

Knew all the hidden dangers thou wouldst meet.

Knew how thy faith would falter day by

day; And still the whisper echoed, "Ycs, I see This path is best for thee."

He chose this path for thee.

And well He knew that thou must tread alone Its gloomy vales and ford each flowing

strea_n; Knew how thy bleeding heart would sobbing

moan, "Dear Lord, to wake, and find it all a dream.

Love scanned it all, yet still could say, "I This path is best for thee."

He chose this path for thee. E'en while He knew the fearful midnight

gloom Thy timid, shrinking soul must travel

through; How towering rocks would oft before thee

loom, And phantoms grim would meet thy fright-

ened view; Still comes the whisper, "My beloved, I see This path is best for thee."

He chose this path for thee. What need'st thou more? This sweeter truth to know.

That all along these strange, bewildering ways, O'er rocky steeps and where dark rivers

flow, His loving arms will bear thee "all the

days. A few steps more, and thou thyself shalt see This path is best for thee.

-Zion's Herald.

Dr. Summers in Central Africa.

The following letter is directed to Rev. Samuel Mead, one of the mission party, and to Mr. Chatelain, at Loanda, who was the Doctor's fellow-student here, and his only companion when the landed at Loanda in February, 1885, as pioneers of Bishop Taylor's party, which followed them a month later.

AT BANZA N'LUNGAS, On the banks of River Quango,

or ministers; also that it was customary to raid all expeditions passing about the time of a Saba's death. We waited patiently for developments, and two days after this, I received a letter from the new Saba. He wanted any amount of gunpowder, also cotton goods, etc., to bury his father, the letter being worded in most friendly terms, but he was sorry I had not helped him in his war. We then understood the reason of the excessive firing, we had heard during previous days; this war had saved us, and he was, as vet, too weak to be bumptious and was readily satisfied with a barrel of gunpowder and a barrel of fuzenda. He had had a war, and God, by His power, kept us uninvolved. This Saba asked and begged for rum, but we got along well without it. I gave the cow to my carriers. A few days after leaving this gent, we arrived at Saba Quingonga's; he promised a cow and a calf, and I gave him a present accordingly, but a few hours afterwards his people killed the calf, saying it was not included in the present, while in reality their idea was, that the cow could not march far without her calf, and thus they would save a of cotton goods. The cook is, 1 believe, cow. Some of our carriers, hearing of this, rushed to the camp and in two sleep, to steal cooking utensils and some minutes every man was to the front, | fuzenda, and perhaps two or three guns. armed and shouting, yelling, hooting, and gesticulating so violently, that I had to arm myself for the purpose of stopping the danger of battle, if possible; but the let them take what they like, to get rid more I tried to stop them the more noise they made. Their shouting of fire my hut, and last night they sent a "N'Gornibi" (cow) was so loud, that we could open no conversation with the change for other goods, while they knew other side for a long time. After an full well, that all my goods were packed hour's anxiety, we arranged with the for the morning. However, he would Saba; he promised a cow and a calf, persist in leaving the gunpowder in my Written by the light obtained from ing morning. I was glad for the deliv- fire. Another day, they came to see erance, and for the Deliverer; had the carriers opened fire, we would certainly have lost most of our goods, and perhaps our lives. Praise God, we did not. The next thing, much worse than with the Saba, was the trouble with my carriers. The bearer Antonio had, I believe, a hand in setting the camp on fire Escaped two battles. The first at five days ago. The fire started at midnight in my cook hut, where there was no fire being used. I sprang through the door of my hut, and helped to quench the fire, before it reached the traders would help in the plunder. As

them, but dealing firmly. During the day, Antonio conspired to call me "Puti," until every man took up the expression, which has a very bad meaning. Yesterday, Antonio joined in another conspiracy to poison me; so at breakfast I found certain "melengo" in my food, giving it a pungent taste. Having overheard the conspiracy between the cook and others, I asked what the "melengo" was in, for. They told me it was simply to make the thing boil well. I threw the food away, and they seemed surprised that I should have a second dose for dinner. They, however, gave it to me, and it went under the ground, following the breakfast. I could say nothing, as all my men were in the thing; but God said to me, "No weapon formed against thee shall prosper ;" "Lo, I am with you always, even unto the end of the world." I have no fear, except a holy one, and I expect to stay comfortable, after finishing this letter. I felt it necessary to get rid of Antonio this morning to take letters to Melange, by paying him in rations and giving him a "val" on Melango, for twenty yards waiting to start with Antonio, and when I One other carrier whom I have heard curse because his loads were all books, is more or less likely to go with them. I'll cf them. One other conspiracy was to man with a barrel of gunpowder to

river. Now, pray don't be anxious. I shall send this letter immediately, for if I wait till to-morrow the bearer will cer tainly not deliver it, for fear it will tell too much. Bro. Sam must deal with him, as he feels led. I can't deal with him here, as I have not a man in whom I can place confidence. I am very doubtful about this letter reaching you. All being well, I expect you will receive another in about six months. Now, the grace of God, which keepeth me, keep you and your family in His love, for Jesus' sake.

Yours in Him and for Him, among this poor African people,

> WILLIAM R. SUMMERS. All for Jesus, and Jesus for all. -Medical Missionary Record.

The Great Libraries of the World.

Mr. A. R. Spofford, Librarian of Congress, in a published account of the National Library of the United States. for which a new building is projected. gives some information of other great libraries. He states that the National Library now contains 570,000 volumes, not counting 200,000 pamphlets and a large and rare collection of manuscripts, and states that the annualincrease is about 25,000 volumes.

"When I took charge of this library, twenty-two years ago, there were twentyfive larger libraries in the world. Now there are but five larger.

"The largest library in the world is the Bibliotheque National of France, formerly Royal, then Imperial, accord ing to the changes of Government. It was founded in 1737 by a royal printing tax requiring a copy of each book printed for the King's library and con-August 7th, 1886. (Night 10.50.) which promise he fulfilled on the follow- hut. Happily, from some cause it missed tains 2,500,000 volumes. The library of the British Museum, founded in 1753 where and how four barrels of powder I from a donation of books and private good report --- Baptist Weekly. had received, were placed, and I heard gallery of Sir Hans Sloan, contains 1,500,000 volumes. It became a great library through liberal donations from In all its depurtments and doings the This is the class of men I have, but I subjects of the Crown, including many great private libraries. The books, engravings, arts, antiques and natural history have long since outgrown their present quarters. All collections except books, engravings and a few antiquities no (a trader) is not pronounced in his have been successively removed to Kenopinions, while the dozen Ambaquisto sington to make room. The St. Peters-Imperial Library, founded by ukase of tion with Germano's arrived, so as to gunpowder, of which Germano had 250 yet I have lost but little, and I believe the Czar, has 1,000.000 volumes. The Royal Library of Berlin, founded by a copy tax in 1661, the oldest big library in the world on the globe, has 700,000 volumes. The Library of Munich, Bavaria, founded in the sixteenth century, claims 800,000, but includes pamphlets, which we do not. If we counted pamy h-

believe that he is better adapted to another, tell him plainly where he fails, and let him go back to the scene of his failure, and organize victory. Men fail because of their lack of interest in the work, their inattention to it, their imperfect lives, or their lack of fervent piety. It is better to have it made right where the failure is .- Religious Telescope.

Don't whine. Kick, struggle, sink; but don't whine. You may make a complaint, but let it be in a manly, standup, once-for-all fashion. Don't drizzle forever; but pour and stop. It is peevish, disgruntled, incessant lament, it is the whine, that wears. A vigorous tempest, a hearty scold, we can stand. The oak will brace itself against the storm, and defy it. It despises the worm at its heart, that bores on and kills it. Who rouses himself to resist a whine? It is too contemptible to awaken resistance, and yet has its effect. JOB's boils separately would not have upset him; but combined, boil after boil, they were worse than the wilderness wind, the fire from heaven, or those thieving Chaldeans. -Sunday-School Journal.

The art of forgetting is a blessed art, of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles it would make us ashamed of the fuss we made over them and we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us think only on whatsoever things are pure and lovely and gentle and of

beeswax and a piece of rag. DEAR BROTHERS:

To God, my Father, be all praise for protection, for grace, love and power, and for His holy presence in times of gladness, of doubt, of danger and difficulties. Through Him alone, I stand, praise His holy Name.

N'Dalla Kissua's, where the Saba had died and the ministers had kept his body in the house for more than a month. waiting for interment, until my expediraid our camp, and take what they could barrels; other traders had about 100, God is going to protect the things He has lay their bands on. The second day while I had 33. We were, however, by after our arrival I paid the Saba (son of Divine power, delivered from the danger. N'Dalla Kissua) a visit. The third day | The day following, I overheard a conhe paid me a visit, and gave me a sheep, spiracy to engage a fetishman to curse me a goat. The natives here are perfect a cow, a goat, and three bushels of farina and my goods, etc., and half of the savages, well armed with guns, but few (?) flour. I gave him presents covering carriers to be ready to run away with with bows. They belong to the Kasi had one, and he himself was tired of get. ed up. watching, and at midnight, the river, and I'll have to pay \$10 more, for ting his light from the earth, and wished fetishman started his cursing from some use of a canoe! They are impertinent in to have it direct from heaven. I had distance. Then followed a great com- their demands. I would not be surprised a great stir in camp, every man arrang- when I suddenly appeared, and demand- and gave presents, that clothed all the One of the advantages of the itineracy is burgh Christian Advocate.

them report, so guarded the barrels, and there was another miss-fire.

doubt not I'll reach Lubuco in about two months. My confidence is in God. Poor fellows, they seem to have a special enmity against me. Their idea, is doubtless, in the first place plunder. Germagiven me. The Sabas cost me about \$50; for which I have in return, one cow, one heifer, one cow and calf, one sheep, and the value of his by \$9 or \$10. He asked their cargoes, Antonio to take my rid- nation, are famous in battle, and have lets we would have 770,000. The next for a burning glass, as his secretary (?) ing hull and a few little things. I wait- cost me \$20 for right of way across the in size is the library of Congress which is our national collection.

whisky business is infamous. But at some it sinks to a depth of infamy which is inhumen and inexpressible. One of these is the sale of liquor to minors and even little children. Attention has just been called to this subject afresh, in New York by the efforts of the Herald, and a determined effort is being made to secure the suppression of the evil. The work is in the hands of an carnest committee, composed chiefly of ministers, representing the Society for the Prevention of Crime. Dr. THOMPSON, chairman of the Committee, made this startling statement concern the extent of this great wrong: "After many months of experience we have estimated that over one hundred and fifty thousand children visit saloons between the hours of twelve to one P. M. and five to six P. M. I myself counted one hundred and seven children going into one saloon in an hour."

What should be done with a busines-

It is an abuse of the itineracy to use given him a Portuguese Gospel of Mat- motion in camp, and the cargoes com- if they were to combine with the carriers, it merely to keep in the ministry an effithew. The fourth day I was alarmed by menced to take to themselves wings, for a raid. Major Carvalho passed here cient, lazy, or unsuccessful preacher. which will commit such crimes?-Pittss

2

PENINSULA METHODIST, FEBRUARY 5, 1887.

Where is a mocker; strong drink is raging and whosever is deceived thereby is not wise. At the last it biteth like a serpent, and

Temperance.

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

stingeth like an adder .- Scripture.

Letter from Mrs. Washington. DEAR EDITOR:-It has been my privilege to spend the last weeks, in the Eastern Shore counties of Maryland, under the direction of the Woman's Christian Union, of the State. The way had been prepared, and appointments made through correspondence by Mrs. Ada Jewell, of Rising Sun, who was appointed for that purpose, at the State Convention held in Baltimore, in October. Now that the service is over, and the record made upon the changeless pages of the past, I shall be pleased to express through the columns of your paper, my appreciation of the kindness of all who have aided in this work.

First. To the State Union, which assumed responsibility with a view to extending organization, and awakening or deepening interest in all lines of temperance work. Their object (as expressed in the constitution) being, "to educate public sentiment up the stardard of total abstinence, train the young, save the inebriate, and to secure the legal prohibition and the complete banishment of the liquor traffic."

Second. To Mrs. Jewell, for her faithful, carnest work, in the face of discouragements not a few.

Third. To the pastors addressed, who kindly responded to her request, and arranged for meetings; thus making it possible for a stranger to reach the people, and present the work of the W. C. T. Union. ; and last but not least, to the people who have patiently listened, and responded in forming unions.

My tarrying has of necessity been brief. To assist in electing officers, and to give

my schooling; but our teacher is a warm gunges, European and Indian, and the ecution of the Sunday laws is taking a friend of my father, and offered to take covers all the mooted things in all this Bible is distributed in thirteen. Some very uniform course at various points in me without any charge; He was very latitude. The war is spoken of as if it the land. The design is to bring the of the Indian tongues-the Alabama, for anxious for me to come; but mother were a century ago. There is no reason instance-have been reduced to a gramlaws into contempt by seeking to press would not consent. The struggle almost for bringing it up. Ex-Confederate solthem to ridiculous oxtremes. In some mar. What elements predominate? The cost her what little life was left to her. diers with whom I have conversed, are as places singers in church choirs and or- At length, after many prayers on the American from the Northern states and silent about the bloody struggle as if they ganists have been charged with violating subject, she yielded, and said I might go. the German from the dear old Fatherhad never heard of it. They make no the laws by prosecuting the usual avoland. These are the forces which are The preparations for my leaving home regrets when they do talk of the past, cations on the Sabbath. These movemost active now in Texas. The railroad were soon made. My mother never said that they went into the war, but they are ments have been undertaken in so many conveniences are wonderful. Towns ala word to me on the subject till the places almost simultaneously that there morning when I was to leave. After I equally without regrets, that it ended ready existing are touched, while new seems to be reason to suspect concert of had eaten my breakfast, she sent for me, carried. I do not see how, many of when and as it did. I have not seen one yet, who would change the issue, if he and asked if everything was ready. I the roads make any earnings. But meet the case in three ways: 1. Let told her all was ready and I was only there can be only a moderate expense could. them see to it that they, in no degree, waiting for the stage. At her request I in building. The country consists of Long before reaching Central Texas allow themselves really to violate the kneeled beside her bed. With her loving vast undulating reaches, with only and I saw frequent reminders of the Mexico laws. 2. Let the courts protect the band upon my head she prayed for her average number of rivers. The tunnelbeyond. In Fort Worth there are a good laws against such efforts to make them youngest child. Many and many a night many people of pure Mexican blood odious. 3. Let the laws be executed since have I dreamed the whole scene ing amounts to nothing, and the bridg-They can be seen on their ponies coming against real oflenders more vigorously over. I believe till the day of my death, in on the country roads, or quietly talk ing is easily done. than ever before. We cannot stand by I shall be able to repeat every word of ing together on the street corners, and I came from St. Louis by the Misidly and see the key-stone of our civil- that prayer. Then she spoke to me thus: doing a little shopping for the mere nesouri Pacific Railway. This line brought ization pulled down by men who despise me through the Indian Territory. On cessities of life. They are of the old "My precious boy, you do not know our institutions -- Nasheille Christian Aztec blood. If there is any of the -you never can know, the agony in a reaching it, one would never know the Advocate. mother's heart in parting for the last souri. The soil is rich, and the surface night they gather at the street corners, time, from her youngest child. When of the country pleasing and varied. The For more than twenty years I have for the last time, this side of the grave, stations furnish a lively scene. Indians, and sell their little tomales, or pies of had ample opportnities for observing the on the face of her who loves you as no be seen in groups, waiting to see the working and effect of the business of sellchopped meat and red pepper. They ing intoxicating liquors, and I have not other mortal does or can. Your father train, and some of them have fruit and have dim torches, and their pies are been able to discover a single feature, cannot afford the expenses of making us carefully wrapped up and laid side by circumstance or result, that can comvisits during the two years your studies are so nearly white that you have to be mend it to the favorable consideration luncheons to sell to passengers. Some side in a basket. The pie is kept hot, will occupy. I cannot possibly live as told that they are Indians in order to up in a corn-husk. Before you take off of any decent, respectable or thoughtful long as that. The sands in the honr- know. At one station I singled out a the husk wrapper, the tomate looks like man. It cannot even challenge the admiration or approval of ordinary bad meв. I cannot conceive of any business young citizen, of whom I asked ques- a little roll of husk. I suppose this sellor occupation more thoroughly demorthere will be no loving mother to give alizing in its tendencies and effects, or more destructive of public morals, pubyou counsel in time of trouble. Seek "Are there many Indians in the neighing of meat pies is the sole business of lie order and public decency, than the counsel and help of God. Every Sab. borhood?" many of the Mexicans of Fort Worth, business of selling intoxicating liquors. bath morning, from ten to eleven o'clock, "Oh, yes," he answered. and other places far away from the I cannot perceive a solitary benefit or I will spend the honr in prayer fin you. "I don't see many of them in this advantage to be derived from it by a Mexican line. Wherever you may be in this sacred crowd," I added. single human being. I cannot imagin One can not help remembering. These hour, when you hear the church bells "You can hardly tell th m. There is the remote times. Now, at last, he a blossing or benefit of any kind that brings or contributes to the welfare of a ringing, let your thoughts come back to a little girl, playing in that shop-door. has a breathing spell. His fathers this chamber, where your dying mother to see it. The races have combined when Montezuma ruled over the Aztee community.-Judge John Martin, of Kansas She is part Indian, though it is not easy were driven out by the Spaniards, will be agonizing in prayer for you. here in a wonderful manner, and a millions. That Spaniard was a hard

Bouth's Department. The influence of a Mother's Prayer." RICHMOND NEWTON, D. D.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking

along the banks of a stream that flows into the Potomac river not far from the city of Washington. They were going to a grove, in a retired place to spend a few hours of that holy day in playing cards. Each of them had flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church, in a little village about two miles off, began to ring. It sounded to the ears of these thoughtless young men as plainly as though it was only on the other side of the little stream along which they were walking. Presently one of their number whose name was George stopped and said to the friend nearest him, that he would go no further, but would go to the village and go to church. His friend called out to their companions, who were a little ahead of him: "Boys! boys! cone back here. George is getting religious. We must help him. Come on, and let's baptise him by immersion in the water." In a moment they formed a circle round him. They told him the only in which he could save himself from having a cold bath was by going with them.

In a calm, quiet, but earnest way he

said :

"I know very well that you have piled on hundreds of others, appear to some general directions, has been all that I power to put me in the water and hold render no impression. Is it any woncould do. An abiding interest will remain mile distant from the college, is the spot me there till I am drowned; and if you der? This is a state so large that you with these little bands, formed of women, where our immortal Bewley was hung. choose you can do so, and I will make most of whom have been unaccustomed to can put within it all of New England, That was in the old, old times, when no resistance; but listen to what I have organized aggressive work. When I remem-New York, Pennsylvania and Maryland, Bishop Janes was hereabouts, and quietly ber that it was thus with us all, a few years to say, and then do as you think best. and sprinkle Rhode Island around for a laying out the work which we now cul-"You all know that I am two hundago, I take courage and expect growth and neat lace border. The boundary along prosperity in all these unions, in their work tivate in peace. The tree no longer red miles from home; but you do not Mexico is 900 miles long, and the northfor "God, and Home, and Native Land." stands, on whose bough the murderous know that my mother is a helpless bed-LUCY H. WASHINGTON, ern line along Arkansas is 500 miles. deed was done. No one likes to talk ridden invalid. I never remember seeing National Organizer for W. C. T. U. Cosmopolitan is no sufficient epithet about it. Few citizens, however care her out of bed. I am her youngest child. for Texas. All nations have been flow-My father could not afford to pay for fully you might inquire, could tell anying thither. There are twenty-one lan-We observe the opposition to the exthing about it. A general oblivion

But I hear the stage coming. farewell!" "Boys, I never expect to see my mother again on earth. But by the grace of God, I mean to meet her in heaven." As George stopped speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

Kiss me;

In a moment the ring was opened which they had formed about him. He passed out and went to church. He had stood up for the right against great odds. They admired him for doing what they had not the courage to do. They all followed him to the church. On their way there each of them quietly threw away his cards and wine flask. Never again did any of those young men play cards on the Sabbath. From that day they all became changed men. Six of them died Christians, and they are now in heaven. George is now an able Christian lawyer in Iowa; and his friend, the eighth party, who wrote this account has been for many years an earnest, active member of the church. Here were eight men converted under the prayer of a good Christian woman. And if we only knew all the results of their examples and their labors, we should have a grand illustration of the influence of a mother's prayer .- Scleeled.

A Texan Odyssey. BISHOP J. F. HURST.

To travel over Texas is like threading a continent. The roll of the wheels seems never to end. Hundreds of miles,

which preponderates.' This young man pointed out others, whose manner and complexion would not reveal the least sign of Indian origin. When I engaged in conversation with him, I supposed him to be a pure white, as much so as if he had been born in the shadow of the White Mountains. But by a twinkle of his eye, and by a betraying smile, at further inquiries, I had reason to make up my mind, that the very man I was talking with was himself of mixed white and Indian blood. I gave up my search after this interview, and contented myself with merely looking on, and reading over and over again my old, worn-out newspapers. At Fort Worth, I stopped for Sunday. We have a college, under the able presidency of the Rev. A. A. Johnson, and the patronage of the Austin Conference. It is beautifully situated, on a circular knoll, a little outside the city, and looking down upon it. The chapel, when I visited the institution, was filled with students. The citizens of Fort Worth have a commendable interest in the college, and regard it as a great privilege to send their children to it. As my visit was about four in the afternoon, the exercises of the day were nearly over. Carriages were in waiting in different parts of the grounds, sent thither by parents for conveying home the children living in the city. I took this as a fair proof, that the well-to-do people of Fort Worth were patrons of the college. But they have given other proofs-especially in making subscriptions, at an hour when the future of the school depended on what they were willing to do. Just across the ridges, only about a

muster. He spared neither the blow on the back, nor the heart-blood of the native Mexican. Of mercy he knew nothiug. The Texan Mexican has descended from those who escaped across the line, and ever since has led a lowly existence. He is poor and poorly educated, and seems never to think of a future.

But it is now intensely dark, and I said "goodnight" to the tomale man. There is no twilight here in Texas. The sun is no sooner down than everything drops into darkness. But what a sky! The moon and stars seem to be nearer by, than in the far north, and to be just over your head. Then there seem to be more of those worlds above your head, as if you were looking through a telescope. This air is very rare, and, now the frost has come and brought the "blue northers," very pure and bracing. One breathes quickly, as though on the Alpine heights. Of clouds you see but little. Day after day I have seen only the spotless sky-not a fleck as large as my hand. But there are clouds in their season, and a plenty of rain in them. Only on my umbrella no heavy one has fallen as yet .- Pittsburgh Christian Advocate.

Putting it Strong.

A Kentucky paper puts it this way: Whisky is the cause of nearly all crime, lisorder and misery.

Strike it out, and striking will cease. Tramp it out, and tramps will be few. Murder it, and murders will cease. Stab it to the heart, and hearts will

to longer be stabbed. Put an everlasting end to the mean

hing, and meanness will be the exception and not the rule.

Set fire to it-burn the last bottle and barrel, and fewer souls will burn in hell. Away with the curse forever!

Quarterly Conterence Appointments

		-	
WILMINGTON DIS	TRICT-	FOURTH	OUARTER
Epworth,		Feb	_
Newport.		1,00	
Madely,		**	56
Swedish Mission			86
Port Peposit.		**	96
Rowlandville,		**	11 13
Hopewell,		6.6	12 13
Charlestown,		**	12 13
Asbury,			13 14
St. Paul's,		6.6	19 20
St. George's.			20 21
Delaware City.	Mar 1		27 28
Red Lion.	with T	Mar	28
New Castle,		144211	6 7
			78
		IAS. HILL	
EASTON DISTRI	CT-FOU	RTH OT	BOST
a crusto oro,			
Greenshoro.		Feb	56
King's Creek		44	6 7
Easton.			12 13
Trappe,			12 13
Oxford,		6.6	19 20
Falbot,		46	20 21
Bayside.		66	24 27
St. Michaels		14	25 27
Royal Oak.		44	26 27
Middletown			27 28
Jdessa,		Mar	56
l'ownsend,			56
,			67
	JOHN	FRANCE	P. E.
10 · · · · ·		-	

DOVER DISTRICT-FOURTH ON

1.	Vienna	OURTH QUA	RTER		
		Feb			
g	Hurlock,	**			
-	East New Market,	6 6			
	Federalsburg,	4.6	6 7		
1	Preston,	4.	13 12		
- !	Potter's Landing,	4.6	13 14		
,	DUFTSVIIIe	44	20 18		
1	Denton,	44	20 19		
еĺ	Farmington,		20 21		
	Green wood,	6.6	27 25		
r	Bridgeville	66	27 26		
t	Galestown,		27 28		
	Cannon s,	Mar	65		
•	Seaford,		64		
•	The above plan is su occasions. All reports	bland i i	67		
. [occasions. All reports	oject to char	ige to suit		
1	With Jornham and a start start		en tor in		
:	THUGH DEBUGING T	~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	liseuntino		
			muittees		
	work and form of repor	Discipline fo	r plan of		
1	of a of Tepol				
	0	T. O. AYRES	5 10 11		
	SALISBURY DISTRICT-	-140000	· F.E.		
	SALISBURY DISTRICT- Charge Dato	-FOURTH QU	ARTER.		
1			Hour for		
	Delmar, Feb	Sabbath Service	Quarterly		
	Kiverton (5 6 10	Conf.		
1.1	onarptown u	7 3	S 9		
1.1	Unancoel- 11 U	57 7	M 1		
1 .	Accommo 12	13 10	M 9		
1.4	Shorth-y []	12 37	S 9		
1	Curmonne 19	10 10 2 ~	F 3		
	Destover a 40	27 10 37	S 9		
11	Laturel 36	27 3	S 2		
11	Bethel, Mar 5	6 10	S 9		
ł	In the set 5	6 7	S 7		
l (In the country church desired the Quarterly pened with preaching. he brethren will one	hou	S 10		
0	mened the Quarterly	Conces, and wl	ere elso		
t	ho breat produing	WL -00	P111 ho		
Stand J Contern C. Provelighto					
Villing a statistic for m					
- e	st of m of a do is with	1L. 0. VA	1111ha		
0	ther more W.	M. In th	e inter-		
est of Temperance, W. F. M. Bible, or any other work to be served this first quarter.					
	а V.1	WILSON,	PF		
			- · £4.		

The Sunday School.

Lot's Choice.

LESSON FOR SUNDAY, FEBRUARY 6th, 1887. Gen. 13: 1-13.

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

GOLDEN TEXT:-"Seek ye first the kingdom of God and His righteousness" (Matt. 6: 33).

1. Abram went up out of Egypt-literally "went up," from a low country to a high one. Arabia Petræa, and the "hill country" of the Canaanites are high, compared with Egypt. His wife-restored to him, and dismissed with him, by Pharaoh's order. Lot with him .- Thus far he has not figured especially in the history; now he becomes prominent. The South-a distinctive name given to southern Palestine (Josh. 10: 40; 11: 16).

"Abram returns, a wiser and a better man. When called to leave his native land, he had forthwith obeyed. Such obedience evinced the existence of the new power of godliness in his breast. But he gets beyond the land of promise, into a land of carnality, and out of the way of truth, into a way of deceit. Such a course betrays the struggle between moral good and evil which has begun within him. We have no doubt that the result, in a subdued, sobered, chastened spirit, will soon manifest itself."

2. Abram was very rich-literally, "very heavy." His riches had greatly increased in Egypt, especially in flocks and precious metals. "Silver" is put before "gold here, because of its comparative rarity at that time. Gold was abundant in Egypt in the days of Abram; "not only solid, molten, and graven, and in the rings for currency but beaten into thin plates for overlaying bronze, silver, wood and stone."

"The danger of riches appears prominently here, in the very first case in which riches, as such, are mentioned "

3. Went on his journeys-quite likely retracing his steps, and visiting the campingplaces he had found on his way down. Even to Bethel .- The narrative seems to indicate that he tarried here, and "called upon the name of the Lord;" but from the allusion in the next verse, to the first altar, Murphy thinks he may have gone farther north, to Sichem, his first halting-place.

4. Called on the name of the Lord .- Though increased in riches, and naturally inclined, therefore, to yield to luxury and relax piety, it seems that he longed for Bethel, "the house of God," longed to find the spot where God had revealed Himself to him, that he might again invoke Him. We read of no alter set up to Jehovah in Egypt

"He now calls upon the name of the Lord The process of contrition in a new heart has come to its right issue in confession and supplication. The sense of acceptance with God, which he has before experienced in these places of meeting with God, he has now recovered. The spirit of adoption therefore speaks within him."

5. And Lot-Abram's nephew and brotherin-law. Had flocks .- Lot lost nothing by being Abram's associate in his pilgrimage. His increase of wealth kept pace with his uncle's, though not probably to the same extent. "The kingred of the saints are often enriched with outward blessings for their sakes." Lot, however, lacked the pilgrim's strength of faith, and therefore was more easily corrupted by prosperity.

6. Land was not able to bear them. - So great

his superior rights; he did not treat with Lot in a cold business style; he nobly surrendered everything for the sake of peace and kinship; his whole manner of speech shows a tender meckness and unselfishness and forbearance. "He walks in the moral atmosphere of the Sermon on the Mount" (Matt 6: 28-42). We be brethren - Abram was Lot's brother-in-law, and also his uncle; they were kinsmen, too, in faith and worship.

"It is evident that Lot was beginning to take part with his herdmen, and regard himself as an injured man. The words of this verse would make a beautiful motto to-day for the kitchen, for the parlor, for the factory, for the church."

9. Is not the whole land before thee?-Not only had this "whole land" been promised to Abram, and not to Lot, but also the uncle, as the elder held the right of choice. With rare generosity he surrenders this, and gives Lot the pick of the land.

"Abram yields over the right of his choice Lot takes it; and, behold, Lot is crossed in that which he chose, and Abram blessed in that which was left him. God never suffers any man to lose by a humble remission o his right in a desire for peace."

10. Lot lifted up his eyes.-His whole choice is dictated by ourward and earthly motives. He selects the region of the Jordan, because, being well watered, it would be less likely to suffer from famine; he is quite indifferent to the character of the new associations he would there make. The meaning of the name "Jordan" is the descender-so called because, in its winding course of about 200 miles, it leaps down twenty-seven rapids and falls 1,316 feet below sea level at its entrance into the Dead Sea. Its course was marked by extraordinary fertility. As the garden of the Lord .- "The lower plain of the Jordan was glorious as the vanished glory of Paradise, or as the rich plains of the Nile, which were still fresh in the memory of Lot." Before the Lord destroyed.-Sodom and Gomorrah were probably located on a plain or vale in the southern part of what is now the Dead Sea. Before their destruction, this region appeared to those who approached it by the way of Zoar ("not the Zoar near the Dead Sea to which Lot fled, but the border land of Egypt toward the east"), like a second Eden, or like the fruitful land they had recently visited.

"Lot seems to have no great reluctance at leaving Abram's family, and losing the benefit of his conversation, counsel, example, worship and instructions; nor so much as to have remitted to him the privilege of the first choice. But if this was faulty, it was still worse to choose, merely from "the lust of the eye," a well-watered, fruitful land, without any higher motive than the hope that his substance, already too large, would then become much greater . . . It is not said that Lot built an altar to the Lord."

11. Lot chose him all the plain of Jordan. Lot shows no modesty in accepting his uncle's generous proposal. He chooses, in a worldly point of view, the best, and is paid for his greed and selfishness, as the sequel shows. "Thus, he who sought this world, lost it; and he who was willing to give up everything for the honor of God and religion, found it."

12. Cities of the plain-five in number-Sodom, Gomorrah, Admah, Zeboim, and Zoar; of which four were afterwards destroyed by a special and terrible judgment. Pitched his tent toward Sodom-not at first entering the wicked city, probably not intending to enter it. It must not be forgotten that Lot professed to be a believer in Jehovah, and is called by the apostle Peter "a rightcous man."

Review of the Rev. J. H. Willey's Article on Future Recognition.

This subject has a history in substance as follows: The Preachers' Meeting of Wilmington, assigned to the Rev. T. E. Terry, the subject above mentioned, on which to prepare a paper, to be read before it. In complying with this request, he took the affirmative, and delivered a finely prepared essay on the subject. His paper elicited censiderable discussion, in which I took part. And by the preachers' meeting, I was requested to prepare a paper on the negative side of the question. In the meantime, I ascertained that bro. Willey had an essay on the subject in the affirmative, and having invited him syself to deliver it before the meeting, I suggested to the meeting that by vote, he be requested to do so; this was done, and he consented. I also prepared a paper, without any knowpaper. After bro. Willey delivered his I requested that mine should follow on the same occasion. This I desired for two reasons: first, because it was prepared without a knowledge of brother Willey's, and was not a criticism of it, and second, because the time for closing our meeting, for the summer had come, and I wished the matter disposed of. And here I wish to say, that my present criticism is entirely independent of my essay. I have not drawn upon it for a single thought or statement, not to my knowledge have I looked at it since its delivery. And I will further say, that I listened with interest to bro. Willey's essay. It was well written, and well delivered; it had indeed a charm about lt, as those who heard it can testify, and those who have read it will admit, but to my mind, it fails to establish its position, and indeed the arguments in some points puts it to a disadvantage from the standpoint of the author. And here I wish to say, that if Future Recognition be understood in the sense of knowing one another in the future world, as associates and participants in its blessedness, without reference to the previous relationships and incidents of the earthly state, there can be no negative side to the question, and no controversy. But it is against the popular sense in which this question is held and defended and which bro. Willey advocates that, I beg leave to protest. Bro. Willey says in his es say, "that his purpose is to inquire if there be any ground for hope, or reasons for belief in the pleasing doctrine of "Future Recognition." I would say, it seems that in his estimation, the ground for hope is strong, and the reasons sufficient. The doctrine docs seem pleasing when viewed from a certain standpoint, but allow me to say that a thing may be pleasing, and yet untrue. Every error has a pleasing phase to it, in the estimation of those who hold it, and is held because of the quality that pleases. I admit the point to be well taken by bro. Willey, when he says, "I am not ignorant of the fact that there are serious difficulties, and am ready to give to such difficulties their full measure of consideration." But I may here say, that the way our bro. treats those difficulties, is to simply state them, and by an attempt to explain them away, creates others, or rather transforms them into greater ones by his methods of reasoning. And I do think, my gifted bro. has overrated his capacity, when he says I "will therefore proceed to state and remove objec: tions as far as is possible to the finite mine, and the partials revelations of our earthly state." Surely then our bro. must be master of the situation, "as far as possible" compasses the whole; please accept congratulations. But I submit, is it not possible that one finite mind might be able to state and remove difficulties, to which another finite mind is not equal. And furthermore there may be some difficulties in this subject, which our brother does not perceive, or

"revelations of our earthly life," are in- as it were, puts it on its good behavior deed partial, and furnish little as helps and only allows it to recall what is pleasto solve the problems of the life here- ant. He forgets that the scenes and after; for as the Scripture says, "now we transactions of earth, are of the epic know in part;" and it doth not yet ap character, when good and bad mingle pear what we shall be." And yet it is together. But why should memory be strange to say, that it is chiefly from necessary hereafter, and give to it only such revelations that our brother finds a partial action? And strange to say, the the data on which he seeks to build his very argument used by those who take castle of Recognition. The first objection, he says, is "from broken ties," whilh he puts in the following form : instance, the allusion to the interest chil-"How can I be happy in Heaven, with dren take in "dolls" and toys is superthe knowledge that loved ones are suffering the doom of the eternally lost?" And he forthwith says, that he is willing "to venture the assertion, that if this had never suggested itself, no one would have searched the book, or the brain, for arguments against Recognition." Certainly not, but fortunate for the Truth and Heaven. This may be said will not be its cause, suggestions do come, and in ledge of the contents of bro. Willey's this case the suggestion is so natural ing it; but I will attach to it another and logical, that it is forced upon the thoughtful mind. And if as elsewhere, our brother unwillingly admits, that the loves of this life pass over to the hereafter, the question may well be asked, "how can I be happy," knowing that my loved ones are in endless misery? The negative side neither admits the cause nor the effect of such a situation, that is, it does not admit that any consciousness of kindred ties and affections of the earthly state is experienced in Heaven. Our brother opposes the idea of doing away with memory hereafter; but it is neither unnatural nor unphilosophical nor contrary to a proper inter. pretation of Scripture, to say, that it will be superceded by the presence of other things, or will cease, as does the scaffolding, when the building is complete. And this our brother virtually admits in another place, when he speaks of absorption and pergation. I hold that memory is a simple operation of the mental faculty in man, and called into exercise by the law of association, and is found also in brutes, under the guidance of instinct, and will find no office and be of no use in Heaven. Our brother uses a strange argument for his side of the question, when he says. "that only those ties that have been purified by grace, will outlast the crisis of death." So I believe, and hence take the negative, against Future Recognition. He also adds, that "our love for the unconverted is a flesh and blood love." Here things are certainty confounded, but the point is virtually surrendered by the above statement. Now love for kindred and friends in this world is altogether a "flesh and blood love." Although cherished by a moral and intellectual being. It is love between husbands and wives, between parents and children, &c. It is all born with the earthly ties, and lasts no longer than the earthly life, for these relations do not exict in Heaven. And their relations and their loves exist alike between the converted and the unconverted. Love for the converted is a Christian, spiritual affection, the bond by which all the saints in earth and Heaven are united and made one in Christ. This only those who are born of the Spirit, and are children of God can cherish. The kindred affection after the flesh and blood order, saint and sinner alike possess, and it is common to birds and beasts and creeping things. And in the process of our brother's argument he effectually neutralizes memory, by saying, "that memory will not fail, but will be purged." Now if this means anything in this argument, it means that the good will be remembered hereafter, and the bad forgotten; that is, Joseph will remember his prosperity at the court of Pharoah, but forget that his brothers envied him and sold him into Egypt. And Peter will remember his preaching on the day of Pentecost, and the outpouring of the Spirit, but will forget his badness in donying his Lord. But can this be possible? Which law of matter perceiving, owing to certain predilec- or of mind, teaches such strange philostions or habits of thought, he is not pre- ophy? Our brother's argument admits pared to admit. And I would say, the the existence of memory hereafter, but January 1st, 1877, are \$86,683.07.

the negative view, is employed by bro. Willey to establish the affirmative, for ceded in mature years by higher attachments; and to quote our brother, which I do with pleasure, "when we became men, we put away childish things;" well said, and if the manhood state does ac much here, I know full well it will do greater things in the manhood state in the failure of memory, but simply purg name, and say being no longer necessary, it is left with the "former things that have passed away."

B. F. PRICE. TO BE CONTINUED.

It may safely be said that "Natural Law in the Spiritual World" is one of the most important books, which have appeared in a decade. It is indeed a revelation. The author states his premise thus: "Is there not reason to believe that many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province are simply the laws of the natural world?" This he proves most conclusively, striking out into undiscovered countries of thought. The language, unlike that of most scientific books, is beautifully simple. The chapters on "Growth" and "Death" are especially wonderful. In "Growth" he says: "Lilies grow spontaneously, without trying, without fretting, without thinking. Applied to plant, to animal, to the body, or to the soul, this law holds. One would never think of telling a boy to grow. A doctor has no prescription for growth, He can tell how growth may be stunted or impaired, but the process itself is recognized as beyond his control. No physician of souls, in like manner has any prescription for spiritual growth. He may prescribe more earnestnesss, more prayer, more self-denial, or more Christian work. These are prescriptions for something, but not for growth. Not that they may not encourage growth; but the soul grows as the lily grows,-without trying, without fretting, without even thinking. Earnest souls, who are attempting sanctification by struggle, instead of sanctification by faith, might be spared much humiliation by learning the botany of the Sermon on the Mount."-Jennie M. Bingham, in Northern Christian Advocate.

Rev. R. L. Harris is about returning to Africa as a self-supporting missionary. He is a member of the Free Methodist Church, though not sent out by their missionary Board. Rev. W. B. M. Colt thus endorses him : "A young man of his age, with little of the learning of the schools who can command the situation as he has done, winning the love and confidence of the common people, and secure such sums of money in free will offerings for his missions, is in my opinion second in character to but few men among us. I believe he is God-called, God-sent, and will be God-protected." Harris and his party arrived in New York, and they are all in the best of spirits. None of them are making plans to return. They consider is no sacrifice, but a pleas are and privilege to go to Africa, to work for Jesus.- Christian Standard.

was the multiplication of their flocks and herds, and so limited the capacity for pasturage, considering the presence, also, of the Canaanites and the Perizzites, that a separation became necessary.

7. There was a strife between the herdmen-an unavoidable contest between the shepherds, neither party having any title, and therefore each greedy to secure the best herbage and watering places for his flocks; and not very scrupulous how he gained it. The quarrel thus begun by the servants, would so n embroil the masters. The Canaanite and the Perizzite dwelt then in the land-which made a quarrel between kinsmen, who were simply sojourners and not settlers, highly impolitic; and, considering the profession of these kinsmen as worshipers of Jehovah, disgraceful and wrong. The idolater would gladly find occasion to criticise the monotheist. The Canaanites were the descendants of Ham. They were the lowlanders. The Perizzites, or highlanders, are not mentioned in the table of nations (Gen. I0) and their derivation is uncertain. They are frequently mentioned in association with the Canaanites, but always as a distinct and independent tribe. Their manner was nomadic, and it is conjectured that they were a Semitic tribe, who occupied the land before the arrival of the Canaanites.

8. Abram said unto Lot .--- He did not esnouse his servants' cause, and stand upon

"So treacherous is fallen human nature in its weakness, that, having once been persuaded to tread the borders of forbidden ground, we are easily induced to proceed a little farther, to take one more step, till at length every restraint is broken through, and we are borne forward into the vortex of sin. So with Lot. The next that we hear of him, he has actually planted himself in Sodom." 13. The men of Sodom were wicked .- Notwithstanding the garden-like beauty and fertility of their climate, the people had sunk to an infamous depth in corruption and wickedness. Dr. Murphy supposes that Lot was unmarried until he went to Sodom, and took a wife from its guilty population, falling into the snare of an ungodly alliance, which "was the damning sin of the ante diluvians." Sinners before the Lord-R. V., "sinners against the Lord."

Henry George has done a noble thing-he has declined to receive the portion of an eshas declined to receive the portion of an es-tate left him by an admiring disciple, because it would leave a paralyzed widow without sufficient support. Instances of such gener-osity are all too rare, and Mr. Ceorge de-serves honor for his deed. The widow will now be provided for, and he will have the satisfaction of seeing the fruits of his doings. Diffused (Dristing) Advocate -Pittsburg Christian Advocate.

The report of the State Treasurer to the General Assembly, shows a healthy financial condition of affairs in Delaware. According to this report, the total indebtedness is \$824, 750. The assets are \$1,168,799.09, leaving an excessover all liabilities of \$344,049,09. In addition to this the prospective receipts to

PENINSULA METHODIST,

Heninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, PUBLISHER AND PROPRETOR.

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION.

If not paid in Advance, \$1.00 per Year.

Transient advertisements, first insertion, 20 Cents per line: each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year. No advertisements of an improper character pub-

No adverture that the second s

requested to furnish items of interest with the work of the Church for insertion. with the work of the Church for insertion. All commutations intended for publication to be addressed to the PENINSTLA 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 id give both the old as well as the new. Entered at the post-office, at Wilmington, Del., as ss matter.

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.

The Translated Trio.

Last week, we were able only to note the fact, that three of our well known, and highly esteemed brethren in the ministry, had departed to be with Christ, within the brief period of three days. We now add a few items, that our read ers will read with interest.

Rev. Samuel R. Gillingham did itinerant service under the Presiding Elder two years before his admittance into the Conference on trial in 1848. Of those who were received at the same time, W. H. Brisbane, A. Cookman, C. I. Thompson, J. B. Maddux, H. F. Hurn, and J. Hough, preceded him to the home above; while J. Dickerson, A. Wallace, W. Major and C. F. Turner, continue in the work in the same Conference, J. Pastorfield. in the St. John's River Conference, and W. B. Walton, in our own. His appointments on the Peninsula, were, in 1851-'2, on Frederica Circuit, as junior with James Flannery ; in '52-4, in charge of Zion Circuit; in '63-4. Denton Circuit, the first year with D. C. Ridgway as his junior; in '65-7, St. George's Circuit. In 1877, by reason of extreme nervous prostration, largely due to his great grief at the death of a daughter, his last surviving child, he found himself unable to continue at work, and was but firm and conscientious. "He was a pure Christian, a plain, earnest, and devout preacher of the gospel, a faithful and devoted pastor. He rests from his

labors, and his works do follow him." In 1868-9, the year in which the Wilmington Conference was organized, Rev. Valentine Gray was serving his second year on Zion Circuit. In 1881, retiring from the effective ranks, after faithful service in itinerant work, for forty-two years, he settled in a comfortable home, provided for him through the kind thoughtfulness of his dutiful son, in the rural hamlet, called the Gap, Lancaster Co. Pa.; and from that home, where he had so pleasantly passed the last six years of his earthly life, he passed to the home above. We have no data by which to give the list of charges, brother Gray filled during his long ministry His last charge was Millsboro, Del. which he served two years. Of those who joined the Conference with him in 1839, Wm. H. Elliot is still vigorous, and doing effective service, in the regu-

lar pastorate. The brother whom we have quoted, says, "Brother Gray was a Methodist preacher of the olden type, plain, Scriptural, and earnest; always careful to enforce the truth, after expounding it, in a telling exhortation. And as a result, his ministry was blest of God, in building up the church, and

in the conversion of many souls," "Whose faith follow, considering the

end of their conversation, Jesus Christ, the same yesterday, and today, and forever."

"What shall we do with the Sunday-School, as an Institution?" a book of 40 pages, published for the author, Rev. George Lansing Taylor, D. D., by Wil bur B. Ketcham.

This book will create a lively interest among the Churches and Sunday Schools everywhere. The manuscript was delivered before the New York "Preachers' Meeting," a body of about two hundred members, mostly pastors, and received the overwhelming indorsement of the meeting, and a vote earnestly requesting its publication It has also been called for, as an address before several Sunday School conventions, with constant demand for its publication. It treats the subject in a way to command the attention of all denominations. Dr. Taylor puts the number of Sunday

School teachers and pupils in the Prot-11,000,000! nearly four times the population of the Colonies, when Independence was declared. In "the slender qualifications of too many superintendents and teachers," "the loss of many

nently a son of peace, mild and gentle, the youth of his charge and they know him, as is, in no other way, possible."

A Dollar, a Vote, and a Prayer. We trust Bishop Taylor's special re-

quest, in reference to his steamer for the Congo, will not be overlooked. While the sum total needed, is very much desired to be in hand promptly, the Bishop is in real earnest, in asking that twenty thousand praying donors shall follow with their prayers, the steamer with its precious freight of gospel truth, and gospel missionaries, as it steams over the inland waters bearing the bread of life to famishing heathen. We give the following interesting description from the African Times:

"The Bishop William Taylor's Missionary Society, of New York has just contracted with Mr. Richard Smith, ship builder, (Preston & Lythum,) for steamer, to navigate the inland rivers and lakes in Central Africa, which will enable them to visit, by water, their missionary stations, lying far apart. The length of the steamer is ninety feet, beam sixteen feet, depth five feet; it is built entirely of steel, and galvanized throughout, and a great speed will be attained. Accommodation is provided for on deck. in two saloons, sixteen feet long and eight feet broad, each. The hold is arranged for carrying cargo. She is fitted up with electric lights; one arc lamp for the mast-head, and ten incandescent lamps for the saloons. There is to be fitted up on deck, a steam saw for cutting up the fire-wood, gathered from the forests along their journey, for fuel. The boat is to be built in pieces, and packed in parcels, not exceeding 65lbs. each, shipped by steamer from Liverpool to the Cougo, there discharged into harges and taken a distance of eighty miles up the river, then carried on the heads of natives some 230 miles, up to Stanley Pool. The total weight to be carried in this manner, is sixty-five tons. On arbe fitted together by competent men, to whose direction the conveyance of the boat is intrusted; and when all is completed, this boat, with all the appliances of modern steamships, and with the electric lights illuminating the shores, will be able to navigate some 5,000 miles of the interior of Africa, on rivers and lakes. This is the first steamer of its size sent out. Some time ago Mr. Stanley took out with him a small craft for estant Churches of the United States, at the same purpose, and this is working on the river now."

A Point Well Taken.

The Book Committee will meet Feb ruary 8th, to make allowances for the placed upon the supernumerary list. A of our older youth from the Sun- support of the "effective bishops," and to large part of the succeeding ten years, day School," in "Bad Methods of ob- assess the amount upon the Conferences. brother and sister Gillingham spent at taining scholars," and in "the growing About \$5,000 a year is allowed a bishop Ocean Grove, occasionally making more separation of feeling between the Sunday for his salary, besides his traveling ex-Schools and the churches," he finds evi- penses. The people pay the assessments perintendents to have a comfortable living. The higher the station in life, the wish the Book Committee this year might see its way clear to recognize working forces, growing out of that bishops," and allow his salary, as he re wrong plan." He recommends that, quested two years ago. They plainly it from the Missionsary Society. If there is "no law" for including a Missionary Bishop's support in the Episcorics from the Book Concern, although more Methodist.

his status as a Missionary Bishop, with equal unaminity, we think, it must be conceded, that upon this humble and faithful man of God, has been conferred, wittingly, or otherwise, unprecedented honors. For the first time, in the history of our church at least, has one of her elders been commissioned to take episcopal supervision of the millions of heathen within a continent, with a view to their evangelization. The honor put upon him, by the faith and enthusiasm of the heroic band, who so cheerfully commit themselves and their familes to his care and guidance, is a rare honor indeed.

But there is one honor that we note, as specially exceptional. It has been sug gested, that the presence of a Bishop of "limited" jurisdiction among his brother Bishops of "general" jurisdiction, at the next General Conference would be an a specially constructed light-draught embarrassment, "extremely awkward." This has been met, by a reference to the significant incident that occurred in the last session of that body, after Bishop Taylor had been duly consecrated with the other Bishops, but had resumed his seat, as a lay delegate of the South India Conference. The editor of the Pittsburg Christian Advocate, says, "when Bishop Andrews, from the chair, invited him to a seat upon the platform, he very pleasantly declined, saying:

"Mr. Chairman, if you so rule, I will obey orders. I think, however, that my place is here [on the floor]; but I am a loval Methodist, and if you so order I will obey. If you should come over to Africa, then I will give you an invitation, upon the platform there."

It may not have occurred to any one then, as it did not to us, but in connection with this incident, there is suggested, what to our present thinking, was a singularly exceptional honor. That a man, constitutionally "constituted" a Bishop of the Methodist Episcopal Church, should at the same time enjoy the rights, priviteges, and honors of a riving at the Stanley Pool, the boat is to lay delegate in its General Conference, and that from a Conference in India, with whose founding and prosperous developement, he had himself so much to do, with full authority to speak and vote, on any and all questions brought before that august council of the church, this, surely no one can deny, was a singugularly exceptional honor, conferred on Bishop Taylor. In this respect our "limited" Bishop had greater prerogatives, than his brother Bishops, our "general," or unlimited superintendents; the latter, not only, not representing any one but themselves, in the body, but not being allowed to even speak on its floor, much less to vote. The refusal of that Conference to hear one of the Bishops, even though that Bishop had served, at the request of the Conference, as chairman of one of its own Committees, is a significant fact of record. Though not allowed to spread his episcopal pinions over the Conference, as its presiding officer, the Conferduce being outside his Diocese, yet his investiture of that high office did not deprive him of the full rights and privileges of a member of the body, as it did his fellow delegates, who were similarly promoted. "If any man serve me, him will my Father honor." Visitor's Book, or The Last Man Plan of Church Finance. In the interest of thorough and effective pastoral work, we call attention to this manual, the work of our brother, Rev. J. A. B. Wilson, Presiding Elder of Salisbury District, who has achieved so great success, as the Executive head of that District, especially in the line of finance. Among many excellencies that might be noted, we name what seem to us specially valuable: 1. A complete census of every family in connection with our several charges is provided for, and made matter of permanent record. This we Few persons, acquainted with the consider of fundamental importance, in day of last week. Ince of mischarter and of mischarter and in the state of the Disnop Laytor is an exceptional man, and is but an expansion of the I survive him. Brother Gregg was emi- pastor will come of necessity to know Whatever may be the views held, as to plinary requirement, ¶184, sec. 1.

2. It furnishes a working plan for our Quarterly Conference Committees, which so seldom seem of any account, save for a dress parade every three months, and as frequent an exercise of the patience of the Recording Steward, in filling up his record with their names and the vital fact, "no report." This Plan not only gives them plenty of work, but tells them

5,1887

how and when to do it. 3. It contains admirable counsel in the matter of taking public collections, in reference to preliminary preparation, to combining them, and to the diffusion of information, so that contributions may be made intelligently, and with convic-

tions of duty. 4. Providing for a personal appeal to every individual, male and female, adult and juvenile, it furnishes a field for church work, for every member, who has any desire or capacity to labor in the vineyard, and thus must prove a valuable antidote to the bane of backsliding. Besides its attested efficiency as a fi-

nancial measure, we recognize in this little visitor's vade mecum, a most admirable plan, for prosecuting most thoroughly and effective the all-important work of pastoral visitation. With all possible fidelity upon the part of the pastor, the best results cannot be attained, unless his personal visits be supplemented by house to house visitation, on the part of the discreet and devout among his members. As a plan that furnishes valuable aid in this work, and in what may be considered a part of the same, the diffusion of religious literature among our people, we think it cannot be too highly commended.

This Plan has had the advantage in its preparation of the critical imspection of the Presiding Elders' Conference, in New York, in 1885, as also that of several of the Secretaries of our Church Boards.

The first edition was exhausted in four months after publication.

Every Captain in Emanuel's army, whether of our brigade, or not, who wishes to handle his forces to the best advantage, will find in Brother Wilson's Visitor's Book, a first class Manual.

The following from the California Christian Advocate has the true ring. The editor, Dr. Carry, the late Dr. Matthew Sorin's son-in-law, has a clear head, and understands the true status of a Missionary Bishop. All that is necesessary, to have him use his episcopal wings elsewhere. as well as in Africa, is for the General Conterence to cut the bands with which it has bound them.

"We have been asked what Bishop Taylor's status will be, if he lives to get to the General Conference in 1888. He is a Bishop of the Methodist Episcopal Church, and his diocese is Africa. The General Conference can, by a resolution, take off the present restriction. It would be extremely awkward to have him at the next General Conference and not treat him as other Bishops are. If any man in this world deserves to be a Bishop, it is this same WILLIAM TAY-LOR."

less prolonged visits during the winter season, in Washington, D. C., and in dence, that the Sunday School as it now willingly. They desire our general su-Florida. exists, is not, and cannot meet the de-

Dr. McCullough says of him, in the mand of our times, in the religious in-Philadelphia Methodist of last week: "he instruction of our youth. The chief greater, usually, is the cost of living. We was a man of good natural ability, a cause of failure, he finds in what he sound Scriptural preacher, a faithful styles "a wrong plan of Sunday church pastor, and an carnest, devout, conscien- work, and in a wrong organization of Bishop Taylor as one of the "effective tious Christian, doing his whole duty as he understood it, and doing it well." His remains were buried in Hulme instead of two preaching service, there be see now that he is not willing to receive a preaching service and a teaching ser-

Rev. Joseph Gregg spent the first vice; that every pastor be de facto, inseven years of his itinerant ministry in stead of ex officio, the head of the Suncharges on the Peninsula; in 1851-2, he day School, with the same right to ap- pal Fund, is it not a fact, that for many was junior with T. Newman on Smyrna point or nominate, as now in the case of years all the bishops received their sala-Circuit; '52-3, on Talbot Circuit, as ju- class leaders, and stewards; that as far nior with J. A. Massey; '53-4, on as possible, this teaching service enlist there was no law for it, and it was a Sudlersville Circuit; '54-5, Kent Cir- the whole church and congregation; clear violation of the law so to use the cuit, again with J. A.Massey; '55-6, that "the common revenues of the church profits of the Book Concern?-Balti he served a second year on Smyrna support this service;" and that "special Circuit; '56-8, he was incharge of training for Sunday School work be a Vernon and Williamsville Mission, near part of the Theological Seminary educa Milford, Del. He died in Reading, tion of every preacher." He claims, Pa., where he had resided since he that such readjustment would lead to became supernumerary in 1880; and "the unification of the church and church was buried in Wilmington, Del., Thurs- work," and "the elevation of the standday of last week. Three of his children and of instruction;" and that thus, "the Bishop Taylor is an exceptional man. and is but an expansion of the Disci-

A Singularly Exceptional Honor. BISHOP, AND LEGISLATOR AS WELL.

SPECIAL NOTICE .- The editor of the PENINSULA METHODIST, will esteem it a personal favor, if persons who have copies of the Wilmington Conference Minutes for the years 1869-'79, and for the year 1881, will send him copies; one for each of these 11 years.

....

An Old-Time Love-Feast; Brother Louis Eisenbeis of West Chester, Pa., has given us in rhyme, a graphic picture of those seasons of refreshing from the presence of the Lord, which the spirit of modern improvement has somewhat toned down, at least in respect to the exultant exuberance of emotional the exuitant exuberance of emotional outgivings. We doubt not the same fire of love and holy joy thrills the hearts of the disciples, as of old, only we have learned to practice the art of self control learned to practice the art of self control somewhat more than the ancients. His contribution in our last issue will awaken precious memories, as did his carlier one, "The Old Amen Corner."

PENINSULA METHODIST, FEBRUARY 5, 1887.

Conference Rews.

NORTH EAST, MD. Last Sabbath was another good day for this charge. According to announcement, Rev. Benjamin F. Price, the youthful veteran of the Conference, whose maiden efforts at preaching the blessed gospel were made when the writer was scarcely six years old, preached to large and interested audiences in the M. E. church, morning and evening, notwithstanding the unpropitious weather. His text, which served the double purpose of the two services, was Colossians 3; 1-4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For yeare dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' The theme suggested by this passage, the duty of Heavenly-mindedness, was bandled in an earnest, clear, and impressive style, and well calculated, to convince the attentive hearer that it was a fatal folly to set one's affection on "the things on the earth," to the neglect of "the things that are above."

A most interesting prelude to the morning sermon, was the reception on probation, by the pastor, Rev. T. S. Williams, of a class of eleven recent converts, all of whom, but one, had made profession of saving grace during the preceding week. One of these lambs of the flock, was a little lad of ten years, who bears the honored name of his great grandfather, Arthur Beatty, long a pillar in the old Salem (Del.,) M. E. church. Another bears the name of one, of similarly fragrant memory, of the same generation as the little lad's great grandfather, but of the other sex. May the mantle of earnest zeal for God and Methodism, that clothed these saints for so many years and was not laid aside, until, in age and feebleness extreme, they exchanged mortality for life eternal, fall upon these, their children of the fourth generation, and upon their associates in this happy experience, as well!

The evening service was thronged; a number of penitents at the altar, and at least, one conversion. Meetings continued through the week-a lay brother being assigned to lead in each service.

Brother Price was the guest of R. L. Thomas, Esq., while in town, and was most cordially greeted by friends, to whom he ministered as pastor, from the spring of 1871 to that of 1873.

Next Sabbath, the 6th inst., one of our own contributions to the itinerant ranks, Rev. N. M. Browne, pastor of Scott M. E. church, Wilmington, is to preach for us. It will be remembered that, he is one of Rev John A. B. Wilson's predecessors on Salisbury District, and, if Madame Rumor is not inaccurate in her prognostications of the intentions of Bishop Warren and his councils, as respects the appointment of his Episcopal staff at the approaching Conference, brother Browne is in no small danger of being detailed for District duty. Being the first Sabbath of the month, the Lord's supper will be administered, and our new converts will enjoy for the first time, the great privilege, of thus showing forth their Lord's death, in hope of his coming.

Rev. W. M. Frysinger, D. D., the wholesouled and indomitable advocate and friend of the higher education of our brothers in black, the efficient head of the Centenary Biblical Institute, Baltimore, Md., is expected to supply our pulpit, Sabbath, Feb. 13th. We have no hesitation in assuring the people, they will enjoy a rare treat in Dr. Frysinger's discourses; and we bespeak for him, still larger audiences than have yet greeted our visiting brethren. Since Sabbath, the interest has increased, and fifteen have been hopefully converted. An hour's meeting is held Saturday afternoon, especially for recent converts, but all interested are made welcome.

For several weeks, a revival has been in progress in the M. E. church at Dover, under the direction of Rev. T. E. Martindale, and many have been added to the church. Sunday, Jan. 23d, a pleasant sight was witnessed in the church. Among the probationers who presented themselves for admission, were, a young girl of about fifteen years, and an elderly gentleman of about sixty-five years. It was a sight long to be remembered. Wonderful is the grace of God. The church is crowded nightly, and much interest is manifested.

CHURCH CREEK, MD.-The meeting here has been one of unusual power. The love feast on Sunday morning was a season of revival, resulting in a shout in the camp, that will be remembered for days to come. The church is alive, and going about the work of the Master. Twenty-two have been received on probation. The pastorate of Bro. Williams is drawing to a close. He will leave the church in a prosperous condition, and his successor will receive a hearty welcome at the hands of the people.

ELKTON, MD .- It may be of interest to those who desire to hear of the prosperity of Christ's kingdom, to know of the good measure of success attending the extra meetings just closed at Elkton. A large portion of the membership of the church participated in the blessed influences, and some who had lost their first love, regained it. Besides this, about thirty-five professed conversion. Of these, twenty-six have joined the church on probation, together with two converted elsewhere. Others are expected

vival last winter, celebrates its anniversary this week, and is still in vigorous operation.

to join. Our "children's hour," or "class

for baptized children," one result of the re-

Fraternally, J. P. Otis.

X.

The Rev. J. D. C. Hanna, preached in the M. E. church, Snow Hill, Md., Sunday morning and evening, the 23d ult., the church being crowded on both occasions. A collection was raised which amounted to \$200. He delivered a lecture in the same building, Monday evening, subject "Women's Rights," at which he had a good audience; but we were not interested in this, because we know enough about them: if some one would come along and say something about Men's Rights, we'll invest.

The protracted meetings which have been going on for two weeks, are continued until further notice. The result so far has been great awakening of the church generally.-Democratic Messenger.

The revival at the M. E. church, St. Michaels, Md., which has been in progress more than three weeks, continues with increasing interest. Sunday, the 23d ult., 15 young persons united with the church on probation.—Easton Ledger.

We learn that the Red Lion M. E. church, recently damaged by fire, is being rapidly rebuilt and put in order. The amount of insurance on the property was just about equal to the damage sustained; this has been satisfactorily adjusted.-New Era.

Protracted meetings at the M. E. church, Smyrua, Del., have been in progress for four weeks with some success. The church has been refreshed and sinners converted .---Farm and Home.

Rev. James Carroll, now of Greenwood,

day, at which there were 5 conversions. The saloon keepers are greatly alarmed; many of their best customers are turning to the Lord.

An interesting revival is in progress at Felton, Del., Rev. V. S. Collins pastor.

The Quarterly Conference of the Union M. E. Church this city, last Monday evening, passed a resolution inviting the Conference to meet in that church, in 1888.

A correspondent from Harrington, Del. writes: Our meeting is still going on with considerable interest. 134 conversions to date; 94 taken on probation thus far; 10 or 15 more will probably yet join. The rest will unite with other churches, with few exceptions. We have had a grand year's glorious season of refreshing; and many homes have received sunshine, hitherto in darkness and gloom. Praise the Lord for the Christian's hope and heritage.

DEAR BRO. THOMAS :- What's the matter with Bro. X. Y. Z.? Sacrifice is a beautiful thing, and humility is Christlike. But, the more humble we feel, the weaker we believe ourselves to be; hence we shall not feel that the work "Is done by us," but that Christ worketh in us, and through us. Does the brother feel that he is doing this work. If so, let him not be anxious to publish" it; but if God is doing it, then let him at least praise God for it, and not be ashamed to let some one else hear him. I want to let others know what God is doing through me, one of the weakest of His servants. Praise his holy name.

Yours,

Z. Y. X.

Letter from Blackbird, Del.

DEAR BRO. THOMAS:-As your paper is so faithful a medium by which to make known the kindness of our parishioners throughout our Conference, and your patience don't seem yet exhausted, a few lines may as well he sent you from Appoquinimink charge. As to turkey during the holiday season, we fared so well both at home and from home, that it had not been strange if we had really learned to gobble. The evening our friends of the Union had fixed upon for a donation, was unfavorable, yet some came, and did the handsome thing for "Miller " by bringing corn and filling the loft with hay. This was the second time that this has been done during the year; many substantials and luxuries were also brought to the parsonage. Some who were detained, have since called, while others have sent their kind remembrances. All our people have been very kind to us throughout the entire year.

While we had success in our meeting at Friendship, until the bad weather compelled us to close. At Union, owing to press of business and prevalence of sickness, our meeting was not very successful. But the set time to favor Zion seems to have come. Last Sabbath evening, at a prayer meeting held by the members, three penitents were at the altar; and last Tuesday evening, one was converted, and received on probation. We are now very hopeful for Old Union.

G. S. CONAWAY.

Feb. 2d, 1887.

Rev. J. D. C. Hanna's Article. The practical test, which he has given to the financial plan reterred to in his paper, leaves no question as to the efficiency of this this method in our benevolences. But I wish to call attention to an error, Bro. Hanna has fallen into, as to the former relative position of Salisbury District. In the second paragraph of this article, he says, of the present condition of affairs on the district: "this gives us a safe second-place in the four districts of our Conference, when formerly we were always a very safe, fourth." In a statistical table, in which the figures are given of each quadrennium of the district, from the beginning of our separate Conference existence, the term closing 1879, is the lowest in the list; and, without explanation, to one who leaps at conclusions, would seriously reflect upon the men who did the work of those four years. It may surprise Bro. Hanna and others, who have not looked beneath the surface to learn that Salisbury District held the second place among the districts of the Conference, at that time. We simply refer to the figures. The decrease on church property valuation from 1875 to 1879, was. \$32,000 Wilmington District, 29,000 Dover, 6,000 Salisbury, 5,000 Increase Easton, During the same quadrennium, the decrease in ministerial support, and the seven benevolent collections, was: \$3,980 Wilmington District, Dover.

So that the Salisbury District, in a time of unprecented financial depression, had a second place among the districts of the Conference. Therefore the presumption is, that it hus never occupied a lower place. And with the present financial methods, and the enthusiasm of the workers in this field, in all probability we shall never see its star wane.

WORCESTOR.

ITEMS.

William A. Leary, the founder of "Leary's Book Store," on Ninth St., Philadelphia, and widely known as a bookseller and publisher, died recently, aged 73 years. He was a native of Church Hill, Queen Anne's County, Maryland.

In reading the pleasant notice, in the Congregationalist, of the new buildings of the Theological School of Boston University, one might infer that the writer supposed they were not yet fitted up, and that the trustees were waiting for the gift of \$40,000 to complete the work. Will the editors please call upon Dean Buell, at 72 Mt. Vernon St., aud he will show them from basement to roof one of the completesl edifices, thoroughly furnishdd for the intended purposes to which it hat been dedicated, that they ever visited. The trustees are gratefully receiving subscriptions toward the amount they have expended

General and Mrs. Logan were members of the Methodist Episcopal Church, and during their residence at the Capital, were in regular attendance upon the services in the Metropolitan Church. Mrs. Logan is very active in the interests, small and great, of our denomination and of Christianity at large. Her husband was a devout, consistent and spiritual member, an example of virtue and liberality to his associates in high political position, which will not be without its reward. The feeling of sadness well nigh universal in Washington and in the country. Exceedingly impressive were the funeral services on Friday, under the charge of his pastor, Rev. Dr. John P. Newman .- Baltimore Methodist.

WANT of appetite is one of the first symptons of something wrong in the health. The same thing is strictly true with regard to the food of the soul. The soul is as dependent on spiritual nutriment, as the body is on its appropriate nourishment; and if no relish for that be felt, the soul is not in good health. A healthy soul craves food, and resorts eagerly to the two ordinary sources of it, that is, the written word and the spoken word. The Bible, which is the food of God's own providing for the soul, continues for years an unedifying book to many people; and the preaching of Divine truth, in the form whether of exposition or of narration is also without relish to many believers. All who are conscious of such a want of appetite would do well to take immediate alarm, at this sympton; for their souls are assuredly unhealthy, and the disease will become chronic if neglected, and may have a fatal termination.—Ex.

The almanac for 1887, gives a few items of general interest. New Year's comes on Saturday; Washington's Birthday on Tuesday: St. Valentine's day on Monday; April Fool day on Friday; Memorial day on Monday; Christmas on Sunday. Easter Sunday will be on the 10th of April; Lent begins March 2 There will be four eclipses, two of the sun and two of the moon. On February 8, as a partial eclipse of the moon will be visible in the United States .- Sel.

irreparable wrong of rudeness-a wrong as irreparable as it is dastardly. For rudeness hurts-hurts grievously and lastingly; and what man is worthy of the name who hurts a womau?

5

"Brothers do not realize how far a want of courteous conduct at home may go to wreck their sisters' future lives. They wonder at the unaccountable liking of girls for men whom the brothers know to be unworthy-men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of these men-their 'company manners,' if you please-which makes them agreeably to women?

"Brothers, if you will have your sisters love worthily, let them at least be accustomed to gentle manners, that they see them in strangers they may not be so dazzled as to become incapable of distinguishing a true man from a sham." -Sel

Bishop Taylor's Congo Steamer Fund Receipts.

Previously Announced,	\$29.00
Cyrus Stern,	5.00
Joseph B. Seth,	1.00
L. Dodson,	1.00
L. V. Dodson,	1.00
Cash,	.25
John Ford,	1.00
Irs. West and Daughter,	2.00
	\$40.95

NAME OF STEAMER. The Gospel Pioneer, 1; Wm. Taylor, 14; Bishop Taylor, 1; Methodist, 1; America, 1; Good Tidings, 1; Leopold, 2; Gilbert Haven, 6.

Conference Notice.

Will the laymen in official standing with the Conference, and for whom entertainment is expected, please notify me, if they are coming, and what time they will be present? It is necessary to know by the last of next week at the latest.

W. W. W. WILSON. Crisfield, Md., Jan. 19th, 1887.

Marriages.

TURPIN-GOSLIN. -At the residence of the bride, Linkwood, Md., on Dec. 22d, 1886 by Rev. P. H. Rawlins, Wm. H. Turpin and Belle F. Goslin.

STEVENS-WRIGHF.-At Washington M. E. church, on Dec. 29th, 1886, by Rev. P. H. Rawlins, Daniel J. Stevens and Martha E. Wright.

HOWARD-WOOD.-At the residence of the bride's mother, on Jan. 19th, 1887, by Rev. P. H. Rawlins, Wm. H. Howard, of Secretary Creek, and Addie Melissa Wood.

COULBOURN KELLEY .--- At Salem M. E. church, by Rev. P. H. Rawlins, on Jan. 19th, 1887, C. H. Coulbourn and Josephine Kelley.

DAVIS-WRIGHT.—At Trinity M E. church, on Jan. 25th, 1887, by Rev. P. H. Rawlins, assisted by Rev E. Davis, Fernan-des Davis and Tina V. Wright, of Sussex Co., Del.

Hackettstown Institute, Newark Conf rence Seminary Rev. Geo. H. Whitney, D. D., President, LADIES' COLLEGE, GENTLEMEN'S COLLEGE. PREPARTORY. Best advantages in Music, Art, Elocution, Scientific and Commercial Courses. The building is considered one of the finest in the land. Accommodates ne r y 200 boarders Has been tull for years, and o er 50 have een ef sed admittance the past Yve year from lack o ro m. Hackettstown, N. J is on the D L. & W. R. R., near Sch oley's Mountain TERMS MODERATE. CATALOGUE FREM. 5

The Quantico revival closed, as soon as severe winter weather was against us: twentytwo conversions. Then followed a splendid donation and a grand Christmas tree entertainment. The last sermon by our Presiding Elder, Rev. J. A. B. Wilson, on this circuit, preached in Quantico Sabbath, Jan. 23d, will be remembered by all who heard it, for its power and love, many years to some. We are loath to part with him J. T. P.

The revival now in progress in the M. E. church at Lewes, Del., is said to exceed any ver known in that place. A large number of persons have experienced a change of heart, and the altar is crowded with mourners. The excitement runs so high in the town, hat during last week many of the stores were closed all day, and business almost antirely suspended. -Del. Democrat.

on a recent visit to Leipsic, where he served as pastor last year, was waited on by a number of his old friends, with substantial tokens of regard. - Smyrna Times.

The extra meetings in progress in the M. E. church, Georgetown, Del., are growing in interest and power. The church is crowded every evening, and many persons have asked the prayers of the church, and have knelt at the altar. Special service between 2 and 3 o'clock is held every afternoon, and there are conversions at nearly every meeting. The Sabbath services, the 23d ult., were of special interest. The house was crowded both morning and evening; and the largest communion the church has had for years, was celebrated in the morning. Mr. Du-Hadway has labored hard for a revival; and is entering into the fruits of his labor .--Sussex Journal.

A correspondent from Snow Hill, Md., writes: Our extra meeting resulted in about 12 glorious conversions, 10 of whom have joined the M. E. church, and 2 the Presbyterians. Church greatly blessed. Our c lored brethren are now having the most wonderful meeting known among them, for nearly 50 years. 50 or 60 persons forward nightly, and often over 20 conversions at a meeting. A noonday meeting was held to-

Salisbury. Increase

Eeston,

Brother and Sister.

"Young men seldom realize how happy they can make their sisters by small acts of courtesy. How many brothers offer to their sisters the little attentions which they instintively give to other girls and women? Nay, how many are there who do not feel themselves justified in venting upon their sisters the irritated feeling which they have felt obliged to con-(ceal in their intercourse with the world?
A brother who would not wrong his isster of the very least of her rights will yet inflict upon her the grave and almost
(ceal in their intercourse with the world?
A very desirable F RM near the North East Station, on t e Philadelphia, Wi mington & Baltimore Rail Road about 125 ac es in cultivation; possession given Ma ch 25 1887. Address Box 122, North East, M.1

FRESCOING CHURCHES.

Send for designs and es imates without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts., Wilmington, Del.

FOR RENT.



A Million for Missions. FOR 1887. BY COLLECTIONS ONLY.

Scott Church Sunday School in Wilmington, tried the Willing Worker Cards in a special missionary collection some time ago. The result, forty-five dollars. They are now preparing the small tin box for another collection. The box will go out labelled, "A Million for Missions-Help just a little.

Missionary.

6

The Youth's Age Envelope is doing successful work among our Sunday Schools. Many of the older persons may be induced to use this method of contributing, besides their other gifts.

Asbury Church Wilmington, ten years ago, gave \$686 to the missionary cause: this year the apportionment is \$1000, and Bro. Bryan her faithful pastor, will reach the amount asked for.

Mrs. E. B. Stevens, the leader in the work of the Woman's Foreign Missionary Society, in our Conference, expects to remove her residence to Baltimore Her deep piety, cultured mind, untiring zeal, and self-sacrificing spirit, has written upon the hearts of hundreds of the women of our own and of other Conferences, gospel sentiments, that will in all time to come be an inspiration to workers both at home and abroad. Her loss will be keenly felt in every line of Missionary work, and happy the people who may be privileged to have the home of herself and daughters among them. May heaven's choicest benediction be upon her.

"In the work of Missions, the demand for men and means will always be in advance of the supply. 1. Because the growth of the work will be more rapid than the provision made for it; as Dr. Dickson used to say, like a boy whose healthy conditions is seen in the fact, that his clothes are chronically too small for him. 2. Because it would be a doubtful blessing to be free from all solicitude. Some one has said it is our salvation to be anxious; God will open doors faster than we open our hearts and hands. He will continue to do exceeding abundantly above all we ask or think. We can never sit at ease in Zion.'

Heathenism knows no intercessions, no prayer for others-only for self.

There are three residences in this coun try, each of which represents a sum sufficient to support 300 missionaries, and

000. He is said to have won to the (00). He is said to have won to the channel any personal merit; and when com-Catholic taith, in Japan alone, 1,800,000. plimented, would always reply. "Itis all of The poorest evangelism the world has known should do no less. The Church needs more honest faith in the Bible. We must realize that whole peoples are dying Christless; that every human soul needs Christ, and that He died for every human soul; that without Him, men are lost, and what it means to be lost; more faith in God and more faith in hell, in the reality and exposure of men. Bishop William Taylor has in his plan two chains of missions across the Dark Continent, and propose two more. He agrees with the chiefs and people and they assenting; on his part to furnish good teachers and preachers, without expense to the tribes, and to buy tools and machinery for industrial schools. He asks in return a thousand acres for each school farm a few acres cleared and planted to provide food for teachers and preachers; houses built for workers, and a small monthly fee for tuition of day scholars. Boys and girls may work for their tuition; and

five years. Thus the heathen is made a partner in the work of self-support.

sary to bring the Church to the "Millionline from Collections Only" must come, not from the great churches, such as St. Paul's New York, Spring Garden, Philadelphia, or Washington Square, New York. They were doing well before the Million-dollar cry was raised, and considering their vast responsibilities to other causes, such churches are doing well to-day. The increase must come from the thousands of churches in our rural districts and from the preachers who count when we number the host, but who have not counted so well when

Here is a specimen letter, the like of which we would be glad to receive from ten thousand preachers. The Rev. J. A. Kleeberger writes from Danbury, Neb.: "West Beaver Circuit, West Nebraska Conference, is rejoicing over its missionary collection. Our apportionment was but \$10, and it seemed doubtful that we could raise this amount; but 'where there's a will, there's a way.' The children were organized into societies called Willing Workers. Each one received a card, and was set to work. The collections on the Sabbath were given for Missions. A programme was arranged for Dec. 12 and Jan. 2. The children raised \$28, to which \$5 has been added, making \$33. Every other

above, and we will sit up at nights to read them. This is the path to complete success. A million is too large a sum to expect from the rich. If we raise it, the masses must take hold and help us.

Methodist (the parent body) have a church membership of about 500,000; the New Connexion about 30,000; the Primitive Methodists nearly 200,000; the Bible Christians 31,000; the United Free Churches 76,000, and the Reform Union 8,000, making a total of 845,000, with nearly 5,000 ministers, 48,-000 lay preachers, and more than 1,500,000 Sunday-school scholars." - Birmingham (Enfiland) Post

ficient to support 300 missionaries, and 1000 teachers and native helpers for one year. Let God's cause have its just pro-portions. These tremendous outlays on self, and the comparatively petty offer-ings to God, are what, as Johnson said to Garrick, make death beds terrible. Francis Naxier went to Japan, a Jes-uit Missionary in 1549; in ten years he had planted the faith in fifty-two king-doms, preached through 9000 miles of terirtory, and baptized upward of 1,009. remarkably conscientious, and entirely disclaimed any personal merit; and when com-plimented, would always reply, "' tis all of grace." He was a great sufferer, and at first feared, he might become impatient. He was a constant reader of the Scriptures, and all through his illness, would quoto verses that gave him confort and assurance. Only a few moments before his exit, he said to his son-in-law, "the will of the Lord is accom-plished; it is all right;" later he hade his daughter, who had nursed him so faithfully from first to last, "good bye," and thus passed away, trusting m God. Rev. Robert Hazzard preached his funeral sermon, from the text. "The path of the just, shineth more and more even unto the perfect day," to a large and appreciative audience. His remains were interred in the Cemetery at Cokesbury, under the shadow of the new church with respect to which it was his fre-Cokesbury, under the shadow of the new church with respect to which it was his fre-quent prayer, that the glory of this latter house might be greater than that of the for-mer, 'of which he had been a member for nearly lifty years. He leaves a wife and 9 children. W.

count to Ministers. J. T. HULLIN & SON

TAILORS, CLOTHIERS, 6TH AND MARKET,

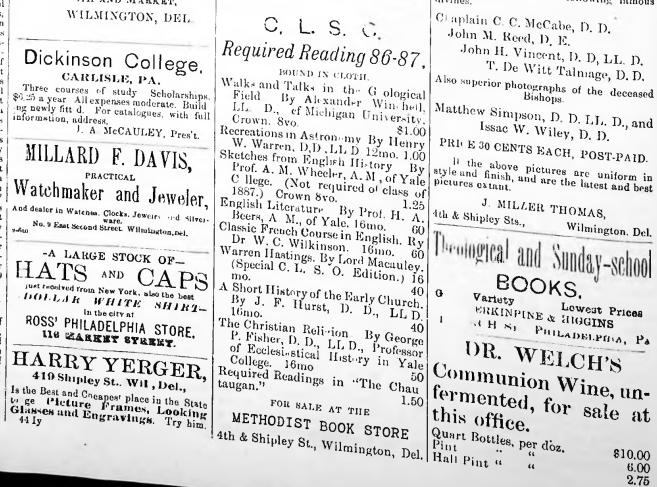
WILMINGTON, DEL.

The above imperial photographs of the Bishops of the Methodist Episcopal Church will be sent postpaid for 30 cents each, or the 13 tor \$2 75 to any address.

Five imperials of the following famous

LEARN THE TRITH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and henchial t b 8 of mucus, tones the lnngs and the membranes of the thront, and restores to the organs of respiration their natural strength and vigor. 75c, 50c, an \$...

DC, DUC, all get Gienn's Sulphuc Roop heals and beautifies, Sc. German Cora Remover kills Cora, Bunions 200 Hill's Hair and Whisker Dyo-Black & Brown, Sc. Pike's Toothache Drops care in 1 Minute, Sc.



PENINSULA METHODIST, FEBRUARY 5, 1887.





was build uppe prose

Ser. ast.