

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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VOLUME XIII.
NUMBER 10.

WILMINGTON, DELAWARE, SATURDAY, MARCH 5, 1887.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE CROSS AND THE CROWN.

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

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

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

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

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

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

—Church Press.

Snow Hill District, 1861—1865.

No. 76.

BY REV. A. WALLACE, D. D.

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

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

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

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

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

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

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

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

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

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

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

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

George Barton, and myself remain.

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

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

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

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

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

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

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

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

An Open Letter,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THEOCRAT.

Feb. 22, 1887.

YOUTH'S DEPARTMENT.

Mother's Girl.

BY JULIA H. MAY.

She sits securely by my side,
My bonny, little lass!
The world is cold, the world is wide,
I let the cold world pass;
With Mary smiling up at me
I care not what the world may be.

She looks into my faded face,
My bonny, little lass!
But does not see the wrinkled place
Where time's rough footsteps pass;
She measures me by love's own rule,
And thinks "mamma is beautiful."

She asks me many curious things,
My bonny, little lass!
"Be angels shaking out their wings?"
She says, when snow showers pass.
I kiss her happy face and say,
"Angels have surely passed this way."

She looks at me with serious eyes,
My bonny, little lass!
Right up to mine the sweet thoughts rise,
That through her lashes pass.
She pats my cheek, with smile and nod,
And softly asks, "Does you know God?"

And though I cannot answer her,
My bonny, little lass!
Queer little questions quaintly stir
The rippling words that pass,—
"Is God a Quaker?" "cause you know,
He thee's and thou's the verses so."

She holds her head against my heart,
My bonny, little lass!
Her eyelids droop, her tired lips rest,
Her thoughts to dreamland pass;
While bending down to kiss that curl,
I hear her whisper, "Mother's girl!"
—Good Housekeeping.

The Cross-box.

It was a rainy day, and all the children had to stay in the house. Ned had planned to go fishing, and Johnny wanted to set up a windmill he had made. Susie wanted to gather her flower-seeds, and Pet was anxious to hunt for her white kitten in the barns. So all were disappointed, and before night had become cross, and peevish, and snappish. Mamma called all to her, and talked very gravely. They were quiet for a while after it. In half an hour Ned brought a small box and showed his mother. He had cut a little hole in the top, just large enough to let a cent through, and under it were the words "Cross-box."

"Look, mamma," he said, "supposing, whenever any of us speak cross, we make ourselves pay a cent for a fine? Susie and Johnnie and Pet are cross, it would be a good thing. We'll try who can keep out of the box longest."

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

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

"And I," said Johnny.

"And I," added Pet.

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

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

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

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

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

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

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

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

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

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

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

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

"I say," whimpered Pet.

"I won't!" whined Johnny.
"I—No one knows what Ned was going to say, in a very crabbed voice, for just then he clapped on hand on his mouth, and with the other held up a warning finger.
"Look out," he half whispered, "or there'll be more cents in the cross-box for Jimmy."—Our Little Ones.

Presiding Elders, and Districts.

It is a question if the appointment of presiding elders, and the arrangements of districts have been as prayerfully considered in the past, as the importance of the case demands. Men have often been appointed, who lacked energy, as well as efficiency in carrying out the plan of the district; and hence the office has been too often a burden to the church; so much so, that many have desired a modification, in the system, or its abolition. There was a time in the history of the church, when there were no presiding elders; but for many years it has been considered by the wisest among us, an indispensable necessity in the economy of our church. It has accomplished wonders in the enlargement of the work; so that the question is not, whether we need such a system, but whether the office and plan should be modified. We think it should; 1st, because a large majority of the active members of the church demand it. It is a fact, that there is a wide spread dissatisfaction with the present plan in our own, and other conferences. When there is a deficiency in any part of the machinery, it must be supplied in some form, or the machine be finally abandoned.

2nd. Because the districts are larger than any man can serve effectively, and with satisfaction to the churches. Take the Wilmington Conference with its four districts, and one hundred and thirty eight appointments; here you have over thirty four charges on an average to a district, with one hundred and thirty six quarterly meetings to be held, making about three for every Sabbath, you have during the year. Who can give satisfaction to the charges or to himself, in view of his deep interests in the church and salvation of souls, under these circumstances? Aus. No one! Now, suppose the conference was divided into six districts, there would be twenty three charges to each; and when the new territory is taken up, (for there is still some land to be possessed), and many of the charges need, from time to time, to be divided, there will be in a short time thirty appointments to each district; for they would no doubt, grow more rapidly than before.

3rd. The question of expense is very important, in all the changes that are made, with regard to charges and districts. The whole amount now apportioned to the districts for presiding elders support is six thousand six hundred and forty one dollars. Now if this amount is divided among six, it will give eleven hundred and six dollars for each one; and this would be a good salary, compared with what is received by brethren of like faith and talent.

If it does not seem proper to make six districts, there ought by all means to be five. If five districts, there would be at first twenty seven charges to each district, and in a short time over thirty, and the present apportionment divided by five would give each elder thirteen hundred and twenty eight dollars.

Who would say that this is not a very fine support, in comparison with other members of the conference. Some one may say, that this includes travelling expenses. Certainly it does; and where the salary of the pastor is fixed at five, six, or seven hundred dollars, the keeping of a horse and carriage is included; and the expenses of the same would be at least one hundred and fifty dollars, counting everything. What presiding elder has more expenses than a large number of his brethren, who hardly ever get more than eight hundred dollars?

It is true, that some of the brethren get more than the sums named, without the expense of keeping a horse and carriage, but all the presiding elders get a higher salary than any of the preachers on their districts, except one, and this ought not to be. If there was more equality among the brethren, like talent and success, it would be better. But there would be no trouble as to salary, for there would be an increase as the charges were made smaller. The writer has in his mind a charge with a number of appointments that he served a few years ago, one of which paid but two hundred and forty dollars, and now, the same charge, with a society hardly as strong financially pays about seven hundred dollars for salary, with an increase for benevolences.

The district, made smaller, with a man who is at least a fair preacher, and a good financier, a man of executive ability, and competent to look after the whole work, including the benevolences, would never suffer for support. It is evident, that when a brother is present, preaching in the demonstration of the spirit and power, moving the congregation to duty, that their purses as well as their hearts would respond nobly, and the collections, instead of being five dollars, would be ten, or forty instead of twenty; and thus the amount required for the presiding elder would be all, or nearly all raised at each visit.

If the writer had his choice, he would sooner have a district with twenty, than one with forty charges; and has little doubt, he would be as well supported. In conclusion, no brother ought to be appointed presiding elder a second term, unless he is an extraordinary man, who has no equals for the office; for, if it is an important work, that brings honor and remuneration, no one brother should have all its benefits, while there are his equals in the conferences; especially none should be appointed even a second year, who does not make a good record in finances, as well as in the spiritual interests of the district; and under no circumstances should a brother be appointed to a district, after he has served four years, and failed, as some have done. The plan of districts voting for a man, or certain churches urging the Bishop to appoint, is wrong; for the past has proved, that where this is done, means have been employed similar to those in the political field. If older men are every way competent, they should be appointed first, as younger men have longer to work, and prove themselves worthy.

OMEGA.

Church Records.

DEAR EDITOR:—Who, of all the members of the Wilmington Conference, presents a true statement of facts and figures, in the church records; specially those that belong to us? I am glad that there are some who do their duty; but sorry that so few take the proper pains and time to make out a clear, concise and full record of all facts, with no blanks. Take the probationers' list first, and you will find column after column not filled up. You can't tell their state in life, or whether they have ever been baptized, or even who they are, as the names are very badly written; oftentimes only the first letter of the name is given, and you cannot tell whether they are male or female, or how disposed of.

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

The writer has found class books not transcribed for four years, and many of the members unable to tell which class they belong to. Oh! what mutilated records there are on many of the charges. The pastors write in any form they please, without adhering to the rules laid down. We ought to be as particular in keeping the records neat, clean and correct, as we would, if we were employed in a counting room. The reports of members and probationers should be correctly presented for the minutes of Conference. The writer has adopted the plan of calling all the names of the members and probationers

over, in the presence of the stewards and leaders, and making them responsible for the state of the record; and then there can be no mistake, and the pastor, if censured, will be defended and sustained by the stewards and leaders. We have always found too many members reported, except once, when the number was too small. It is better to give a few less, than too many, for the oftentimes when the record is pruned, the number greatly diminishes. After having a large increase on some fields of labor, we have reported less than when we came. This have reported not to be, and would not occur, if there was a carefully prepared statement. The following is the report of a charge for four years, previous to the time the writer moved to it.

Four appointments as reported in the minutes numbered 325 members, of whom 5 were probationers. One appointment of 31 members and 5 probationers was taken off, leaving 289. The report of members and probationers next Conference, was 233, a loss of 56. The second year's report was 220 members and 53 probationers, a gain of 40. With no change in the charge, the report the third year was, members 112, and probationers 36, total 148, a decrease of 125, with the same pastor. The fourth year the report was 115 members and 5 probationers, total 120, a decrease of 28. Thus you see in four years, this charge lost 169 members and probationers, which no doubt, was caused by the carelessness of the pastor. If every pastor was careful in receiving probationers, and then at the end of the year, would prune the list carefully, in presence of the leaders and stewards, there would not be so many incorrect reports. What is said of the reports of members and probationers, will hold good with regard to the valuation of property. If on one charge the valuation of property is several thousand dollars too high, or too low, this will greatly affect the aggregate in the column. Now, what is to hinder us from making a correct report, and doing it in time? If we are not competent for the work, let us get some one to do the work for us? PASTOR.

The Evangelistic Movement.

MR. EDITOR:—Many of your readers may not know of the nature of this movement, which has awakened so much interest in religious circles in this city, and attracted indeed the attention of all classes. Its origin, very appropriately was in connection with the "Union Ministerial Association," of Philadelphia, an organization representing all the evangelistic churches, holding their meetings once every month, as a substitute for the separate ministerial gatherings of the several denominations. These men of God seemed to be greatly moved by witnessing the Sabbath desecration, intemperance, profanity and general religious indifference of the people; and above all else, perhaps, the neglect of church privileges and duties.

Who first put in shape the proposition, whether Baptist, Presbyterian, Methodist, German Reform, or some other, I have not been informed. But all seemed to be impressed that an unusual burden was laid upon the truly devout to harmonize and unify their efforts for a forward movement, all along the line, against the ranks of the enemy. Accordingly, meetings were called for a prayerful consideration of what ought and could be done. These consultations resulted in arrangements for a series of union services, during the week of prayer. Some dozen or more contiguous churches, were grouped, and afternoon and evening meetings were held, alternating among the several churches. In addition to these union efforts, the entire city was sub-districted and these smaller sections given into the charge of the particular church therein located. These societies appointed committees for "house to house visitation, distributing tract notices and invitations to public services. So that every house in the city was visited during the month of January, and its members invited to church, and to a thoughtful consideration of the interests of the soul. Over four hundred churches in this movement. Perhaps Philadelphia never witnessed such an extensive and direct effort for the salvation of the people. What of the outcome? Some have thought the movement accomplished little or no good. Such, however, are too pessimistic in their views, to be

worthy of consideration. Possibly all was not realized that inconsiderate enthusiasts anticipated, or even thoughtful and intelligent christians hoped for. But such godly efforts cannot be without fruit. In many of the churches a goodly harvest of souls has been garnered. At Kensington M. E. church, or the "Old Brick," as it is called in that part of the city, about two hundred were converted during the first two weeks. In many other Methodist churches extensive and successful revivals were witnessed. Baptist, Presbyterians and others, have had large accessions to their members. But the end is not yet. None but the Omniscient One, can know how many souls have been quickened, consciences aroused, judgments influenced directly, by this blessed work. Then, too, it must be remembered, that these are but the beginning, that waves of influence have been put in operation, that will continue to widen as the years go by, and heaven's hosts will be grandly augmented by those directly and indirectly saved through this God-inspired movement.

Philadelphia, Jan. 11th, 1887.

Fruit and Grain Diet.

At a late fruit banquet of the London Auxiliary of the Vegetarian Society, Dr. Nichols said that fruit was a perfect food, and the apple alone was able to sustain life and health for a very long time. Why, then, he asked, needlessly take the life of any creature, when they had at hand so much delightful food? He had been a vegetarian for fifty years, and during that time he had had only one week's illness. Mr. A. F. Hills pointed out that the vegetable-feeders were among the strongest of animals—for example, the horse and the elephant. Dr. Allinson was of opinion that vegetarianism would do away with the need for the services of members of his profession. Fruit contained vegetable substances that were very useful in carrying away the injurious mineral matters that tended to increase in the system. A mixed diet of fruit and grain was the most valuable that could be devised. They could easily see if anything was wrong in the condition of fruit and vegetables, but a great deal of risk was run when flesh was eaten. Professor Mayor quoted Sir Henry Thompson's observations to the effect that more people injure themselves in this country by over-eating than by over-drinking—the injury resulting not altogether from eating too much, but also, to some extent, from eating too many kinds of food. Mr. Manning, the London Superintendent of the Society expressed the belief that, if people generally adopted the system of vegetarianism, the farmers would gradually be helped out of their difficulties.—VICK'S MAGAZINE for February.

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

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Red Lion,	Mar	6	7
New Castle,	"	7	8
CHAS. HILL, P. E.			
EASTON DISTRICT—FOURTH QUARTER.			
Middletown,	Mar	5	6
Odessa,	"	5	6
Townsend,	"	6	7
JOHN FRANCE, P. E.			
DOVER DISTRICT—FOURTH QUARTER.			
Galestown,	Mar	6	5
Caunon's,	"	6	4
Seaford,	"	6	7
The above plan is subject to change to suit the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.			
T. O. AYRES, P. E.			
SALISBURY DISTRICT—FOURTH QUARTER.			
Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Laurel,	Mar	5	6
Bethel,	"	6	10
		5	6
		7	8
		7	10
In the country churches, and where else desired the Quarterly Conferences will be the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.			
W. F. M. WILSON, P. E.			

The Sunday School.

Abraham Offering Isaac.

LESSON FOR SUNDAY, MARCH 5th, 1887.
Gen. 22: 1-14.

[Adapted from Zion's Herald.]

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

GOLDEN TEXT:—"God will provide himself a lamb for a burnt-offering" (Gen. 22: 8).

1. *After these things*—After Abraham had settled his dispute with Abimelech, and was enjoying peace and prosperity, with apparently every want satisfied and nothing in the future to fear. *God did tempt* (R. V., "prove") Abraham—not as the serpent tempted Eve—enticing her to sin; in this sense God tempts no man (Jas. 1: 13); rather, (as the R. V., puts it) He put him to the test, proved the genuineness and strength of his faith by a severe trial. The word "tempt" is used in both these senses in the Scriptures; but when the temptation is from God, it is always in the sense of proving a man's fidelity, or obedience. *Said unto him*—The method of this communication is not given to us.

"According to the highest authorities, the primary sense of the verb for "tempt" corresponds with that of a similar verb in Arabic, namely, "to smell," and thence "to test by smelling." Hence it came to signify close, accurate, delicate testing, or trying. It is translated by "prove," "assay," "adventure," "try," and that very much more frequently, than it is translated by "tempt." For instance, David would not take the sword and armor of Saul, because he had not "proved them" (1 Sam. 17: 30) Again, he prayed in the words, "Examine me, O Lord, and prove me" (Psa. 26: 2). And in very numerous and familiar passages in the Pentateuch, we read of God "proving men," whether they would be obedient or disobedient, the same Hebrew verb being constantly made use of."

2. *Take now thy son*—a startling command, singling out the dearest and chiefest treasure. *Thine only son*—the only one that Sarah had borne him; the only one in whom the promises centred. *Whom thou lovest*—how dearly, God knew, and therefore He reminds him of it, in order to make the test as keen as possible. *Land of Moriah*—The meaning of the word is variously given as "worship," "vision," "the manifested of Jehovah," "rebellious." The place is commonly identified with the mount, on which Solomon afterwards built his temple (2 Chron. 3: 1), the spot hallowed by a long succession of sacrifices. It was a part of the domain, in which, Melchizedek ministered as priest. *Offer him there for a burnt-offering*—quench his young life, and all the promises bound up in it; do the bloody deed thyself; use the knife and watch the heart's blood follow it; and then apply the torch, and consume the body to ashes. Was ever a more dreadful command imposed—more cruel, more heathenish, more reproachful against the name and worship of Jehovah, more inconsistent with previous covenants ratified over and over again, more abhorrent to parental instincts, more dangerous as an example to future generations? Was there a sorer trial conceivable? And is not a faith, that could stand such a strain, worthy of the pre-eminence which it enjoys?

"The true basis of all morality is obedience to the will of God. Abraham was the special type of trustful, obedient, loving faith. He believed, that all which God commanded must be right, and all that He promised must be true. The command, therefore, strange as it was, was but a final test of the firmness of his faith; and his obedience to that command testified that the faith was intelligent, as well as unconditional and unwavering. The conclusion of the history is as clear a condemnation of human sacrifice, as the earlier part might have seemed, had it been left incomplete, to

sanction it. The intervention of the angel, the substitution of the lamb, the prohibition of the human sacrifice proved that in no case could such an offering be acceptable to God, even as the crowning evidence of faith, devotion, and self-sacrifice."

3. *Rose up early*—There was no delay or hesitation in Abraham's obedience. To falter at a divine command would have been sin in his eyes. *Sadated his ass* probably strapped on a covering, on which to carry the wood and whatever else was requisite for the burnt-offering. *Young men*—servants. *Clave the wood*—would not trust to the uncertainty of not being able to find dry wood on the mountain. Abraham, in short, made all the preparations needful, for compliance with God's command. Evidently he cherished an expectation that God would, from the ashes of the sacrifice, restore his dead son to life; though there had never been an instance of the kind since the world began (Heb. 11: 17-19.)

4. *On the third day*—The distance from Beersheba to the designated place of sacrifice in the land of Moriah is commonly estimated at forty-five miles. Supposing that they traveled at the rate of twenty miles a day, they would arrive within sight of their destination, early in the morning of the third day.

"Till the third day Abraham's faith was thus tried, that his obedience might appear to be the result, not of rash precipitation, but of calm deliberation; and then he "saw the place"—marked out, perhaps, by an appearance of glory, such as had probably, on some occasions, been the token of the Lord's presence with him."

5. *Abide ye here*—This direction to the servants was quite natural. They could not enter into his motives, and their affectionate interference might hinder the execution of his design. He would, as a matter of course, desire to be alone, in the performance of a duty so sacred and so awful. *Come again to you*—The verb in the original is plural. Evidently Abraham expected that when this terrible ordeal was past, Isaac would return with him. He "accounted, that God was able to raise him from the dead."

6. *Took the wood and laid it upon Isaac*—If this is not a type of Him, who afterwards carried the wood upon which He was crucified, it has, at least, the merit of a striking resemblance. *The fire in his hand*—a dish of burning coals, which it was necessary to keep alive in those days, and transport from place to place when needed, owing to the scarcity of means for starting a fire.

7. *Where is the lamb?*—There is a wonderful pathos in the terms used in this verse—father, son, and Isaac's inquiry for the lamb. We catch a glimpse here, of how much this act of obedience cost a sensitive, loving heart like Abraham's.

8. *God will provide Himself a lamb*—The full disclosure is not yet made to Isaac. He is simply assured, that when the victim shall be needed, God will Himself provide it. It is difficult to overlook the unconscious prophecy, contained in these words. In the fullness of time, and near, if not on this very spot, God did provide a Lamb for Himself. Isaac does not appear to have questioned further. *Went both of them together*—The same words occur in verse 6. They show that there was no delay for discussion, nor stopping to give vent to the natural emotions of a father and son, placed in such dreadful relations by a command of God.

9. *Bound Isaac, his son*—Not a detail is omitted. The whole scene is vividly recorded—the building of the earthen altar (Exod. 20: 24); the arrangement of the wood upon it, the binding of Isaac, who appears to have submitted, without a struggle, to the will of God, the laying of the bound victim in position upon the wood, ready for the fatal stroke.

10. *Took the knife*—Abraham's obedience is now complete. He is evidently in earnest. In a second, the fatal deed will be done. Already, in his heart, he has "offered up Isaac"—parted with his dearest treasure, at God's command, yet full of faith, that in some way God will be true to His promises.

"God judgeth not according to the outward appearance, but looketh on the heart. It is not the act, so much as the will and the purpose of the heart, which God regards. He will take the will for the deed, but never the deed for the will."

11, 12. *The angel of the Lord*—Intervention comes, at the precise moment. The uplifted knife is stayed, by a voice from heaven. The "angel" is the same who had before appeared to Abraham.

Jay not thine hand upon the lad—This second command annulled the first. Isaac was saved. It taught also, incidentally, that human sacrifices are not acceptable to God; that man's relation to the divine law is that of a culprit, and not that of a victim. *Now I know*—not that this trial revealed anything to God; not that He needed to make it, in order to satisfy Himself of the loyalty and vigor of Abraham's faith; but He saw fit to make an experimental test of it, for the glory of His own grace, for Abraham's good, and for the benefit of the church in all time. *Fearest God*—had a holy dread of offending Him, a reverential regard for His authority, a submissive acquiescence in His appointments. *Hast not withheld thy son*—God's command was dearer to him, than life's dearest, choicest blessing.

"Mark here the germ out of which the whole sacrificial system of after years was evolved, and the true significance of all sacrifices, namely, the complete surrender of the heart to the Lord."

13. *A ram caught in a thicket*—The altar was not built in vain; an acceptable victim was providentially at hand, a substitute for Isaac, and a type of the Lamb, which should take away the sin of the world."

14. *Jehovah-jireh*—"the Lord will provide"—a name significant of what had been, and what would be. *As it is said to this day*—This wonderful event was crystallized into a proverb, passing from lip to lip in times of sore trial, and strengthening and comforting the generations that followed. *In the mount of the Lord it shall be seen* (R. V., "provided")—"The nearest equivalent in English is the familiar apothegm, 'Man's extremity is God's opportunity.' The name, thus become a proverb in Israel, not only furnished a memorial of God's goodness to Abraham, but a promise also, that when those that trusted in Him were reduced to the most trying straits, and no way of extrication appeared, He would interpose at the critical moment, and provide for their deliverance and safety."

Bishop Taylor Votes.

Writing from Madeira on his voyage to Liberia, Bishop Taylor says:—

I see, in looking over papers sent me from America, that the donors there are voting to call her "*Bishop William Taylor*." I move an amendment to that motion, viz., to strike out "Bishop William" and insert "*Annie*"—Annie Taylor. As I will be personally on the Congo rivers, my name and that of the steamer being identical will lead to misunderstanding as to my whereabouts.

I prefer that the honor be conferred on my wife. She is the wife of my youth, and while devoted her whole connubial affection and life to me, it was with a distinct understanding that the claims of God on me, as an ambassador for Christ, were supreme, and that therefore, she would never hinder but help me to fulfill them; and in our happy union of forty years I have never failed to fill an appointment for preaching or other ministerial duty on her account. My foreign work has cost us a separation,

more distressing to mind and heart of both of us, than the pains of a hundred deaths, with occasional meetings and partings which tended to increase the agony; yet to this day I never heard her object to my going or staying, nor utter a murmur on account of my absence. A doctor of divinity said to her one day, "Mrs. Taylor, I can't help but think hard of Mr. Taylor for going away, and leaving you alone so long." She replied, "Well, Doctor, he never went away without my consent, nor stayed longer than I allowed him to stay; and if I don't complain, I don't think anybody else has any right to complain. The Doctor subsided.

Annie Taylor, under God, has brought up our four sons in my absence, amid the demoralizing influences of Californian life, so that in their manly character and life they are an honor to their parents—total abstainers from all intoxicating drinks, members of the Church, one a successful minister of the Gospel, and all witnesses for Jesus; so I respectfully submit that your readers shall vote for *Annie Taylor* as the name of our steamer.—*The Christianian*.

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PRICE \$2.50 PER ANNUM, NEW YORK:
PHILLIPS & HUNT; CINCINNATI; CRANTON & STOWE.

The January number of this periodical is quite up to its usual standard of excellency. In addition to the department of Editorial Miscellany, we have the following articles: "The Future of Christ's Kingdom," by the Editor; "Kemble and the Christian Year," by Rev. R. S. Keyser, Ph. D.; "The Logic of Introspection," by Rev. Henry Graham, D. D.; "Correspondence of Dr. Coke and Ezekiel Cooper," by Rev. G. A. Phoebus; "The Teaching of the Fourth Gospel," from *The Interpreter*, "Christianity and our National Institutions," by Frank C. Haddock; "Rev. Joseph Longking, D. D.," by the Editor. We were especially pleased to read the sketch of Rev. Joseph Longking, and to look upon his features as set forth in the frontispiece. The diet of our earliest years was sweet milk, and "Longking's Questions."

So writes our brother, the accomplished editor of the *Christian Advocate*, Nashville, Tenn. We need only add, that in the Editorial Miscellany, are two articles, in Dr. Curry's best style, that are eminently timely and characteristically able-articles of great practiced value. We refer to those entitled respectively, "The Protestant Episcopal Church, and Christian Unity," and "Why should we seek to Christianize the Heathen." The former effectually dispels the illusion, so industriously cultivated in certain quarters, and so willingly indulged in by those with whom the wish is father to the thought, that our younger sister abates one particle of her exclusive pretensions, any more than the Holy Mother Church abates hers. Of the Apostolic Succession, Dr. Hopkins says, "that belongs to the great body of Christendom, and has belonged to it from the beginning. We dare not give it up. We are trustees of that great gift, for the benefit of all the rest of you, and that is the reason we hold on to it." Making a similar claim for Confirmation, he says, "you will find it in every part of the Apostolic Church, from the beginning down to the present day."

Some of the Broad Church element, as Dr. Phillips Brooks in this country, and the late Dean Stanley in England, says Dr. Curry, have been willing to recognize the Christian bodies outside of their own as quasi ecclesiastical, because their individual members are "confessed to be the stuff, out of which The Church

is built up." "Such bodies, they say, answer to the first part of their own Church's definition of the 'visible Church of Christ,' to wit, that it is a congregation of faithful (believing) men," but, that in them, 'the sacraments are duly administered,' cannot be conceded," and hence even Dr. Brooks, with the lowest of low Church men, don't admit that any of the "sects" are true Churches. Their ministers being outside the Apostolic succession, are outside "the Christian priesthood," to whom Christ himself has committed the exclusive right to administer his ordinances; and hence not only are the sacraments, as administered by them, not real sacraments, but such pretended use of these mysteries, must be only a shocking desecration of holy things." In plain English, according to these preposterous claims, while the Roman priest, and the Greek priest are fully clothed with Apostolic authority to baptize, and to administer the Holy Communion, because genuine successors of the Apostles, all other ministers, not being in "orders" by Apostolic manipulations, are usurpers of the "priesthood" and have profaned the "sacred mysteries."

If Dr. John Hall, Bishop Harris, Dr. Armitage, Spurgeon, Talmage, and such like, will penitently confess their sins in this respect, they may then, "if found worthy, after due probation," be admitted to the office and work of the ministry, by an ordination at the hands of these self-styled successors of the Apostles.

Upon these terms, the Protestant Episcopal Church is quite concerned for Christian Unity. Is it not surprising, that in this year of grace, eighteen hundred and eighty seven, learned Christian men should be so wedded to an historical dogma of ecclesiastical organization, that has not a single passage of Holy Scripture to support its pretensions, as to unchurch all other confessed disciples of the common Christ, who cannot utter their shibboleth? The only approximate parallel, we can think of, is that, which some of our Immersionist brethren furnish, in denouncing, as disobedient servants of our common Master, all their fellow Christians, who do not accept their interpretation of Bible teaching, as to the rite of Christian Baptism, and thus, as far as they can, they too unchurching all believers, who have not been put into, and under the water. From all such traditional exclusiveness, we say, in the language of the Prayer Book, "God Lord, deliver us!"

In the other article, Dr. Curry seeks to vindicate the work of heathen evangelization, by a considerate refutation of some leading objections.

1. It is denied that Christianity, alone of all the religions of mankind, is capable of answering to the felt wants of the soul. However good it may be, "it possesses no such special excellences, as to be raised above all other religions, and there is therefore no good reason, why we should seek to extend it to the peoples who are already sufficiently provided for in their own ethnic faiths and forms of worship." The actual condition, in material, moral and intellectual development, of all peoples who are without the influence of Christianity, one would think, is an unanswerable refutation of this objection. "By their fruits ye shall know them." And yet Dr. Curry says this is "an ever present obstruction to the cause of Christian missions, the most formidable of all; for only as men believe that Christianity is not simply the best, but the only soul-saving religion, will they be constrained to make haste, to send it to those who are not blest with its salvation."

2. Another hindrance our author finds, in "the attitude of a large proportion of what is called evangelical Christendom, toward the heathen world," the result, of what President Wayland calls, "a spurious system of Calvinism," whose spirit, Dr. Curry thinks, still "survives, and often becomes effective, where least suspected, even by its subjects." Rev.

Dr. Withrow, before the American Board, in illustration of this spirit, cited the memorable scene in the Northampton Conference, when William Carey, the consecrated young shoe-maker, pleading so eloquently, and with such enthusiasm, "for the perishing pagans," was interrupted by the thundering rebuke of Rev. Dr. Ryland, one of the eminent ministers present, "Young man, sit down! When God pleases to convert the heathen, he will do it, without your aid or mine." The sufficient answer to this objection is, that he who is pleased to save men by the preaching of his Gospel, has given his disciples their marching orders in his last great commission, "go ye into all the world, and preach the gospel to every creature." This leaves no question as to the Divine pleasure either as to the time when, or the co-operative aid by which he proposes to convert the heathen.

3. A third hindrance, is found in the "notion," Dr. Curry thinks, "very wide spread and effectively operative," that probably, as large a proportion of the inhabitants of heathen, as of nominally Christian lands will "somehow" find salvation. This certainly cannot be by faith in the Christ of whom they have never heard, and this is the only way, revealed in the Gospel. While this may not "absolutely exclude every other way in any possible case," no hint of any other way is given, and as a matter of fact, "travellers, merchants, and missionaries from heathen lands agree," as to the deplorable "depravity of life and manners, universally prevalent among all grades of society, and all conditions of men, whether in savage, or civilized heathen countries." Were we to grant, there was a bare possibility that a heathen might be saved, without hearing of the historical Christ, what is to be said of the almost unbroken multitude that is sweeping onward, to the certain destiny of the wicked and abominable? If some of these may be rescued by the preaching of the Gospel, ought we not to "seek to Christianize the heathen?"

4. Of course, those who are looking for Christ to come in his material body, to set up his kingdom on the earth, and subdue all nations to his sway, can feel little interest in the present agencies of the gospel; but such views are unconditionally rejected, "as opposed alike to the letter and spirit of the gospel."

5. The last objection named, is that presented in the notion, recently so much discussed, that man's probation is not necessarily terminated at death; but that the heathen, not having heard of Christ in this world, will have a chance in the next. As this idea has no clear scriptural support, "while the whole drift and trend of the Bible is against it," it amounts to nothing more than a mere speculation; and it becomes all men to see to it, that they neglect not the great salvation that is now within their reach, and do all in their power to send it to the heathen.

"The foundation principles of the missionary enterprise," says the Doctor, "are few and very simple; man is a lost sinner; Christ is the Saviour of all men; salvation is to be realized in personal experience, through the preaching of the gospel; Christ has commanded his disciples to see, that the gospel is every where proclaimed; the present life is the only period designated for hearing and accepting the grace that brings salvation. Upon these foundation stones, the missionary edifice must be erected. Here it will stand secure and immovable; but "all other ground is sinking sand."

Our contributors, whose interesting work upon our columns add so largely to the value of our paper, will compare favorably with those of any similar periodical. In addition to those within our own territory, upon whom, of course, we are chiefly dependent, and whose efficient aid we take pleasure in acknowledging, we have a number of choice outsiders, who add their welcome contri-

butions to illuminate our pages. From the Granite Hills of New Hampshire, the historic purlieus of Norwalk, Conn., the sands of Cape Cod, and even the Hub of universal intelligence, we are favored with occasional specimens of Yankee notions that well repay a careful inspection. Our Brooklyn correspondent, transplanted from the Peninsula to grace the choice parterres of the Empire State, we hope will not suffer a much longer interval to elapse, ere he favors us with another fragrant bouquet from this Peninsula exotic. Dr. Roche has friends not a few, among our readers, who enjoy his elaborate and well rounded periods. Rev. T. M. Griffwell's parables are always forcible, in presenting some phase of important practical duty, in the line of holy living. The venerable John S. Porter, D. D., a native of Snow Hill, Md., now an octogenarian, and another brother, who writes us his recollections of old time love feasts more than fifty years ago, under Presiding Elder, Henry White, said White being a contribution to the Eldership from the same Snow Hill region, when it was an unmistakable sign of spiritual declension for a sister to deck her head with a green veil, these two veterans on our staff are Jersey contributors, who send us interesting reminiscences. Dr. Porter's personal recollections of the saintly Bishop George, who died nearly fifty years ago, were given in our issue of last week.

Among the cheering items reported from Beckwith's, last week, indicating the faithful and successful work done by our young brother, Rev. George W. Bowman, we notice with pleasure a large increase in the number of subscribers both for the *New York Advocate*, and for the *PENINSULA METHODIST*.

In view of the service we aim to do "for Christ and His Church, by the weekly issue of a paper, loyal to the M. E. Church, and specially adapted to assist the workers in the Lord's vineyard, within the territory of the Wilmington Conference, we are by no means surprised to find such cordial responses from the friends of the Church on the Peninsula, clerical and lay; and are very thankful for so many words of encouraging appreciation. There is perhaps not one of our families, that is able and willing to take the *New York Advocate*, who is not able, and who by proper effort, may not be made willing, to take also the *PENINSULA METHODIST*. We heartily thank our brethren for what they have done; but in view of the much land yet to be possessed, allow us a word of exhortation: Push the canvas, until a copy in every home shall supplement your own pastoral visitation, with weekly visits of gospel light and cheer.

Brother Bowman, we think, must be entitled to similar distinction, to that awarded the enthusiastic young pastor, whose island parish excited such longing in our good Bishop Mallalieu, to visit its Edenic scenes.

It strikes us as about the right thing to do, to report at each 4th Quarter, what religious papers, and how many of each, are taken in our several charges. The Presiding Elders can thus report to Conference these important facts, which may materially aid the council in making up the itinerant's record, which, the Presiding Elder of Salisbury District tells us, should be so potential a factor in making out ministerial appointments.

Change of Ratio—Not Ready.

The Annual Conferences, this year are to have submitted to them by the Bishops, for "approval" or "disapproval," a proposed change in the ratio of representation in the General Conference, from the present *minimum* of one in every forty five to a *minimum* of one in every ninety. This will reduce our Conference of 157 members to two ministerial and two lay delegates; while East Tennessee's fifteen Austin's sixteen, Blue Ridge's seventeen, Liberia's and

Italy's eighteen, will each, still have half as large a delegation as our one hundred and fifty seven have. If the Quadrennial Conference is too large, let it be reduced, but not by any such inequitable discrimination. Let it be, as it was originally, as far as the ministry is concerned, a representation of ministers themselves, rather than of a given number of Conferences. What equity is there in giving a junta of less than a score of ministers in one conference, equal voice in legislating for the church, with one hundred and forty-nine of their brethren, in another Conference? The inequality is bad enough now; let us not make it so much greater by approving the proposed reduction.

CORRECTION.—In Bro. R. B. Hazard's article, page 3, last week's *METHODIST*, about the middle of the 4th column, in his reference to future punishment, the types have it, "then it must be mental and spiritual fire," the last word should be omitted. Twenty seven lines further down the column, is the question, "may we not infer, he is not pleased?" It should be, "now pleased?"

WANTED!—Copies of Wilmington Conference Minutes for 1869-'70, '71-'72, '73-'74, '75-'76, '77 and '78. Please forward to this office.

Letter from Clifton Springs, N. Y.

DEAR BRO. THOMAS:—You can scarcely guess how the sight of the *PENINSULA METHODIST*, in the reading room of this wonderful Institution, gladdened my eyes. To think, that in this far off land, one should meet such a friend, was indeed like a spring of water (not sulphur) to a thirsty traveler. And yet to meet the two daughters of its editor, as we have done, was a still greater surprise and pleasure. How time comes and goes! "When we were first acquaint," the modish youth had but little thought of matrimony, so far as we could discern. As he went about Elkton Circuit, none knew him but to praise him, for his prudence and his faithfulness to his work. Since then, the junior preacher has become a father, and the editor of a paper, that is an honor to his head, and a treasure to the constituency he represents. Pardon this digression! How one will switch off, into wandering thoughts!

Well, here we are, about 250 of us. They call this a "Sanitarium," that means a home for the treatment of sick people. We supposed, that in coming to this far-famed place, we should be constantly reminded, that "all flesh is grass," and that our company would be the lame, the halt, the sick, the rheumatic, the dyspeptic, and the diseased of all grades and shades. This was *imagination*. Now as to the *facts*. That there are some afflicted sons and daughters of Adam here, receiving skillful treatment at the hands of Dr. Gault, Dr. North, and their efficient coadjutors, is indisputable, but a better or healthier looking set of gentlemen and ladies, (especially the latter, who are here as four to one), we have never seen. If any one had looked in upon the dining room yesterday, Washington's birthday, at the noon hour, and have read the elaborate menu, he would have thought it was wonderfully good diet for sick people.

If any of your readers, who are able to stand a 350 miles' ride, and who have never had the pleasure of a visit to this Sanitarium, want a trip, and a treat at the end of it, let them take the first chance of a journey hither.

After drinking of the various mineral springs, taking a few of the 200 kinds of all baths known to the science of this world, eating at the sumptuously furnished table, and enjoying first class company from all parts of the world, they will say with Sheba's Queen, the half was not told me.

We are here as the companion of Mr. George H. Stuart, of Philadelphia, whose name and fame are world wide. His work, as President of the U. S. Christian Commission, has endeared him to the heart of a nation; while his work for Christ and His Church has secured for him a place in the heart of every real Christian.

A severe and protracted attack of asthma and resulting debility compelled his coming to this Sanitarium, as his almost only hope; and an invitation for the writer to accompany him could not easily be resisted.

I am glad to be able to say to his many friends, that already his condition, under the treatment of Dr. Gault, is improving, and with God's blessing, we are looking for a longer lease of his precious life.

Yours truly,
T. A. FERNLEY.

Feb. 23 1887.

Conference News.

The Congregation of the St. Georges' M. E. church, gave their pastor, the Rev. L. W. Layfield, a surprise party, and a big donation on Thursday evening, 17th ult. The church has been built up and strengthened under his charge, and the official board has unani- mously asked for his return for another year. —*Farm and Home.*

As the result of the revival in Smyrna, 130 conversions are reported, and 103 received into the M. E. Church on probation. —*Delawarean.*

Fourteen children were baptised on Tan- gier Island, recently, by Rev. S. J. Maurice. —*Peninsula Enterprise.*

The Revival at Frederica. T. H. Haynes, pastor, assisted by Mrs. Kenny and Miss Van Name, is still going on, and over 100 persons have professed conversion. —*Smyrna Times*, Feb. 13.

Rev. E. E. White's parishoners of Bethel, on Smyrna circuit, made him a visit to the parsonage in this town, on Thursday the 17th ult., to the number of about twenty-five. This was a complete surprise to the reverend gentleman and his wife, who were at the residence of the Presiding Elder, where they expected to dine, but the P. E. knew what was in the wind. The guests brought a good supply of eatables, which served for a good dinner at one o'clock, brightened by that good cheer, so highly enjoyed on these occa- sions, not forgetting to bring more than they needed, as a remembrance. —*Smyrna Times.*

Rev. R. K. Stephenson, pastor of Milling- ton charge, reports over 100 probationers added to the church as the result of the revival.

A very important step was taken on Mon- day evening, 21st ult., towards the forma- tion of a Young Men's Christian Association in our town, composed chiefly of the recent converts at the M. E. Church. A gratifying turn out was the result of a single announce- ment from the pulpit the preceding evening. After a discussion of the objects and pur- poses of the Association, a committee of five was appointed to prepare business for an ad- journed meeting to be held the Friday even- ing following. This cannot but be looked upon as a most important step on the part of the young men and boys who have recently espoused and entered upon the Christian life. Such an association as it contemplates, while unifying in its effects, and throwing a shield of protection around the young, will streng- then the weak, steady the wavering, and be a helpful means to all who wish to lead an honorable and upright life. It is something that has long been needed in our town, as is evidenced by the large number of men in our community, who have no sympathy with or interest in church work. —*Smyrna Times.*

EASTON, MD.—Tuesday evening, the 15th ult. while Rev. and Mrs. H. S. Thompson were out visiting, they were suddenly summoned home, to find their residence illuminated and filled with friends, who met them with kind greetings and earnest wishes for their happiness and prosperity. This last wish was espe- cially emphasized by the great number of mys- terious packages and bundles, of varied form, size and appearance which covered the din- ing-room tables, mantels and chairs, as well as the pantry shelves, and remained as practical proofs of the sincerity of the kind words spoken, when the givers were gone. The evening was delightfully spent in conver- sation, music, readings, amusements and song, in which old and young alike partici- pated. At the close the divine blessing was invoked alike upon the home, and the kind friends who had filled it with such cheer; and as they parted at the door, each felt more fully enshrined in the heart of the other. —*Easton Gazette.*

A friend sends us a few additional items: To brighten the joy of the parsonage inmates during the Christmas holidays, the Easton friends presented their pastor's wife with a purse, well filled with "the needful." Ex- tra services continued five weeks, from watch night, and, though there were but few conversions; a gracious work prevailed among the members of the church. The present religious condition of the charge, is excellent; the church property, one of the handsomest churches, with the best parson- age, perhaps, within the bounds of the Con- ference, is in a first class condition; and a devoted band of Christian laborers, are ready to welcome this Spring, some good minister of Christ, to the pulpit and to the fellowship of the church. May God direct and control in his appointment!

The protracted meeting in the Camden church resulted in the conversion of six per-

Quantico Set Right.

DEAR BROTHER:—It is said that "figures cannot lie," yet they are certainly very mis- leading sometimes. An article in your issue of Feb. 19th, under the heading, "A look into the minutes," and signed, "B," was of this latter character. I think it due there- fore, the good people of Quantico Circuit, to make the following statement. There were thirty six conversions on this Circuit last year, and thirty one of these joined on probation, and all of these but two I received into full membership, before leav- ing for Conference, as their six months' pro- bation had expired. Quantico holds a higher place than that to which the article assigns her.

Yours fraternally,

EDGAR S. MACE.

Selbyville, Del., Feb. 22, 1887.

The interesting meeting just closed at Leb- anon, Church on Camden circuit, resulted in twenty-two conversions. It is proposed either to build a new church or remodel the old one at this place, last Spring. Of the class of 12 probationers received as a result of the camp meeting held last summer, all remain steadfast except one, and will be re- ceived into full membership tomorrow.

DEAR BRO. THOMAS:—My term is fast clos- ing, and I must go. On Hurlock circuit has been spent three of the happiest years of my life. I was a stranger, without experience in the work but I found friends kind and true on every hand, such as have been faith- ful to me. I had no home, they built us one, and spared no expense to make it pleas- ant. Donations here, are rather individual and perpetual than concerted; but what has pleased us most, is the fact that the poor are cared for. The pastor has been paid, and more than paid, and he delights to see brotherly love manifested among those for whom he labors. God bless the good people of Hurlock charge, is the prayer of their pastor. G. F. HOPKINS.

The fourth quarterly conference of Dela- ware City church was held on Monday, Feb. 28th. All the reports of leaders, com- mittees, etc., were in writing. The pastor reported all the collections taken, and all up to the standard, putting this church on the Roll of Honor. The Missionary collection is much in advance of last year, and more than three times larger than the year be- fore.

North East, Md., T. S. Williams, pastor. Six probationers were received last Sunday, the 27th ult., as the latest fruits of the re- vival here, making a total of 73; one brother was received into membership here, as hav- ing been a member previously in another charge; and two adults were baptised.

The morning sermon by Rev. Dr. Caldwell, of Delaware College, was an impressive ex- position of the first verse of the one hundred and tenth Psalm, "The Lord said unto my Lord, 'Sit thou at my right hand, until I make thine enemies thy footstool.'" That these words refer to our Lord Jesus Christ, we have the statement of the Apostle Peter, in his address on the day of Pentecost, as also that of Christ himself in his questioning with the Pharisees, "What think ye of the Christ? Whose son is he?" This text not only gives unto the Son the seat of highest honor, but pledges him complete victory over all his foes.

1. These enemies may be grouped thus: (1). The Devil and his angels, real personal spirits, not omnipresent, nor omnipotent, nor omniscient, but subtle, alert, and always the unrelenting enemies of all righteousness. (2). Sin; the carnal mind, is "enmity against God; for it is not subject to the law of God, neither indeed can it be." This does not mean the sins which men commit, but the depravity of heart from which sinful acts are produced, as streams flow from a fountain. (3). All erroneous doctrine, all false relig- ions, and all governments that oppose Christ. These shall be destroyed; the personal ene- mies shall be cast into outer darkness, for- ever excluded from his kingdom; the native enmity in human hearts will be replaced by love. Sin will be quarantined, never again to infect another being; the light of truth shall dispel all error and false doctrine.

2. The principles, on which this victory shall be secured, are mercy toward the guilty, and loyalty to the demands of justice. 3. The means employed, the preaching of the gospel; not by angels, but by men, saved men who can testify to its power, the laity as well as the clergy may share in this work, and aid in the Saviour's triumph by personal effort, and also by assisting others to do what we may not be able to do ourselves.

The annual collection for Missions was then taken, which, though small, was in ad- vance of last year. Here, however, as in so many other charges, most of the money raised for Missions, is gathered in the Sunday School; and we are assured, that the large

collection, reported last year, will be exceed- ed this year.

Dr. Caldwell gave the friends at Goodwill, in the afternoon, a very comforting discourse on the words, "There be many that say, 'who will show us any good'"

Lord, lift thou up the light of thy counte- nance upon us. Thou hast put gladness in heart, more than they have (R. V.) when their corn and wine are increased. In peace I will both lay me down and sleep; for thou Lord, only makest me dwell in safety." Ps. 4, 6-8.

At night Rev. J. L. Howard preached from the text, "And when they had lifted up their eyes, they saw no man save Jesus only." Dr. Caldwell was the guest of the pastor's family.

Rev. William W. McMichael, of Philadel- phia, is announced to preach tomorrow, March 6th. Brother McMichael joined the Philadelphia Conference fifty years ago, and, after Brothers Anthony Atwood, Joseph Carlisle, and Gosaway Oram, is the senior member of the Conference. After travelling Church Hill, Cecil, and Centreville Circuits on the Peninsula, he was appointed to charges in Pennsylvania, and in 1850, he was preacher in charge of North East, Cir- cuit, with John F. Boone, M. D., as his as- sistant. In the Autumn, he was removed to Port Deposit, to supply a vacancy, caused by the failure of the health of the pastor, Rev. George Lacey.

Bro. McMichael has been on the supernu- merary list the last three years, but enjoys good health, and preaches almost every Sun- day. He is one of the few Methodist itiner- ants, who, like Bishop Asbury, never mar- ried.

The committee having in in charge the subscription books for the new M. P. Church in Chestertown, have been soliciting from persons outside of the membership of that church, and have met with encouraging suc- cess. One business firm contributes the sum of \$200, quite a number of others \$50 each, and a farmer near town \$100, making in the aggregate a handsome sum outside the de- nomination. The church is beginning to appreciate the magnitude of the undertaking, and nearly every member has subscribed liberally, so that the prospect is very favor- able for a handsome church improvement in Chestertown. The building committee will meet next week to hear reports of subscrip- tion committees, and if these reports justify it an architect will be employed at once to draw plans for the new structure. —*Kent News.*

Conference Programme.

The following is the programme of the Wilmington M. E. Conference, which will convene in Immanuel M. E. Church, Cris- field, Md., March 17th:

TUESDAY, 15TH, 7.30 A. M.

Examinations in Conference Studies.

WEDNESDAY, 16TH, 7.30 P. M.

Temperance Anniversaries in Immanuel M. E. Church. Rev. J. B. Quigg, Chairman; Rev. L. E. Barrett, and Mrs. J. K. Barney, speakers.

At Asbury, Rev. Geo. W. Townsend, Chairman; Revs. David H. Corkran, and John D. Kemp, speakers.

At Pythian Hall, Rev. N. M. Browne, Chairman; Revs. W. T. Valliant and W. L. S. Murray, speakers.

THURSDAY, 17TH.

9 A. M. The Lord's Supper, and opening of the Session.

2 P. M. Statistical Session.

2.30 P. M. Anniversary of the Wilmington Conference Historical Society.

In Immanuel Church, Rev. B. F. Price, Chairman;—"The Origin and Progress of our Conference Historical Society," by Rev. R. W. Todd;—"The History of Annamessex Circuit," by Rev. B. C. Warren;—"The History of Asbury M. E. Church," by Rev. W. F. Corkran;—"The History of Crisfield M. E. Church," by Rev. W. W. Wilson.

7.30 P. M. Church Extension Anniversaries. In Immanuel Church, Rev. T. E. Martindale, Chairman; Rev. E. L. Hubbard and Rev. Dr. A. J. Kynett, speakers.

At Asbury, Rev. R. H. Adams, chairman; Rev. Dr. J. M. Buckley, speaker.

At Pythian Hall, Rev. J. H. Caldwell, chairman; Revs. Julius Dodd and J. H. Willey, speakers.

FRIDAY, 18th.

8.30 A. M.—Devotional Exercises.

9 A. M. Business Session.

2.30 P. M. Memorial Service.

3 P. M. Missionary Sermon, by Rev. C. A. Hill.

7.30 P. M. Educational Anniversaries. In Immanuel Church, Rev. J. P. Otis, chairman; Revs. V. S. Collins and W. J. Duhadway, speakers.

At Asbury, Rev. J. O. Sypherd, chairman; Rev. Dr. J. M. Thoburn, speaker.

At Pythian Hall, Rev. C. F. Sheppard, chairman; Rev. W. J. O'Neil, speaker.

SATURDAY, 19th.

8.30 A. M. Devotional Exercises.

9 A. M. Business Session.

2.30 P. M. Anniversary of the Woman's Foreign Missionary Society.

In Immanuel Church, Rev. H. S. Thomp- son, chairman; Mrs. E. B. Stevens and Rev. Dr. J. M. Thoburn, speakers.

7.30 P. M. Anniversaries of the Freedmen's Aid Society.

In Immanuel church, Rev. W. H. Hutchin, chairman; Rev. J. H. Howard and Rev. Dr. J. C. Hartzell speakers.

At Asbury, Rev. Ed. Davis, chairman; Rev. Thos. E. Terry, speaker.

At Pythian Hall, Rev. Jas. A. Brindle, chairman; Revs. J. W. Easley and Joseph Robinson, speakers.

SUNDAY, 20th.

9 A. M. Conference Love Feast, led by Rev. Alfred Smith.

10.30 A. M. Sermon by Bishop H. W. Warren, D. D., LL. D. After the sermon, the Ordination of Deacons.

2.30 P. M. Sermon by Rev. Jacob Todd, D. D. After the sermon, the Ordination of Elders.

2.30 P. M. Sunday School Mass Meeting, at Pythian Hall, conducted by Rev. Dr. J. L. Hurlbut.

7.30 P. M. Missionary Anniversaries.

In Immanuel, F. A. Ellis, chairman. Re- port by A. G. Cox. Addresses by Rev. Robert Watt and Rev. Dr. J. M. Thoburn.

At Asbury; Rev. I. N. Foreman, chairman; Rev. S. J. Morris, speaker.

There will be preaching at all the other churches, and in the Hall, morning and night.

MONDAY, 21st.

8.30 A. M. Devotional Exercises.

9 A. M. Business Session.

2 P. M. Stewards Anniversary.

At Immanuel, Rev. W. E. England, chair- man; Rev. W. S. Robinson, speaker.

3 P. M. Anniversary of the Woman's Home Missionary Society.

At Immanuel, Mrs. C. C. Browne, Presi- dent. Report by Mrs. E. S. Welden, Cor- responding Secretary. Addresses by Bishop Warren and Mrs. R. S. Rust.

7.30 P. M. Anniversary of the Sunday School Union, Tract and Bible Societies.

In Immanuel, Rev. J. E. Bryan, chairman; Rev. I. R. Watkins and Rev. Dr. J. L. Hurl- but, speakers.

TUESDAY, 22d.

8.30 A. M. Devotional Exercises.

9 A. M. Business Session.

Crisfield Leader.

Last Appeal for Missions.

This is the last appeal for missions through the secular press of Dover Dis- trict, before the annual assembling of our Conference at Crisfield. The cry is heard all through the land, "A million for missions for 1887, by collections only;" and, although it has the sound of an enormous sum, 50 cents per capita covers the million. And it is easily done if each and all will do their duty.

The drink bill of the nation is \$18 apiece for every man, woman and child, while for missions, home and foreign, we give only eleven cents each. Per cap- ita, we spend for tobacco \$12, for bread \$11.42, for boots and shoes \$7.66, for public education \$1.70, for preacher's salaries twenty four cents, for missions 11 cents. We spend \$30 per capita for drink and tobacco, and 35 cents for mis- sions and the gospel. This is no time to talk of the largeness of the sum to re- deem the world to Christ.

A few Sabbaths ago one of our mis- sionaries in the home field made his ap- peal to an Indian congregation for mis- sion work among those who were yet in darkness. There were 300 Indians present, and the collection amounted to \$380. The ministers reports that the girls who had no money threw in their rings, bracelets and other articles of jewelry. If we Methodists on Dover District should give as did these red men of the frontier we would pass the FIVE MILLION line.

G. W. BURKE.

A number of communications are crowded this week, for want of room.

Resolutions of the Official Board Dover M. E. Church.

WHEREAS, The Rev. T. E. Martindale's pastorate of the Dover M. E. Church, expires with the current Conference year:

1. Resolved, That we recognize in Brother Martindale a preacher of unequal ability. His sermons, marked as they have been by finish of diction, grace and originality of imagery, and ease, and vigor of delivery, and directed to the enforcement of the sim- ple ethical duties of life, and to exhortation to change of heart, and to communion with Christ, have resulted to the community in great moral and spiritual good.

2. Resolved, That in revival work his ear- nest appeals to the church and to the uncon-

verted, have had each winter very satisfac- tory results, the classes of probationers rang- ing from fifty to seventy five. By his thor- ough instruction of the probationers and careful pastoral supervision, a very large proportion of them have become reliable and intelligent members of the church. During his term \$6000 have been spent in repairs on church and parsonage. In this work, as in all of the business relations of the church, he has exhibited much ability, tact, and heart interest.

3. Resolved, That while we realize our great loss, we loyally submit to the law of the church, and sincerely wish his labors in his new field may be pleasant and successful.

W. L. GOODING,
A. COWGILL,
S. CREADICK, M. D.

Conference Notice.

The fourth year class will please meet the committee of exmination, at Crisfield, Md., on Tuesday evening at 8 o'clock, March 15th, 1887.

ADAM STENGLE, }
G. W. BURKE, }
J. H. HOWARD, } Committee.
R. C. JONES, }
J. E. KIDNEY, }

All persons desiring to attend Confer- ence at Crisfield, can secure orders for excursion tickets at reduced rates by ap- plying to their respective Presiding El- ders, and enclosing a stamped envelope.

NOTICE TO LAYMEN.—Laymen on Dover District who wish to attend the Conference at Crisfield, will please re- port the fact to their pastors who will apply for orders for reduced fares for them. T. O. AYRES.

The class of the first year will please meet the committee of examination, at the M. E. Church in Crisfield, Md., Tuesday, March 15, 1887, at 7 1/2 P. M., o'clock, sharp. I. N. FOREMAN, Chairman.

Candidates for admission on trial, will meet the committee of examination in the M. E. church, Crisfield, Md., Tuesday, March 15th, at 7.30 p. m. W. E. AVERY, Chairman.

Notice to Pastors on Dover Dist.

BRETHREN:—I am not informed if there be any arrangement for reduction of fare from Delmar to Crisfield.

If any of you want more orders than I have sent to you I can supply them. T. O. AYRES.

The class of the third year will meet the committee of examination, at the M. E. Church, Crisfield, Md., Tuesday, March 15th, at 7 1/2 P. M. E. H. HYNSON.

Committee and class of second year, will meet in class room No. 1. of the Crisfield M. E. Church, Tuesday March 15th, at 7.30 P. M. W. F. CORKRAN, Chairman.

Attention Dover District.

I am informed that copies of the Minutes of the next Conference, can be obtained at the low price of five cents, provided each pastoral charge will take not less than five dozen copies. Five times twelve, sixty cop- ies, for three dollars. The plan is for each pastor to take not less than five dozen, and pay the Presiding Elder the money before the close of the Conference, and he will pay the amount to the Secretary.

Our plan is to prepare a blank and appoint a brother to receive orders and cash.

We want an average of five dozen. Take all you can get, and if we make the average we will get them at five cents.

T. O. AYRES.

Special Notice.

Subscribers who have not paid their annual subscription, will please not fail to pay in time for their pastors to report in full at Conference. The representa- tive of the PENINSULA METHODIST will be in attendance at Crisfield to settle with the pastors.

Marriages.

MCQUAY—ERDMAN.—At 3 p. m., Thurs- day, February 24th, 1887, at No. 526 Columbia Ave., Baltimore, by Rev. J. France, Presiding Elder of Easton Dist., Wilmington Conference, assisted by Rev. E. G. Cooper, pastor of Columbia Ave. M. E. Church, Rev. N. McQuay of the Wilmington Conference, to M. Emma Erdman, of Balti- more, Md.

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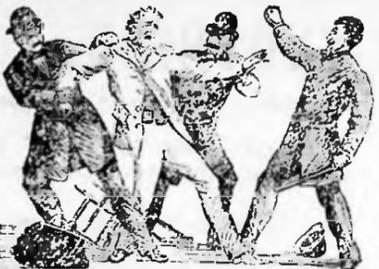
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