of the Highest, from whom we derive strength to execute all the best things that can be done on earth. Within the last few years, before the eyes of all of you, things have happened by which Prussia has been raised higher than even we expected. You have all been witnesses of the great work accomplished, which will continue to endure, if its foundations remain, in purity of religion and progress in every good deed. In my old days I can call Heaven to witness that I have ever looked upon religion as the sole foundation on which everything reposes, and as the highest good of my people."

This is a noble utterance from kingly lips; and its sentiments correspond precisely with those of the Bible. God is the God of nations as well as of individuals. "Happy is that people whose God is the Lord." The nation that honoreth not him he will destroy. The rules of morality which have their seat and source in God, are not less applicable to nations than to individuals. These rules are enforced by penal judgments, when violated. The terrible agonies of our late Civil War grew out of the sin of slavery.—*Independent.*

In an article in the *Homiletic Review* for August Rev. Herrick Johnson, D. D., of Chicago, says: "The relatively weak pulpits to-day are of two classes—the pulpits forever proving primary beliefs, and delivering exhaustive replies, and the pulpits that parody the gospel by sensational headlines, and by themes that do not best the high dignities of God ambassadors. The relatively strong pulpits to-day are the pulpits that are clearly and invincibly persuaded of a divine call, that stand in the vivid view of eternity, and that are taking a great many things for granted, as they preach a round and full-orbed gospel right out of God's Word, straight at men's consciences. The ministers who realize that they have a divine call to preach the divinely ordered theme, the gospel of Christ, will find their preaching attending with divine power and blessing."

A PROFANE coachman, pointing to one of his horses, said to a pious traveler, "That horse, sir, knows when I swear at him." "Yes," replied the traveler, "and so does One above!" The coachman, reproved, became immediately silent.

The Sunday School.

Josiah and the Book of the Law.

LESSON FOR SUNDAY, JANUARY 3, 1886,
2 Kings 22: 1-13.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "He did that which was right in the sight of the Lord" (2 Kings 22: 2).

I. UNEXPECTED PIETY (1, 2).

1. Josiah—the sixteenth king of Judah; the grandson of Manassah, the son of Amon. His father, one of the most infamous of Jewish kings, was murdered by his servant in the second year of his reign; the people slew the conspirators in turn, and placed Josiah on the throne. Eight years old—too young to personally administer the government. In the council of regency there must have been some noble spirits; or else the after life and piety of Josiah would be scarcely explicable. Reigned thirty and one years—from B. C. 641 to 610. He fell in battle before he had completed his fortieth year. His mother's name was Jedidah.—Nothing is known, much may be surmised, of her. Bosath—R. V., "Boz-kath," mentioned among the towns of Judah, in Josh. 15: 39.

"This prince was the best and most beloved of the kings who had set upon this throne since David, and was approached by none in his zeal against idolatry, and in his devotedness to the Lord."

2. Did . . . right in the sight (R. V., "eyes") of the Lord.—The character of each king is thus summed up—he did that which was right, or he did that which was evil, in the sight of the Lord; and the latter was more common than the former. The great Searcher of Hearts, who requires "truth in the inward parts," and watches each individual of the race to see whether he will serve Him or no, approved of Josiah as a doer of right. Walked in the ways of David his father.—There was no higher model then. David's name towered high above all others in spiritual distinction, and Josiah therefore walked in his ways—followed his example. How much better this than "the ways of Jeroboam, the son of Nebat, who caused Israel to sin!" The name of Josiah is written in the same small but illustrious peerage with those of David, and Hezekiah and Jehoshaphat. Turned not aside to the right hand or to the left—a rare phrase, borrowed from the days of Moses and Joshua, "a description of un-deviating adherence to the commandments of the Lord"

II. AN UNEXPECTED DISCOVERY (3-13).

3-7. In the eighteenth year of king Josiah.—Six years before, according to the parallel account in 2 Chronicles (chap. 34), Josiah had entered upon his crusade against idolatry. He proved a vehement reformer. Such an unsparing demolition of idol shrines, such a radical excision of every branch and root of idolatrous observance, had never before been seen in the land. Solomon's famous sanctuaries, which had stood for 350 years on the Mount of Olives, perished in the common destruction. Tophet, in the Vale of Hinnon, the seat of Moloch worship, the proud temples of the sun-god Baal, the houses devoted to the orgies of Ashtoreth, the brazen altars erected by Ahaz and Manasseh, all fell beneath the iconoclastic zeal of the reformer-king. Even the sepulchres of the dead priests were rifled, and their bones heaped up on the altar sites, to complete the work of desecration. The chronology of the events of Josiah's reign is still unsettled, but it is probable that early in this work of destruction repairs on the temple were begun.

Sent Shaphan . . . the scribe to the house of the Lord.—Says Keil: Besides Shaphan, the king sent also, according to 2 Chron. 34: 8, Maaseiah, the governor of the city, and Joah, the chancellor, because the repair of the temple was no mere private concern of the king and priests, but an affair of the whole kingdom, and especially of the capital." Go up to Hilkiah . . . that he may sum the silver (R. V., "money").—Shaphan and his attendants were sent on a formal duty to the high priest, to bid him count the money collected for the restoration of the temple and pay it to the workmen. While attending to this duty, he learned of an important discovery. Which the keepers of the door have gathered.—Collectors had been sent to different parts of the kingdom, and also to Israel. The contributions had been brought to the temple and put into the hands of the door-keepers. Deliver it to the doers of the work (R. V., "the workmen").—These were "carpenters, builders and masons," as we learn in verse 6. No reckoning made—so great was the confidence felt in the faithfulness of the overseers—"a striking contrast," says Dr. Smith, "to the checks found necessary in the days of Josiah."

8. Hilkiah said unto Shaphan, I have found the book of the law—a parchment roll, con-

taining the Book of Deuteronomy, and possibly the entire Pentateuch. Whether it was the original manuscript of the law—the very skins on which the hand of Moses had written—or a copy made by a scribe, cannot be determined. Keil, Kennicott, Kitto and other authorities believe it to have been the original document. Bagster states that while in fifteen places in the Old Testament allusion is made to the "law of Moses," and the "book of Moses," this one place only mentions "the book of the law in, or by the hand of, Moses." If this "book" comprised only Deuteronomy, its almost utter suppression might have been due to the hatred of the idolatrous party to whom its denunciations were especially obnoxious. In the house of the Lord—in what particular place is not told. It was discovered by Hilkiah "when they brought out the money that was brought into the house of the Lord." It would seem, therefore, to have been lying in the treasury chest or vault, either concealed there by some priest of a preceding age, who had died without transmitting the secret, or contemptuously flung there by the idolatrous invaders of the temple. Says Wordsworth: "They laid up treasure there for building the house of the Lord, and the reward of their zeal was that they found the treasure of God's word." Hilkiah gave (R. V., "delivered") the book to Shaphan—who was a "scribe," or secretary, and capable of estimating its authenticity and value. He read it—sufficient of it to make him eager to bring it to the king's notice.

9-11. Shaphan brought the king word.—He first reports on the duty entrusted to him, to the effect that the money had been duly counted and paid over to the workmen. Have gathered the money—R. V., "have emptied the money." Shaphan showed the king.—R. V., "Shaphan told the king," and delivered the book into his hand. Shaphan read it before the king—his appropriate duty as scribe. It is supposed, from the powerful impression made upon the king, that the portion read by Shaphan included chapters 28 to 30 of Deuteronomy, which contain the threatenings and curses of the law against its transgressors. He rent his clothes—terrified and distressed by the awful conviction of the national apostasy in the past, and of the punishment which must be hanging over the people.

12. The king commanded Hilkiah, etc.—The high priest was put at the head of a committee of high officials to inquire of a prophet concerning the will of the Lord in this great emergency.

"Among the names of those who were sent on this urgent quest is that of Ahikam, the son of Shaphan. He is again referred to in Jer. 26: 4. Prof. Plumtre thinks that he must have exercised great authority during the youth of Josiah. "He must have been to him what Jehoiada was to Joash, what Cranmer was to Edward VI; must have done much to foster the zeal and devotion, for which he was afterwards so conspicuous."

13. Go ye, inquire of the Lord for me, etc. Says Jamison: "To 'inquire of the Lord' through the appointed methods, by Urim and Thummim, or from the prophets, was a phraseology as common amongst the Jews as to consult a physician or lawyer is among us. Innumerable instances occur in the Old Testament. The agitated feelings of the king prompted him to ask immediate counsel how to avert those curses under which his kingdom lay." Great is the wrath of the Lord that is kindled against us.—No signs of that wrath were apparent, and for several years Josiah had been carrying on a radical work of reformation; yet the conviction was deep in the king's mind, that the guilt of the nation had reached such a pitch as to expose it to just and severe punishment.

"Whether it was that Jeremiah and Zephaniah were absent from the city, or were too young to be consulted, or because the aged Huldah had gained a high reputation for her prophetic powers, it is certain that it was to her abode, in the suburbs of the city, that the embassy turned. Her reply, while containing a message of comfort for the king personally, confirmed his worst fears for the fate of his kingdom. The corruption was too deeply seated to be eradicated even by the zeal of a Josiah. Too late is written, says Stanley, on the pages which describe this momentary revival."

Rev. W. W. Downey was installed pastor of Havre de Grace Md. Presbyterian church Tuesday night Dec. 22. Rev. George F. Purvis, of Baltimore presided; and preached the sermon. Rev. Henry Branch of Ellicott City, delivered the charge to the pastor, and Rev. Calvin D. Wilson, of Churchville, Md. the charge to the people.

Hereafter school fees in France will be reduced in cases where several brothes attend the same school, and the ninth child in each family will be educated free.

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 42.

The incident with which last week's letter closed, put me in peculiar peril. I had actually interfered in the case of a negro about to be sold. As the poor old man, in the struggle to tie him hand and foot, had fallen in the public road, and the pretended owners, in their nervousness, fumbled and failed to knot the cords securely; one of them put his knee on the breast of the unresisting heart-broken slave. I sprang on the fellow and pushed him off with an expression of contempt for his cowardly maltreatment. The other, instantly bristled up with profanity, telling me to mind my own business.

I replied, it was my business always and everywhere, to fight the devil. This aged man, I said, was not resisting them. If they had authority to take him away and sell him, which I doubted, he would go unbound. I promised to follow them up, and contest their right to kidnap him in broad day light, during the happy Christmas holidays. I spoke a few words of kind sympathy to the negro, as he slowly gathered himself up, and brushed the gravel and dust from his gray hair, and climbing into a horse-cart, owned by the men, they drove off rapidly on the way to Locust Mount.

All this happened in front of Abel Mears' store, where several neighbors were standing during the scuffle. Bro. Mears came out and invited us to stop for dinner. My wife sat pale with apprehension in the carriage. I learned the name of the colored man, who was a member of class, at Garrison's, and had been a diligent workman there, in the building of our fine new church. He was a sawyer, in fact the "top-sawyer," preparing our lumber, and a very worthy and industrious man. I also learned that his master had given him his liberty ten years before, that he had built a small house, and lived unmolested with his wife and children up to that sad Monday morning.

It appeared that the former master was dead; his widow married one of these men, and his grown up daughter the other, who was a waterman and a gambler. Both probably had been on a spree, and run out of money. They concluded this negro belonged to the family, and as Mears told me, they approached him at church on Sunday, on pretense of getting him to do some sawing, and arranged to meet him next morning to complete the contract.

God directed that I should come on the scene at the unexpected moment, when their real design became apparent. I asked several who gathered about me, if the fellows had any right to sell him. They thought not, but said they, nobody cares to have a row with such desperate characters. One of them, I was told, would "knife" a man in a jiffy, and they added it was a mercy he had not "knifed" me. I had put myself in a very awkward position, for if they realized anything for the negro, they would drink and gamble it away, and in pure "cussedness," would follow me up, to punish me for my gratuitous interference. This was cold comfort, and taking almost my life in my hand, I drove on after the party, first leaving my little family at the parsonage, and then calling on some of my principal friends to aid me in the desperate resolve to save the colored man. Although they sincerely deplored such a transaction, and especially my connection with it, they could not be induced to take a single step to help me. I was implored by a neighboring local preacher to desist, and leave the circuit on a visit somewhere for the time being. But no; my Irish was up, and I had the temerity to declare, if such a piece of injustice and iniquity were allowed to go unchallenged, I could not live or preach in such a place, under the gathering frowns of Almighty God, and would

cease to hope for his blessing on either the church, or the homes of the people. I soon ascertained that Sam had been sold for \$300, and taken to the County jail where a "gang" was being made up, to start for Richmond in a few days. The lawyers I appealed to, advised me to go home and say nothing about it, or I would stir up an insurrection. One gentleman, formerly a lawyer, but then living near me as a farmer, promised to go and have some sort of writ issued, detaining this man, until the Magistrate's court should look into the matter. I loaned him my horse and carriage to accelerate the business, and when he returned, I felt easier in my mind over the result.

The intervening days were painful. One after another of my official brethren called on me, under a sense of dread of coming difficulties. My sermons on the next Sabbath were tinged with brimstone, and when I told God in public prayer of the sighing of the prisoner, and invoked the might of His arm for protection of the poor, and him that had no helper. I really felt as if the Divine ear was attentive, and would bring salvation.

Monday came, and Bro. Garrison called to take me under his special care, as he knew I would attend the court. The Chief Justice, on a bench of half a dozen, I had some reason to fear. He was a man who had gained prominence solely by the acquisition of wealth. He began life as a sort of hostler, was shrewd at cards, won largely of spendthrift sons belonging to old families, bought out their paternal plantations, until he owned several, and now stood among the foremost in society, although despised for his origin, and flagrant immoralities.

What was my surprise and pleasure, when the case of "the negro Sam," came up, and was explained, to hear this aged reprobate get off a fine philippic on the rascality of taking a freed man, and selling him in his declining years for a paltry \$300! "Gentleman," said he to the court, this negro's master gave him his liberty for long and faithful service, you and I have the same right and privilege. Suppose we chose to do so, and after we are in our graves, some irresponsible vagabonds should assume to trample on our wishes in this manner, should there not be in law and public opinion, some stern rebuke for such vandalism? My opinion, gentlemen, is, that warrants should be issued for the arrest of—and—forthwith, for doing an act, which no honorable Virginian can look upon with anything but disapprobation!

His brother Magistrates nodded their heads in satisfaction and approval, the warrants were ordered, and my man Sam discharged to return to his little home and distracted wife and children. The parties implicated, however, heard enough. They slipped out of court, harnessed their horse, and left Drummondtown at a tearing gallop, to be seen or heard of no more, at least while I remained in Virginia.

My friends were glad. I think some of them prayed for me, and were not slow to gather round me with congratulations that I had gotten off so well.

The very next Sabbath took me to Garrison's Chapel again. What a history had taken form in two short weeks. As I arose in the pulpit to announce my opening hymn, and glanced toward the crowded end gallery, there, in his accustomed place, the most conspicuous person among his fellows, was Uncle Sammy, his face all wet with rolling tears of gratitude. The sight overcame my feelings for a time; for I well knew how near he came to be at that hour in some corral, on the way to Georgia or the swamps of South Carolina, in hopeless bondage.

As people talked over the matter, even outsiders gave me credit for what they called "spunkiness" in connection with a question, which, as the Court said, vindicated the honor of Virginia; but a few of my members, owning slaves grew

more shy and sensitive, as they tried to explain to me certain "abuses" of the system, which were beyond their control, and without remedy.

This is merely an outline of the story, and yet it is rather long. I have scores just like it, but shall not inflict many of them upon the patience of those, who care to follow my adventures in these columns.

Sunday Opening of Museums.

The effort to open the Museums of Natural History and Art on Sunday is revived, and this time by the process of starving them out. At the meeting of the City Board of Estimates, on Friday last, objection was made to the usual appropriation on the ground, as stated by Mayor Grace, that "it is deemed important by many that they should be opened on Sunday." Mr. Morris K. Jesup on the part of the Museum of Natural History, of which he is president, asked if that was the only objection made to the appropriation. Mayor Grace replied that it was the only one raised. Mr. Jesup, said in reply, there is a solemn contract between the Museum of Natural History and the city which prohibits the opening of the Museum on Sundays. It was in consideration of this contract that the city and State gave the building. The annual subscriptions and gifts are made on the basis of that contract, and it would be a violation of the trust to disregard it. Besides, this Museum has received about \$450,000 in cash, and less than half of this came from the city authorities. Nine-tenths of all the subscriptions have come from those who desire to see the Sabbath maintained. If the Museum is opened on Sunday an additional expense would be incurred. Many of those who now subscribe would withdraw their subscriptions, and it will need at least \$10,000 from the city, additional to the usual appropriation to keep it open through the week.

We do not believe that there is any public demand for the Sunday opening, or that there is any occasion for it. In this country, and especially in this city, the people, the working people, as a rule, are not only able to secure a holiday when they require it, but they take one whenever they desire it. Every summer, and at other seasons they seek recreation by suspending work, and there is not one in a thousand who is prevented from going to any place of entertainment or instruction by having the Sabbath kept as a sacred day.

This clamor for the opening of the Museums on Sunday has its origin with the enemies of the Sabbath, and not with the friends of the people. If complied with, it will soon result in the opening of all places of amusement, and New York will become another Paris, in which godlessness will reign supreme.—N. Y. Observer.

New Liquor Law for Russia.

Drunkenness prevails among the inhabitants of Russia to an alarming extent, and the government has lately adopted a new excise law which is to go into effect at the beginning of the next year. Its principal provisions are as follows: All the saloons which exist merely for the purpose of retailing grog will be closed, to the number of 80,000. The sale of liquors will be permitted only in hotels and restaurants, and licenses to these will be limited in number according to the judgment of the excise officers, and a fee of \$825 exacted for each. The Russian finance minister in announcing the new law says that "while experience has proved that the vice of drunkenness can not be extirpated by legislative measures, it is certain that wise legislation can at least do much to lessen the evil and contribute to the moral development of the people."—Religious Telescope.

Peninsula Methodist

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

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No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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

HAVING put in a new Gordon Steam Power Job Press, of the latest improved pattern, as well as a lot of new type, we are now prepared, better than ever heretofore, to do all kinds of Church, Sunday School and Commercial Job Printing, at reasonable prices.

THE PENINSULA METHODIST will be sent free for the remaining months of the present year to any one subscribing now for the year 1886; in other words, we will send the paper from now until December 31, 1886, to any one enclosing to us, ONE DOLLAR, or paying the same to his pastor.

Among other good things we have in store for our readers, is an interesting exposition of the Zachaeus' incident in our Lord's ministry, by our venerable friend Rev. Dr. Augustus Webster, of Baltimore. If our brother's views are accepted, and the cogency of his argument must be admitted, quite a number of us will have to recast our sermons, which make the man who was "little of stature," an illustration of Christ's saving power.

We are in receipt of a characteristic sheet, direct from Bishop Taylor, giving a full report of his missions in South Central Africa, with a clear statement of the application of his two well known principles of self-support—No. 1, pay your way; No. 2, earn your pay. We shall lay this tract before our readers in our next issue.

Our readers will find items of special interest furnished by our correspondents this week. We hope to have our friends from all parts of the Peninsula, as well as from regions beyond to favor us with frequent contributions, during the current year. To those who have so kindly and so satisfactorily, written for the PENINSULA METHODIST, in the past, we extend, in behalf of our patrons, our hearty thanks, with the hope that they will continue their favors.

"We be Brethren."

"During the meeting of the Virginia Baptist Association in this city we were introduced to one of their ministers, who said: 'I found several of your Methodist people in my work without a religious paper. I urged them to take the Advocate. You will remember I sent you a number of new subscribers. I know the value of a religious journal to a family, and, in canvassing for the Religious Herald, I help my Methodist neighbors heavenward by starting the Advocate among them.'"

From the Richmond Christian Advocate, we quote the above, as an illustration of practical fraternity. It may indeed be a very exceptional case, but none the less illustrates our point. How immeasurable the gain to the common Cause, were all Christians practically consistent in maintaining allegiance to Christ, first, and to their respective

shibboleths afterwards! In this way only are we to realize the Saviour's idea of Unity; not, in uniformity in symbols of faith, in systems of organization, or in anything else dependent upon so variable a quantity as human opinion, but, in the one universal bond of fervent charity. "By this" says Christ, "shall all men know that ye are my disciples, if ye have love one to another." The Saviour's prayer was not, that all lines of distinction, as to sect, or party, nation, race, or condition, should be obliterated, but, that love to Him and His should bind in one real brotherhood his followers, however otherwise separated. As has been beautifully expressed—

"Distinct like the billows, Yet one like the sea."

We have no idea the time will ever come when all who love Christ will rally around the Methodist Banner, any more than that the time will ever come, when all the disciples of the Master will think it necessary to pass through the "liquid grave," in order to secure His approval, as obedient followers. The time will come however, and we rejoice in many harbingers of it, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Ever speaking the truth in love, as we are able to see it, none but bigots will deny to others the same liberty they claim for themselves.

"The unspeakable gift," whose advent into our world so many millions of people in well-nigh all parts of the earth, joyfully commemorate at this season, most naturally awakens the desire to imitate in some measure this example of love Divine. Hence, perhaps without exception among Christians, some effort is made by every one at Christmas time to show his love for his fellow. So long as we "remember the words of the Lord Jesus," how he said, it is more blessed to give than to receive, and heartily accept the sentiment, so long shall we repress selfishness, and cultivate benevolence, seeking to share the blessedness of Him who "spared not his own Son, but delivered him up for us all." While occasions for self-sacrificing devotion to the welfare of our fellows are not restricted to any one season, but, as the Saviour says of the needy, whom we have with us always, when ye will ye may do them good," still it is eminently fitting that Christmas should find its appropriate celebration in generous gifts to friends, and liberal donations to the poor. We are glad to note a few among the many tokens of loving appreciation of pastors, by their flocks as the reports reach our sanctum. Our readers will find some interesting items of this kind in Conference news.

Personal.

Rev. Joseph E. Smith, D. D., at one time a member of this Conference, and for the last three years pastor of an important charge in Wheeling, West Virginia, has been transferred recently to the Genesee Conference and stationed in one of our churches in the city of Buffalo, N. Y., the residency of Bishop Hurst.

Rev. Charles P. Masden, D. D., Dr. Smith's predecessor, in Wheeling, and for the last three years, pastor of the Central M. E. Church, St. Louis, Mo., we learn has been invited by the Madison Avenue M. E. Church, New York City, to serve that charge as the successor of Rev. Dr. O. H. Tiffany, who has been invited to Spring Garden St. M. E. Church, Phila.

Another on dit is, that Rev. Dr. A. Longene of Arch St., Phila., has been invited to serve a second term at Mount Vernon Place M. E. Church, Baltimore, whose pastor, Rev. Dr. Felton, will return to St. Louis, Mo., to succeed Dr. Masden, and serve that charge for the third term.

This innovation in old-time methods of "fixing the appointments" appears to be growing in favor with pastors and churches, notwithstanding the declaration of the last General Conference, that

"direct negotiations between pastors and churches in advance of the making of the appointments by the Bishop, are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our Bishops, pastors and people." This resolution, one would think, must provoke a smile, even among the grave and reverend seigniors, whose wisdom it embodies, as they read it over free from the exhilarating influences of official dignity. When, pray, are any kind of "negotiations" practicable if not "in advance of making the appointments." Like many other things, such negotiations, whether "direct" or indirect are consistent with the spirit of the itineracy, and the polity of the church, or otherwise, according to circumstances. If upon the part of both parties, transparent candor, unsullied honor and brotherly consideration are exercised, with frank consultation with the Presiding Elders concerned, and full and cordial acceptance of the Bishop's final decision, we do not see anything to condemn even in "direct negotiations." And we are the more confident in this opinion as we find that, at least in the older conferences, such negotiations are the rule, with comparatively few exceptions. The fact is unless we are prepared to claim infallible wisdom for our Bishops, we must admit their dependence upon others for information in reference to both pastors and churches; and just so far as "direct negotiations" all around can satisfactorily adjust these delicate relations, just so far will our Bishops find themselves aided rather than hindered in the work of "fixing the appointments." It was in this conviction, that the late Bishop James invited representations direct from pastors and churches in addition to what were made by the Presiding Elders.

We shall therefore be glad to chronicle in the PENINSULA METHODIST any "negotiations" that go so far as an accepted invitation, of course, always subject to the final decision of the President of the Conference, that our friends may be pleased to report.

With this number our paper enters its twelfth year, although under its present name and management, it will not complete its second year, for six months yet. Our age corresponds with that of the Ocean Grove Record, whose versatile editor, Rev. Dr. Wallace, so well and so favorably known all over our territory, gives his friends and the public generally so much pleasure by his serial letters, contributed weekly to the PENINSULA METHODIST. Though young, we are older than not a few literary ventures that occupy a large share of public attention; and our friends will be glad to know, our paper is on a better basis, enjoys greater prosperity, and, according to the testimony of those best qualified to judge, is itself more worthy of the favor and confidence of its patrons than ever before. Thanks to the interest our readers have shown in an increase of our subscribers, we are now printing over 3000 copies; and hope ere the present management completes its second year, we shall be able to report a list of 5000 subscribers.

This can be easily done if our brethren, the pastors, will urge the matter upon the attention of their congregations, and engage the cooperation of suitable canvassers, male and female, in their respective churches; and if every subscriber, who appreciates the value of the paper, will show it to a neighbor, and commend it to his favor.

As our aim has been, so it will continue to be, to conduct the paper in fullest loyalty to our chosen motto—"For Christ and His Church." The lamented President Garfield's memorable aphorism—"He serves his party most who serves his country best," may be applied in its spirit to our ecclesiastical relations. He serves his local church, conference, or denomination most, who best serves

the Great Head of the one Catholic Church. In circulating among our people intelligence of what Christ is doing through his servants in the several churches we seek to encourage and stimulate them to holy consecration and high endeavor. With the other varied matter, selected and original, we seek to spread a weekly repast that shall nourish and refresh our readers spiritually and intellectually. We hope our brethren in the ministry will find us a helpful assistant in their several charges, supplementing their pastoral work by our weekly visits to the families of their respective congregations and that every one of our thousands of readers will find in each issue of the PENINSULA METHODIST, some real help in life's great work—preparing for a blissful eternity by faithfully doing the duties of the present life.

To all our readers, young and old, mostly within the Peninsula that lies between the Chesapeake and Delaware Bays, extending from the southernmost point of Northampton County, Virginia, indefinitely to the northwest, but including also not a few, scattered widely over the globe, from "Africa's sunny fountains" on the east to our own California and Oregon on the west, to one and all the PENINSULA METHODIST extends its cordial holiday greetings with best wishes, that the New Year may prove to each one, the happiest of all, in every respect in which true happiness consists. While reader and writer join in devout, confident prayer to Him "from whom cometh down every good and perfect gift," that our most cherished wishes may be realized, shall we not enter into that priceless rest of faith, which warrants the exultant postulate "we know that all things work together for good to them that love God." What more complete pledge for further security can be conceived than that to which Isaiah alludes when he says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Let it be ours then, dear reader to "love God," giving Him our heart; to have our mind stayed on Him in whom "is everlasting strength," by diligent study of his will and word, and undoubting trust in his faithfulness and love. The most eagle-eyed intellect can peer into the future and tell us what shall befall us by the way; only He that seeth the end from the beginning can make any sure promise; and his promise is to add all things needful for this life to such as "seek first the kingdom of God and his righteousness."

We are informed by those who know that Bishop Hurst's speech at the great Missionary Meeting in Brooklyn was the redeeming feature of the occasion. Though he did not come on the program till a late hour, and he was there under the great pressure of his recent affliction he did great credit to himself, and a profound impression was made upon the large audience assembled.

Among the many able and interesting papers presented and read at the late Presiding Elders' Conference in New York City none made a more favorable impression, we hear from one who heard it, than that of Presiding Elder John A. B. Wilson, on the instruction of children. The Secretary's report in the Christian Advocate says:

"At 11.30 the eighth question, 'Under the instruction of children been observed? What are the rules? Are they practicable, and if not, can they be made so?' was opened by the Rev. J. A. B. Wilson, of Wilmington Conference.

The paper gave satisfaction to the conference and the suggestions will not soon be forgotten. We hope Brother Wilson will let the readers of the PENINSULA METHODIST

have the benefit of his paper, unless he prefers to publish it in tract form.

In our Hymenal announcements last week our readers doubtless noted the marriage of Rev. W. F. Dawson and Miss Libbie Leigh. We tender our congratulations and best wishes. May a kind providence smile upon them, and crown their wedded life with the Divine blessing.

To-morrow, the first Sabbath of 1886, begins the week of universal prayer. What an inspiring thought that in well-nigh every land beneath the sun, Christians will join in special religious services and offer prayer for the conversion of the world to Christ; may showers of blessing fall on all hearts, and may a rich portion descend on the churches of the Wilmington Conference!

Special Notice.

We received an envelope last week containing a one dollar note from Gumboro, Del. The party sending it will please send their name so that the proper credit may be given.

PERSONAL.

The Rev. I. L. Hauser, for many years a missionary in Northern India, and just returned from that country, is endeavoring to establish industries among the native Christians, so that they may be able to support themselves, improve their condition and sustain their own religious work. Mr. Hauser expects to return to India in a few weeks. His address will be Cawnpore, India.

One of the first orders the President gave when he came into the White House, was that no smoking was to be tolerated there. Recently several men at the reception had to be asked to throw away their cigars.

The Grant Entology Committee has presented a gold watch and chain to the Rev. Henry Ward Beecher. The watch is inscribed: "Presented by the City of Boston to Henry Ward Beecher, in recognition of the entology of General Grant, delivered by him October 22, 1865."

Senator Stanford has subscribed five thousand dollars to the Zion Wesleyan College, North Carolina, on condition that the Rev. Dr. Price, who is now soliciting subscriptions for the College, shall raise a like amount on the Pacific Coast.

Mrs. Eliza Hendricks has filed her bond as executrix of the will of Thomas A. Hendricks in the sum of \$17,000. Her affidavit states that to the best of her knowledge and belief, the personal estate of Mr. Hendricks is worth about \$85,000. Mr. Hendricks was assessed \$65,000 on real estate.

Bishop Taylor writes: "I want a man for Africa who is practically up in plain tanning of leather and shoe making, who will be industrious in the industrial department of our school work there—a soul-saving missionary, but to build tents on the leather line (after the Pauline plan); also a good farmer and gardener, to be foreman of our school farm. Married men are preferred." Apply Richard Grant, 181 Hudson St., N. Y.

Leopold Von Ranke, the famous historian, although nearly ninety years of age, is still strong and hearty. He is a little man, with abundant white hair, tossed carelessly back from a magnificent forehead; a white beard, quite as abundant, frames the lower part of the face, and the eyes, beneath their heavy, gray brows, have wondrous depth and kindness.

The Hon. Henry W. Sage, founder of the Sage Female College, Cornell University, has given sixty thousand dollars to endow a Professorship of Ethics and Moral Philosophy in the University, in memory of his wife.

Rev. H. S. Thompson, of Easton, Md., spent Christmas Day with his mother, in Smyrna, Del.

Messrs. Lemuel and Alfred Quigg, the former, editor, and the latter, business manager, of the Flushing (N. Y.) Times, spent Friday and Saturday of last week with their father, Rev. J. B. Quigg, in Smyrna.

The revival services commenced by Rev. A. B. Earl several weeks ago in Cobleskill, N. Y. are continued. It is estimated that seven hundred persons have been converted. A ball, to be given by the firemen of the place has been abandoned, not out of respect for the religious movement, but because it seemed certain that the people would not attend it.

Conference News.

Wilmington District.—REV. CHAS. HILL, P. E., WILMINGTON, DEL.

Elk Neck, L. C. Andrew, pastor. Prof. S. T. Ford gave an entertainment in Hart's Chapel to a crowded audience, and far exceeded the expectations of all.

Madeley, Wilmington, Del., E. F. Price, pastor. The thirtieth anniversary of this charge, began last Sabbath, and continued throughout the week.

Memorial services were held in Asbury M. E. Sunday-school, Wilmington, last Sunday afternoon, in honor of Jacob Williams, who had been a teacher in the school for 11 years.

The audience room of the Scott M. E. church was crowded on Christmas night, to witness the cantata, entitled "St. Nicholas visit to the school."

The Union M. E. church was crowded on Christmas night, the occasion being a Christmas entertainment by the Sunday-school of that church.

The pastor of Madeley Chapel, B. F. Price, was taken by surprise on Tuesday evening before Christmas. On going to his boarding house, after leading class, he found the rooms filled with brethren and sisters, who presented him with a new suit of clothes and silk hat.

Newport, Del., E. H. Nelson, pastor. About 40 members and friends of Stanton M. E. church, paid a surprise visit to the parsonage, and did not retire until they had filled the larder, made other acceptable presents, and furnished a good supply for the "faithful horse."

Very successful and interesting revival services are in progress at the M. E. church, at Cherry Hill, Chas. A. Hill, pastor. Many have been made to feel the influence of the Christian worship, and have been made members of the flock.

Extra meeting has been in progress for several weeks at Union church, Zion circuit, C. F. Sheppard in charge. There are encouraging indications of a religious revival.

North East, Md., T. S. Williams, pastor. A very interesting Christmas entertainment was given by the Sabbath School, Isaiah Biddle, Superintendent, last Tuesday evening, in the G. A. R. Hall.

Easton District.—REV. JOHN FRANCE, P. E., SMYRNA, DEL.

Easton, Md., H. S. Thompson, pastor. We are glad to receive favorable reports from this important charge; the regular weekly meetings are pervaded by the sensible pres-

ence of the Holy Spirit, the classes are seasons of precious communion with God and fellowship with the saints. The pastor has a Normal class that meets weekly, in which some very decided interest is manifested in the study of the Word; also a "Look up Legion" for the boys and girls on Saturday afternoon.

A correspondent from Smyrna, writes: Christmas in Smyrna was spent very quietly; at any rate, if there was an under-current of jollity and fun, it did not show on the surface. There were comparatively but few people on the streets.

A watch night service was held in the M. E. church in Smyrna, New Year's eve. Under the pastorate of Rev. J. B. Quigg the Smyrna charge is not only being kept up to its usual high standard, but is in a more prosperous condition than at this time last year.

Rev. Jno. France, the newly appointed Presiding Elder of Easton District, has proven to be the right man in the right place. He is always greeted by large and appreciative audiences, and fully merits the popularity which he has attained.

The Christmas celebration of the Bethel M. E. Sunday-school, Smyrna circuit, Rev. E. E. White, pastor, was held in Bethel church, Christmas night. The capacity of the building was tested to its utmost by the audience that assembled to witness the exercises, which were of a highly pleasing character, consisting of music and recitations.

Since the Rev. E. E. White came among us, as pastor of Smyrna circuit, not quite three months ago, he has been steadily growing in favor with his people. The revival at Bethel was one of wonderful power, and resulted in 46 conversions.

"The meeting at Severson's, which belongs to Smyrna circuit, Rev. E. E. White, pastor, was indifferently attended at first, but soon warmed into life and has been a glowing flame of religious fervor the past week or so. The stir has been as much among the membership as the seekers at the altar; the conversions numbering sixteen up to Monday night.

The number of conversions at Severson's now, is 21, and the meeting will continue the remainder of the week. The extra meeting at Kenton will commence on New Year's night.

A friend from Oxford, Md., L. P. Corkran pastor, writes: Our revival meeting after 7 week's continuance, closed Sabbath night, the 27th ult., resulting in 56 conversions, and an increase of spirituality in the church.

We held a prayer and praise service at 5 1/2 o'clock Christmas morning, with great profit to all who attended. The Sunday-school had its annual Christmas treat Tuesday afternoon, when cakes, candies, raisins, apples and nuts were distributed in abundance.

A very interesting service called "Christmas Light," was held at Hall's M. E. church Christmas eve; followed by recitations, dialogues, and Tableaux, interspersed with music. Miss Foreman presided at the organ.

At Ridgely, the Sunday School held their service Christmas night. Instead of the usual Christmas tree, there was a ship laden with confectionary and various presents, on the front of the pulpit platform, with masts and sails reaching nearly to the ceiling; the rigging trimmed with evergreens and illuminated with wax candles.

At Hillsboro, the Sunday School under the leadership of H. Duffy, Supt., gave an enjoyable entertainment Monday night, the 28th ult. "The Redeemer" by R. S. Thain, was rendered, interspersed with recitations by the infant department. Mr. J. F. Kusson was leader of the music, with Miss Ella Gooding at the organ.

Work on the new M. E. church in Crab Alley Neck, is progressing as rapidly as weather will permit. The building will be neat, substantial and commodious, and will supply a long felt want in that community.

The Zion M. E. parsonage, Cambridge, Md., J. E. Bryan, pastor, was entered on Tuesday night last by a number of people, who unceremoniously walked in and took possession. The parson and family soon found themselves powerless to resist the attack of so many, and hence submitted as gracefully as the menacing circumstances would admit, and allowed the raiders to have their own way, while they quietly observed what was going on.

The Rev. John France, presiding elder of the Easton District, visited his sister, Mrs. Joseph Hinchliffe, in Elkton, during the holidays.

Dover District—REV. A. W. MILBY, P. E., HARRINGTON, DEL.

A friend favors us with this from Federalsburg, Md., John Warthman and Frank Morgan, pastors. Twenty-one weeks of continuous protracted meetings on this circuit, have resulted in about 45 conversions.

This circuit can boast of covering more square miles than any charge in the Conference; its borders commencing two miles east of the Nanticoke, and extending to the Choptank River, embraces over 300 square miles; each preacher having to preach three times every Sunday.

Harmony church has been repaired and refitted, at a cost of near \$200. The charge will not reach the million line, with corn at 35 and 40 cts per bushel, and wheat at 85 cts per bushel.

years, and held official position for over 50 years, and was a strong friend of the preachers.

A friend from Hurlock's charge, writes us: Our meeting at Cabin Creek, under the management of Bro. Prouse, continued through Christmas, and some aged men, and children accepted the Heavenly Christmas gift, even Christ the Lord, and spent the happiest Christmas of their lives.

A correspondent from Vienna, writes: Our Christmas tree on Christmas eve was a success, both as to the preliminary music and recitations, and the tree itself. The pastor's Bible class presented him with a pair of handsome gold spectacles.

A correspondent from Felton charge writes: The cantata entitled "St. Nicholas' Visit to the Sunday-school," was finely rendered at Felton M. E. church, I. Jewell, pastor, on the night of the 26th inst. The audience was large and appreciative.

The Willis Sunday-school celebrated their missionary jubilee Dec. 22d. It was an interesting occasion and a financial success. Great credit is due to our thoroughgoing superintendent, Robt. Friedell, for this success.

ManSHIP'S, on this charge has a flourishing Sunday-school of 92 scholars. They celebrated their Christmas anniversary by having a large Christmas tree well filled with presents for the children.

Financially, Felton charge will be able to report in the aggregate, more than she has ever done.

Salisbury District—REV. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Our friendly correspondent, "spectator," sends the following from Deals Island, Md. An exhibition was held in our church Christmas eve, consisting of speeches and dialogues, delivered by the scholars of the Sabbath-school. It was easy to see that the teachers of the grammar school had faithfully trained the children.

A fine sermon was delivered last Sabbath night, by our pastor, J. D. C. Hanna, which he has been requested to repeat at a future date.

The neighboring charge of Somerset, L. J. Muchmore, pastor, has erected a nice parsonage, which reflects credit upon his enterprise.

Please tell every one that Deal's Island not only requests, but will insist on the return of Rev. J. D. C. Hanna, for another year.

A Correction.

MR. EDITOR.—You will please allow me to make the following statement: It was Rev. F. C. MacSorley, and not Presiding Elder Wilson, who preached the missionary sermon, of which I furnished an outline, as published in the PENINSULA METHODIST of December 12th.

Laurel, Del., Dec. 28th, 1885. J. HUBBARD.

Letter from Chrisfield, Md.

MR. EDITOR: As a reader of the PENINSULA METHODIST, which I regard as a very valuable paper, I desire to send a few new items.

Rev. W. E. Avery, our beloved pastor, is closing his third year in Asbury, with credit to himself and honor to the church. During his first year, he doubled the missionary apportionment, and increased many of the other benevolent collections. By his original eloquent, and scholarly sermons, he has attracted large congregations; our large audience room frequently proving inadequate to accommodate all who desired to attend his evening service.

MARRIAGES.

MARTIN—WINCHESTER.—At the M. E. parsonage, Chestertown, Md., on Dec. 23d, 1885, by Rev. John D. Kemp, James Martin and Emily J. Winchester, both of Kent Co., Md.

CREW—CREW.—At the M. E. parsonage, Chestertown, Md., on Dec. 23d, 1885, by Rev. John D. Kemp, William H. Crow and Laura L. Crew, both of Kent Co., Md.

MILES—BRADSHAW.—On Dec. 24th, 1885, at St. Peters church on Annessex circuit, by Rev. Benj. C. Warren, Mr. Edgar N. Miles to Miss Georgie A. Bradshaw, both of Somerset Co., Md.

NICKOLS—DUKES.—On Dec. 29th, 1885, at the M. E. parsonage, Federalsburg, Md., by Rev. J. Warthman, Mr. Joshua Nickols, of Easton, Md., to Miss Livina Dukes, of Hynson, Dor. Co., Md.

Quarterly Conference Appointments.

Table with columns for District (Dover, Salisbury), Quarter (Fourth), and specific locations (Burtsville, Farmington, etc.) with associated dates and numbers.

Table with columns for Charge, Date, and numbers, listing various locations like Newark, Berlin, Snow Hill, etc., under Salisbury District.

H. ARTHUR STUMP ATTORNEY AT LAW, 35 ST. PAUL STREET, BALTIMORE, MD. Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

Dickinson College. CARLISLE, Pa. Fall Term opens Sept. 10. Three Courses: the Classical, the Latin-Scientific, and the Modern Language.

A Growing Revival Spirit.

Is this to be known as a year of Christian revival? Our religious columns this week bear testimony to an extraordinary interest in the salvation of men.

God's spirit is moving among the churches, inspiring them with new courage, silencing controversy, subduing strife, drawing them nearer together in Christian love.

We have yet to hear the first jealous or disparaging note from Christians of any name as to the character and results of the Episcopal mission.

We have yet to notice the first indication of party feeling in the Episcopal Church itself over this innovation.

We have yet to hear a single regret expressed that this series of meetings was planned by churches of diverse tendencies.

Is there nothing significant in the great meetings of young men in Brooklyn, under Mr. Moody's leadership?

The Episcopal mission and other revival efforts reach the middle and upper classes and the respectable poor.

needed. It is a necessary work, it is a noble work, and we trust there will be a mighty impulse in this direction.

Christians do not live up to the high standard set for them in the Word they endeavor to follow as their guide.

A recent writer says: "Alas for the preacher, the common people are not flocking to the churches. The great crowd goes by his church door on Sunday morning."

Heaven—Home.

Heaven is our home. We are pilgrims and strangers on the earth. Here we have no continuing city, but we seek one to come.

In the deepest night of sorrow God gives us so much to be thankful for that we can never cease our singing.

OBITUARY.

Died near Galveston, Md., the 8th ult., Mrs. Mary P. beloved wife of George E. Wheatley, and daughter of Jesse K. and Margaret A. Wheatley, aged 23 years.

In Memory of Kennelly Wright. Dr. Buckley has well said that the human resources of the Church are its living men of wisdom, piety and force.

as have answered this description, but have been summoned away at the command of the Chief Shepherd.

The numerous relatives and friends of this noble man are not called to mourn the departed, but to rejoice in the life, ere one of them cut down in the prime of life.

Bro. Kennelly Wright was the son of Con-in glory behind the western hills.

About the age of twenty-one he was poorest nature. About the age of twenty-one he was poorest nature.

The 13th of Nov. 1873, he mourned the loss of his faithful wife, and after two years, seeing that it was not good to remain alone.

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Wilmington & Northern R. R.

Time Table, in effect December 6, 1885.

Table with 5 columns: Stations, a. m., p. m., p. m., p. m. Includes stations like Wilmington, P., W & B Station, Dupont, etc.

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Table with 5 columns: Stations, a. m., p. m., p. m., p. m. Includes stations like Reading P. & B. Station, R. Station, Birdsboro, etc.

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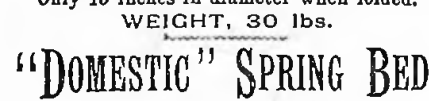


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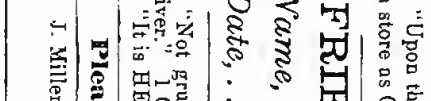
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