

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

VOLUME XIV.

NUMBER 10.

for christ and his church.

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ONE DOLLAR A YEAR.

SINGLE NOS. 3 Cents.

WILMINGTON, DELAWARE, SATURDAY, MARCH 10, 1888.

THE BLOOD-WASHED TRAVELER.

[The Rev. James Brads, of the Baltimore Conference, recently passed from earth with a shout of victory upon his lips But that victory was in his heart long before the final hour. He had been long accustomed to sing the hymn beginning, "I saw a way-worn traveler." Some months ago, he brought to his daughter the following poem, which he had somewhere found, saying, "I do not count myself a way-worn traveler, when I have the right and privilege in Christ of using such words as these:"]

I saw a blood-washed traveler lu garments white as snow, While traveling on the highway, Where heavenly breezes blow; His path was full of trials, And yet his face was bright, He shouted as he journeyed, "I'm glad the burden's light!"

I saw him in the conflict, When all around was strife, While wicked men and devils

Combined to take his life:

I saw him cast in prison, A dungeon dark as night;

And yet I heard him shouting, "I'm glad the burden's light "

I saw him led from prison, And chained unto the stake; I heard him shout triumphaut,

"It's all for Jesus' sake;" I saw the fire when kindled,

The fagots blazing bright, He said, "The yoke is easy, The burden is so light."

I saw the flames surround him, His body racked with pain; He should, "Jesus saves me; I know that death is gain;" Then casting his eyes upward, Before he took his flight, He shouted, "Hallelujah!

The city heaves in sight." I saw his soul departing,

It seemed the vail was rent, And I could see the angels Which Jesus Christ had sent; They bore him to the Saviour,

The ever blessed one. The brightest star in glory, And Jesus said, "Well done."

Discouraged Pioneers.

BY C. C. M'CABE, D. D.

When I was a boy my father moved to Iowa. It was a new State then, only four years old. The trains of immigrant wagons could be seen every day n Summer, crossing the Father of waters, on their long journey toward the setting sun. It was part of my luty, as a little missionary only fourteen year old, to spend all my spare money for Bibles and Testaments, and to see to it, that all these families were supplied with the Word of life. I was clerk in a frontier store that sold them provisions, and though my salary was very scanty, I gave them what was worth all the world besides. When a train would escape me, and go on through the town without stopping to trade, it was my duty to head it off, and begin with the first wagon, stop each one and present the Bible or Testament, with a "God bless you, until every one was supplied. Once in a great while there would be a wagon coming eastward with such inscriptions ou it as these, printed in rude letters: "No Iowa in mine!" "Going back to God's country !" "Not what it's cracked up to be !" These lonely teams had to get out of the way, to let the everlasting procession sweep on. A few discouraged pioneers had no influence with the on-flowing tide. Ten discouraged spies would have turned Israel back to the desert, but Caleb and Joshua stilled the people before the Lord and said: "We are fully able to go up and possess the land." This movement of Bishop Taylor to evangelize Africa is of God. He has been in it from the beginning. A few discouraged brothers I would like so much to have an organ. returning disheartened, will have no Can the Committee afford to indulge me usually be brought about in any general prayers, remarks, or singing that led me

than a few discouraged pioneers had on the ever-increasing column of settlers, who were seeking their homes on the beautiful plains of Iowa, Kansas and Nebraska.

The story of the recent past is wonderful. Robert Moffatt, David Livingstone, H. M. Stanley, the Congo Free State, Bishop Hannington, and the grouping as it stands in God's eye is not complete without William Taylor and the Methodist Church. Keep on praying. "Ethiopia shall soon stretch out her hands unto God."

At last upon this great continent the Methodist Episcopal Church lifts up a standard worthy of her. The poor success of the Liberian mission has been a perpetual humiliation. How it will delay and hinder this work, if now there should be an estrangement of heart among the friends of missions! It must not be. The rising missionary spirit of the Church must not be checked by heated discussions about plans and methods. Dehate there must be, but let it be in the presence of the Father, and in that presence crimination and re-crimination, personalities and the impugning of motives are all out of place. Good men may differ, but events will soon illustrate the wisdom or unwisdom of divergent opinions, and lead to harmony of plan and action at the last. The fundamental graces of the Christian character are humility and patience. "With the lowly is wisdom," so says the Word. The converse is true.

While the work in Africa goes forward, the Missionary Society is reinforcing its missions on all other contiuents. The state of our treasury last November, warranted the General Committee in appropriating \$1,200,000 for the work. This year, in all probability, we will go to a full half million of increase over the income of 1884. Surely God is with us. The people are loyal. The Root of Jesse stands for the Ensign, and they rally around it. The foes of Christ are mighty; let there he no division among His friends .- Northern Christian Advocate.

The Station Bro. and Sister Waller Deserted, Again

more effect on the army of occupation in this? I do hope they can, I feel such a want of it, how I love to sing the good old Wesleyan hynns, accompanying myself on the organ, and then it assists so much in enlisting the attention of the native children; yea and the older ones too But if it may not be I will conclude it is not the Lord's wish, and submit meekly to his decrees.

> Heartily yours in Christ, MARY B. LINDSAY.

A Story for Wives.

A wife once retired for the night, wornout and petulant because of her many cares, and her husband's absence when she thought he might have been at her side. After a time he came home, sat down at his desk, and worked long and hard at his accounts, while she lav looking out at him, and feeling angry that he seemed wholly unmindful of her. When he laid away slate and books, she saw him unlock a drawer, and take from it a picture, which he lingered lovingly over, tenderly kissed, and then replaced. Her woman's curiosity was aroused, and she determined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her place, like a thief in the night, took the keys, unlocked the desk and drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married. Then she was chagrined and mortified, because she had not been a more loving wife, and went back to bed with new resolutions formed. In the morning she put on a wrapper that was clean and very becoming, a collar and bow, and carefully brushed her hair. When her husband came in to breakfast, he looked at her, caught her in his arms and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.

Social Life In The Church.

It is often a question of much practical difficulty with pastors and judicious church members, "How far shall the purely social life that centres about the church be encouraged?" That some

way only through the church sociable, If the saints are to know each other in heaven, they should begin their acquaintance on earth. If it is steadily borne in mind, that the church exists for something far other and higher than the gratification of social instincts; that it is more than a club-house, where pleasant ladies and gentlemen congregate; if it is ever remembered that the church stands for the serious business of winning souls, and building up Christian character, then any helpful auxiliary in this business should be welcomed and used, and this is what all forms of social life in a church should be .- Michigan Christian Advocate.

A correspondent of the Western Advocate tells of a rare "golden wedding." It occurred the other evening in Grace church, Dayton, Ohio. A service was held for the special benefit of saints of fifty years experience in the Christian life, and it was a memorable occasion. The old folks occupied the platform, and a beautiful sight it was to the large audience. As one after another told the story of conversion, and of loving kindness and tender mercy, the power of God was manifested. Old time hymns were sung, such as

Pray on, pray on, we're a gaining ground, The power of God is coming down.

A letter was read from one old lady who, unable to be present, wanted all to know of the goodness of the Father to her in affliction. The climax was reached when one old brother started to sing-

'Tis the old-time religion, And 'tis good enough for me.

One man, of a quiet disposition, arose and began saying, "Glory ! glory ! excuse me, brethren, but I really can't hold it in!" The whole congregation seemed moved and touched. Many shouted, others cried. When the invitation was given to seekers of religion, the altar was soon filled. It was a time of great religious power .- Michigan Christian Advocate.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his fam ily, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person, as it is to be courteous to him. Courtesy is of greater value, and a more royal grace, than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

to Christ, although they had an influence over me, but the grasp of the hand by a young man at the close, with a face full of peace and joy, asking me if I loved the Saviour. I don't know why his words had such an influence over me, but I was never content a moment afterwards, until I had surrendered my will to God." Ought not such incidents to encourage every reader of this paper, to try and speak a word for Him? You don't need great talent to do this. But you do need a heart overflowing with love to God. You don't need to wait for opportunities to speak for the Master, but you do need, to embrace the many that are presented to you from day to day. What shall the record be? May God torgive us, for our sins of omission!

This thrilling scene occurred in the Swedish Methodist church, Red Wing, Minn.: After the opening exercises and just before the sermon, the organist, a warm hearted Chrittian young lady, sang "I was once far away from my Savior." Before the song was finished a baptism of power fell upon the singer and congregation, so that the singing was turned to weeping and earnest prayer. Without any invitation, more than twenty came forward, knelt at the altar and began to pray fervently for pardon. Preachers and people united with these seekers in prayer, and before the meeting closed a majority of them were converted. Since then the good work has been spreading, and many are being brought to Christ .- Michigan Christian Advocate.

The secret of the religious prosperity of a very useful Christian is thus given: On the very day in which he made a deliberate choice of God's salvation and service, he was joined by a clergyman who had addressed the meeting from which they were returning, and who walked home with him. After some conversation with Mr. W-----, and his wife, who was also rejoicing in hope, the minister said, "Mr. W---, having chosen the Lord's service, it is your first duty to erect a family altar. Let us all kneel. I will first lead in praver. and you will follow." This was the very first act of Christian service; and, to use Mr, W--'s own words, "The fire has burned brighter and brighter on that altar to this day, as I trust it will continue to do, so long as we live."

Heard From.

Tomba Vivi, Africa, Jan. 11th, 1888. RICHARD GRANT, NEW YORK,

Dear Brother in Christ :--- I have never had the pleasure of meeting you, but having had some correspondence, I feel acquainted; and take the privilege of writing.

I want to say, the longer I am in Africa, I like it and the work better, and long for the time to come when I can do better work for the Master. Surely the land is a lovely one, and capable of being made to blossom as the rose, producing abundant sustenance for man and beast, but unfortunately Satan has posession, and many hard battles are vet to be fought ere the land is captured for God. Bless the Lord, I am more than ever determined to stand by the Captain. My health is much improved since coming here. I have suffered some from the natural process of acelimating, but thank God have had not one moment of home sickness; always feeling perfectly happy and contented, resting upon the rock Christ Jesus; He supplying all my desires. Dear Brother

thing of this is legitimate and necessary is very evident, and that the whole question is one of regulation, rather than of prohibition, is now almost unusually acknowledged. To allow anything but a preaching service or a prayermeeting within the church walls, used sometimes to be considered a dangerous compromise with the devil, while other churches have gone to the opposite extreme of turning the church into a theatre or ball-room. Of the two we infinitely prefer the former view, but we believe there is no need of adopting either extreme. Wisely regulated social pleasures have their place in Christian life, as well as the highest type of devotional service. One thought, steadily kept in mind, will clarify our thinking on this subject, and give us a "working principle" which is more important in its way than a "working hypothesis." This principle is that all entertainments and social gatherings are merely means to an end, and this end, the highest spiritual attainments to which a church may aspire. To reach this end, the mutual acquaintance of fellow churchmembers is necessary, and this can

Grasp Of The Hand.

In a young men's meeting, a young man testified: "It was not the praises,

If all the people of all the world can be imagined as standing abreast in a single line, so that they would just touch one another, that line would be about 500,000 miles long-long enough to reach round the world twenty times. And if you could pass in front of that line and look on each face, at least one man in every four you would see would be a Chinaman. There are from three to four hundred millions of souls in the Empire; and though we think a good beginning has been made toward giving them the Gospel of Jesus, and many thousands have already learned to love Him, there has not yet been sent from all Christian lands, so much as one min-ister for each million people. What should we think if there were only forty ministers of Christ, in all the United States of America? If Christians knew more about China, and thought more about it, they would surely make more effort to give to its millions the Gospel. -Mission Stories in Many Lands.

A Beneficent Miracle.

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AN EXEGESIS BY REV. J. TODD, D. D. The miracle, which transferred the legion of devils from the demoniac among the tombs to the herd of swine, causing the swine to rush down a steep place and be drowned in the sea, is usually classified as a destructive miracle, and joined with the blasted fig tree. But a little consideration will show, that the two are unlike in so many respects, that they cannot be classified together. For example,---the destruction of the herd of swine was only permitted, not commanded by Christ. The devils besought him that they might enter into the swine, and he granted their request; but they went of their own motion, and not as his agents. Moreover, there was no permission either expressed or implied, that they might cause the destruction of the herd. They asked, that when cast out of the demoniac they might take refuge in the swine. Christ gave his consent, but he spoke no word and gave no intimation, that he consented that their possession of the swine should result in the

created in God's image, transformed inhis health, and shortening his life. Dr. duced by resolution, discussed, and acted vine providence does all the time, i. e., to one reflecting the likeness of Satan-Maclay, a thoroughly educated and upon before the election of delegates, he allowed evil to work out its legitimate consequences of destruction. It is a a man with reason dethroned under the and with the judgment of the Conference consecrated man, who has spent forty control of an evil spirit, turning his part of the Divine plan for winning thus expressed, the delegates can fairly years as Missionary in China and Japan, back in hatred or fear upon his friends, represent their Conference. Let time might be placed in a position to serve men to holiness, to let them see the dire and hugging his deadlicst foes to his be taken for this, even if some of the consequences of evil. Now the keeping the church in Asia as effectively, as one heart in affection. Yet such was the visiting brethren should have to conof swine among the Jews was an interof these wearied travellers in a strange man among the tombs, as Jesus first dicted occupation. This animal was an dense their speeches. land, ignorant of the languages of the unclean beast, and the Jew who tended saw him. 4. The home interests of the Conferpeoples, and unfamiliar with their cus-The evil spirit felt the approach of him was defiled thereby. The spirit of ence should have first attention. Mr. toms, prejudices, and modes of thinking. the devil was already in the keeping of Christ, and understood what it meant. Wesley held his first convocation of cler-9. I would have enough Bishops "No man can serve two masters," if chosen, to do efficiently the work reswine, in violation of God's law. When gy and lay preachers, June 25th 1744, Christ be one of them. If Jesus should therefore Jesus allowed the devils to and called it a Conference. It was a speak to the demoniac, the triend knew enter the swine, he did no more than let meeting for consultation, for conversation that either he or Christ would have to for discussion, for an interchange of loose upon the Jew, the legitimate conand work" of Bishops. They should succumb; nor does he seem to have ensequences of his evil doing. If the des views on all matters pertaining to the be men of sound body, good natural tertained any doubt as to which of the truction of the herd followed, it was only great revival then beginning, and in its ability, well cultivated intellect, fair what the Jew ought to have expected, two would be defeated. Before the condeliberations each one was free to express pulpit orators, good executive abilities : flict came the Legion fiend submitted, his opinions and give his advice, "that and what he richly deserved. God has godly men and thoroughly Methodistic and said, "If thou cast us out, suffer us told us that "the wages of sin is death." every point should be examined from and Christianly liberal. They need not to go away into the herd of swine." Jethe foundation, and every question pro-If a man will serve the devil, he must have been editors, secretaries, or college sus simply said, "go," and they were take the devil's pay, and not throw the posed be fully debated. The name is presidents. Good pastors ought to make gone. The whole miracle was in that retained, but the distinctive characterblame on Christ when he gets his lawful good "chief pastors." Dr. John Hall, word "go." It was a little word, but wages. It may be however, that Jesus istics which formerly gave it appropriin addressing the divinity students at the power of the Almighty was behind mingled mercy with justice, even here. ateness, are fast passing away. They Yale, advised them against using doubtit. Devils did not dare to stop to dis-It may be that then as now, he permitare becoming business meetings; to ask ful means of rising in the ministry, and ted the destruction of a man's property pute or reason why: they heard in that routine disciplinary questions and record urged them to make themselves con-"go" all the artillery of Heaven, and to save the man himself. Better let the answers; to hear statistics; to hear spicuously useful in the lower positions, the herd run down into the sea, than knew that it was the thunder of doom reports; to listen to addresses, long and and they would certainly be called to that the man should rush down into the to them. An earthquake could not eloquent, by secretaries, agents, and oth the higher ones This seems to me a pit. The Jew could not be saved with have shaken the demoniac, as that one er connectional officers. Toward the good rule to follow. Our senior Bishop his swine, and so Christ took his properword did. A tornado could not have close of the session reports from the was asked some time ago, in a little ty away, in order to save his soul. Then swept the evil spirits from him as that committees are presented and read, but company, who were his choice for the word go did. No man could tame him as now the Jaw had an eye to profit; few listen to them, they are hastily next Bishops, and replied with emphasis. and if he found it did not pay to keep and no fetters bind him before, but that adopted, and that is the end of them. he had no choice to express, but hoped swine, the probability is he would change word go, falling from the lips of the They might almost as well not have that none (if there were any such) who, his course, and follow a more legitimate Master, tamed and held him like a vice been written. True, they are printed personally or through their friends were of steel. Go said Jesus to the fiend, and calling. This was a very low motive to in the minutes, but how many read them? address, in order to win the man to holias the devil departed, reason reasconded In Wesley's first Conference, the the throne and assumed the sceptre once question was asked and debated "Can the office, when in Europe, but believing ness, but the Jew who herded swine had we have a seminary for laborers?" show- he could be more useful to the Church become callous at every other point, more; and when the people having heard of the miracle, came running to and so you had to touch his pocket to ing his deep interest in education. We in the laborious position he then held, make him feel. We too often pass a the spot, they "found him sitting, clothed, have a Seminary, more than one in as President of Wesleyan University, and in his right mind." The miracle which as a Conference we are interested, had the grace to decline the Bishopric. man by as a hopeless case, because he refuses to respond to high and noble was there. What happened to the herds-Drew Seminary, Conference Academy, McKendree came to the Conference motives. Jesus never gave a man up as men and their swine, was the work of and Dickinson College, and yet how litat Baltimore, a stranger to most of the dead, as long as there was one spot upthe demons, after they had been exorcis tle time is given to the consideration of members. He preached on Sunday; on him that was tender to his touch. It ed. Christ's miraculous power went no their condition, wants, and working, they saw what manner of man he was, may be, that he saw just this one hope further than the demoniac, and it trans compared with their importance to the and elected him Bishop ; and he adorned for the man--sweep his property away, formed him from a fiend in human work of the church. and he will turn in penitence to his ofthe office. form, to a man in the likeness of God. 5. Entrance to the Conference should 10. My pencil has run away with me, With that demoniac "sitting, clothed, fended God. What the result was in be more carefully guarded. "Gifts, but I can't stop without making one the swine-herd's case we are not told, and in his right mind" before us, it will grace and usefulness" are properly remore suggestion. We have deacons, but we are not strangers to the fact, that not be easy to classify this miracle quired of a candidate for the ministry, elders, presiding elders, and bishops. God often does bring a man to his senses, among destructive ones. Indeed it but these are not enough. The gifts must Would it not be well to add another would be difficult to find another, by a similar process at the present time. be improved, cultivated, and developed, wrought for a more humane and benefi-Again we must consider the relation by thorough training. The time has of the demoniae to this miracle, before possed when the uneducated minister Providence, and in the large cities Provcial end. we pronounce it to be a destructive one. can be a succesful and acceptable Methsinful and benighted." idence is evidently developing certain General Conference Topics. Too often we follow the legion of devils odist preacher, save in exceptional cases. churches that need preachers not to be EDITOR PENINSULA METHODIST :---They should be educated in our own found in their own Conference, and just into the herd of swine, and the swine have been reading with interest the down the steep place into the sea, and schools, and these schools should be fosas evidently raising up this kind elsearticles, editorial and otherwise, appeartered by the Church. Still more, the where. Hence has grown up the system never return to the man among the ing in your paper for some time past, on candidate should be in fair health. The of special transfers, special men to tombs, out of whom Christ cast the evil the status of Bishop Taylor, who should, Wesleyans in England have a good special churches. These churches inspirits. But that raving demoniac is and who should not be sent to the Genthe central figure, and must not be lost sight of. The miracle was performed eral conterence in may next. The admission to then contenence to pass a own contenences in intelligence or piety, Presbyterians, 29, not at the foot of the steep place where clergy have had a chance to give their physical examination, before two physi- but represent a greater aggregation of copalians, 15,000.

the swine perished, but at the spot where Christ first met the man possessed of the legion of devils. The devils caused the destruction of the swine; Jesus exerted his miraculous power upon the man, and upon the demons who tormented him. A more horrible and pitiable spectacle has never been presented, and is scurcely conceivable, than this man of the tombs, as he was when Jesus met him. A raving maniac whom no man could tame, over whose turbulent spirit no charm worked a spell. A man hating or fearing his kind, and in consequence fleeing from the abodes of men. and seeking shelter in the caves of the mountains and the tombs of the dead. So ungovernable was his frenzy, that he broke every fetter which was placed upon him, though the manacles cut deep into his flesh, and in his madness gashed his body with sharp stones. Controlled by the demons who possessed him, he dreaded nothing so much as the approach and authority of Jesus. Like any other man under the devil's influence, he was blinded to his true interests, and imagined Jesus to be his enemy,

will allow a rural layman a little space, I also, will give mine opinion on some noints.

1. As to Bishop Taylor. The General Conference elected him Bishop, and he was ordained at the same time with the others elected at that Conference; but the form of ordination, in his case, was changed without any authority, as if the design was to deny him Episcopal rights outside of Africa. The next General Conference however will set this matter right, and then we shall have peace on the status question.

2. The fact that a brother is, or has been a presiding elder, ought not. of itself, to make him incligible as a delegate. If, however his record shows him inclined to look kindly on wire-pulling. district-trading, and "combines," don't elect him. Keep him at home, out of the way of temptation. Between a presiding elder and a pastor, other things being equal, by all means, elect the pastor. He will be most likely to represent the sentiment of the Conference, rather than of the Episcopacy or the connectional officers, whether of high or low degree.

much embarrassment, and the stewards' duty of much unpleasantness.

6. It is a sad misfortune to the Church that the General Conference elects so many officers. Elections are demoralizing in church and state. It would be better to limit elections to Bishops, Missionary Secretaries, Book Agents, and editors of the Review and Books, some of these might be chosen more be called to the special class, but are wisely by their representative Boards of not. These disappointments may en-Managers.

7. Let the residences of the Bishops be designated, and they make choice as at present, according to seniority in office; and then let their residences be fixed for tour years, with charge of a of Conferences. Thus they would beappointments wisely, and, moreover, be saved a great deal of wearing and expensive travelling.

death of the herd. To hold him accounmethod. ces in Asia, and one in Europe, and instead of his friend. Instead of hailtable, for what those demons did without thus remove the necessity of sending ing Christ as his deliverer, he cries out his sanction or permission, would be to one of our Bishops kiteing round the as Jesus approaches, "I adjure thee by 3. As it is well known what will be make God responsible for all the evil world yearly; dipping down in India, God that thou torment me not." the most important subjects before the that has ever been done in the world. China, Japan, and Europe; impairing know no sadder spectacle, than a being Jesus did in this case, just what Di-General Conference, let these be intro-

views a good airing, and now, if you cians, A little more care at these points wealth; nor do the "transfer preachers," will allow a rural lowner tool pulpit ability or general usefulness. But of course, there is an adaptation of some sort, between the church and the preacher. I understand the church has not fully adapted itself, to this very evident providential development, and there is sometimes friction : some churches aspire to be transfer churches and are rejected : and some preachers believe they should

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gender trouble in the future, and it would be well for the coming General Conference to take action, to prevent it. The right of a church to this favored class depends solely on its "financial ability"; and the right of a preacher to district composed of a certain number be a "transfer man," upon I know not what. I suggest the enacting of a gencome acquainted with the preachers and eral law fixing the minimum of wealth, to the work, and be better able to fix the entitle a church to position in this class, and authorizing the bishops in their annual meeting to select the "transfer preachers." This would, it seems to me. 8. I would have two of these residen- he a great improvement on the present

RUSTICUS.

Another Union Organization Becomes a Methodist Epis-copal Church

In Brandywine Hundred is a cemetery, the ground of which was given by Wm. Penn. In former days, more than at present, it was customary to preach funerals in churches. As there was no church within three or four miles, some public spirited citizens united and built a stone church, 40x30 feet, adjoining the cemetery for the accomodation of the public. A charter was obtained, and the public elected a board of trustees, which has been perpetuated until quired; and would like to see them the present. Eighteen months ago, confine themselves to the proper "office brother Thorpe who has an evangelistic spirit and considerable experience, began to hold meetings in the above church which is called the Newark Union, and situated in a community of sturdy farmers. In these months, about seventy have professed faith in Christ. Wonders have been wrought in the morals of the community. A class has been formed of forty-seven members, which has met regularly in Methodistic fashion, without any connectional bond with any denomination. A Sunday-school has been organized of about fifty scholars, who use the Berean Lessons and other Methodistic supplies. For sometime the society has been thinking of uniting with the Methodist Episcopal Church. 1 was notified of their intention, and was sent for to preach to them, the 27th of Feb., at 3 P. M. After the sermon, I told them I would be glad to receive them into the Methodist church, but would leave the whole working or scheming for the office, would was called for Mar. 1st, at which the be successful. Dr. Fisk was elected to society resolved to unite with the Methodist Episcopal Church, and requested to be supplied with a pastor. The Newark Union church building can not be owned by any denomination, therefore the society which originated therein, have chosen to be called the Union Methodist Episcopal Church of Brandywine Hundred, and contemplate building in the near future. This is the second union organization, that has united with us W. L. S. MURRAY. The best Christian apologies are Christian Missions. Never are the diclass before bishops, viz: transfer men? apparent, as when this Gospel is carried, Methodism, we all know, is the child of with living faiths and devotion, to the Philadelphia Methodists employ a house-to-house visitor, who does earnest and fruitful work in neglected portions Wesleyans in England nave a good special character. These characters in their Methodists, 150,000; Baptists, 85,000; under the second s admission to their Conference to pass a own Conferences in intelligence or piety, Presbyterians, 29,000; Baptists, 85,000; Protestant Epis-

The Sunday School.

LESSON FOB SUNDAY, MARCH 11th, 1838. Matt. 21: 1-17.

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

CHRIST ENTERING JERUSALEM.

GOLDEN TEXT: "Blessed be he that com-eth in the name of the Lord" (Psa. 118: 26). 1. When were come to Bethphage .-Of Bethphage ("house of figs") no trace remains. It may have been the name of the district in which Bethany was located; but was, more probably, the name of a village nearer the capital than the latter. Mount of Olives-so named from the kind of trees that grew on it; about a mile east of Jerusalem, from which it is separated by the Vale of Jehoshaphat and the Kidron. Its height, as given by Schaff, is about 700 feet (above sea level between 2,300 and 2,700 feet). It overlooked the whole of Jerusalem, and especially the temple, which was in the foreground, to one looking down from this elevation. Sent two disciples .-- Their names are not given, but Peter and John were sometimes employed on such errands.

2. Go into the village over against you-Bethphage, for they had just left Bethany. Shall find an ass tied, and a colt with her .-The colt only is spoken of by Mark and Luke. It was one on which "man had never sat." Says Lange: "If this foal had never borne a rider, it was necessary that the mother should be led by its side, in order to quiet it for such a service." In the East the horse was reserved for military purposes; the ass was the domestic animal, and symbolized peace and humility. The judges and the kings of Israel had chosen this animal for the purpose of riding. Loose them and bring them.-Both our Lord's superhuman foresight and royal prerogatives were suggested by this command to the two sent forth.

2. If any man say aught-suggesting a possible objection on the part of the owner or some neighbor. The Lord hath need of them. -Christ speaks here in His own sovereignty. His lordship over nature, disease, human thought and conscience had been abundantly proved by His works and words. His fame at this time was wide-spread, and at this particular juncture He was "the centre of an intense curiosity and enthusiasm." Everybody around Olivet and in Jerusalem knew of Him and talked about Him IIis disciples, doubtless were marked men. Their advent at Bethphage and message left no doubt in the owner's mind who "the Lord" was, even if he were not himself a disciple. Straightway he will send them .- Says Morison: "The Saviour saw from afar, in the light of His own spirit, all that was within the village. His was true and unlimited clairroyance. Hence He had no misgivings in sending the two disciples on their very definite errand.

4, 5. All this was done-R. V., "Now this is come to pass." Matthew inserts here what he did not discover till after Jesus had passed from earth (John 12: 16). That it might be fulfilled .- Jesus evidently had a deliberate purpose of identifying Himself with 40) and also John (12: 19). This is Jesus, the Messiah whom Zechariah predicted. Tell ye the daughter of Zion-phraseology borrowed, apparently, from Isaiah 62: 11. Behold, thy King cometh unto thee .- Says Plump- of surprise with which the proud city met tre: "The words seem to have been cited from | the Galilean pilgrim-train seems to have ginning, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jernsalem." and inserting 'just and having salvation,' in the description of the king" Meck .- Says Morison; "One prominent feature of His kingliness. Not a tierce and fiery warrior, with his haud itching to grasp the hilt of his falchion, that he might make havoc of all who would not instantly acknowledge his supremacy. His superiority to other kings was, in a great degree, a superiority in meckness. 6, 7. Disciples . . . did as Jesus commanded (R. V., "even as Jesus appointed") them .---The accounts of Mark and Luke are fuller and more vivid. They tell us that the disciples found the animals "in the open street;" their act of untying excited inquiry; but the simple words which their Master had told them to use availed. Put on them their clothes (R. V., "garments")-made a saddle out of offering, the Jewish shekel or half shekel their upper garments-an act of homage. They set Him thereon (R. V., "He sat thereon")-took His seat upon the garments and the colt, the only occasion on which, so far as the record goes, He ever rode, and a remarkable fulfillment of Zechariah's prophecy.

-These "branches," or twigs, were palms (John 12: 13) chiefly, the symbol of triumph and joy.

"Combining the four accounts, we get the following features: Some took off their outer garment, the burnoose, and bound it on the colt as a kind of saddle; others cast their garments in the way a mark of honor to a king (2 Kings 9: 13); others climbed the trees, cut down the branches. and strewed them in the way (Matt. 21: 8); others gathered leaves and twigs and rushes (Mark 11: 8). This procession was made up largely of Galileans, but the reputation of Christ, increased by the resurrection of Lazarus, had preceded Him, and many came out from the city to swell the acclamations,' and increase the enthusiasm (John 12: 13). Matthew adds that all this was in fulfillment of prophecy (Matt. 21: 4, 5; comp. Zech. 9: 9)" (L. Abbott).

9. Multitudes that went before, and followed. -The crowd was a vast one, composed both of those who came forth from the city to meet Him, and those who had followed Him from Jericho. Cried-probably falling into the antiphonic chorus, the one part responding to the other, in the words of the Passover hymn and greetings. Hosanna to the Son of David .- "Hebrew, hoshiah-na, 'save now,' 'save, I pray.' Na is a particle of entreaty added to imperatives. They are the first words of Psa. 118: 25, 'Save now, I beseech Thee, O Lord ! O Lord, I beseech Thee, send now prosperity,' a verse which was sung in solemn procession round the altar at the feast of tabernacles and on other occasions. The multitude recognize the Messiah in Jesus, and address to Him the strains of their most joyous festival. St. Luke paraphrases the expression for his Gentile readers, 'glory in the highest' " (Cambridge Bible). Morison says: "It was a kind of holy hurrah. Had the event occurred in Rome, the shout would probably have been lo triumphe ! Had it occurred in modern France, the people would bave called out, Vive !" Blessed is He that cometh, etc.-Jesus was the "Apostle of our profession"-the One sent forth from the Father, coming in Jehovah's name. He was coming now before their very eyes. Never had there been such occasion for the use of the Great Hallel. Hosanna in the highest-the superlative "Hosanna." Various attempts have been made to literalize the meaning of this glad outburst-e. g., "May our Hosanna be ratified in heaven" (Schaff)-but it seems best to regard it as an intense expression of praise, summing up the joyful desires and feelings of the multitude in a single ejaculation Matthews omits the protest of the Pharisees against the unmistakably significant praises of the multitude, and also the episode of Christ weeping over Jerusalem

10, 11. All the city was moved (R. V., "stirred") . . . Who is this?-These words describe, very vividly, the universal excitement which the advent of Jesus, attended by His retinue, aroused. "We may picture the narrow streets thronged with eager, inquisitive crowds demauding, with Oriental vivacity, in many tongues and dialects, 'Who is this?' " (Cambridge Bible). How the Pharisees felt about it, Luke tells us (19: 39, etc. (R. V, "This is the prophet, Jesus, from Nazareth of Gallilee").-Says Lange: "It must not be overlooked that the question nory, the llebrew text of Zech. 9; 9 be- lowered in some degree the spirit of their testimony. It is not "the Messiah," but, somewhat ambiguously, 'the prophet,' that they reply." 12. Jesus went into the temple. - This visit to the temple which Matthew describes, oc curred on the next day. On Sunday he simply entered in and "looked around." The episode of the cursing of the unfruitful tree, related by Mark, occurred on Monday, before the purification of the temple. Cast out all them that sold and bought.-The prescribed sacrifices required numerous victims. A market was needful near the temple, but not in it. That the pricets should permit this encroachment of trade upon the sacred precipts was regarded by Jesus as a sacrilege which He, as Lord of the temple, was bound to rebuke and rectify. Money-changers .-Roman and other foreign coin was current in Palestine; but for the temple tribute or was required. This necessity had created the money-exchange, and the petty bankers of that day had crected their counters or stalls in the sacred court. Seats of them that sold dorcs .- No kinds of tradesmen were permitted to ply their vocation in God's house -not even those who sold pigeons for poor women coming to the temple for purification.

the dusty road as a carpet. Others cut branches. the Gentiles of the only place allowed them in the temple for devotion-a serious offence, seeing that the temple was designed to be, not for Jews only, but "a house of prayer for all nations" (Gentiles); and also a rebuke of the "fleecing," or robbery, carried on by the extortionate traders in the desecrated court. Made it a den of thieves (R. V., "made it a den of robbers").--. "Compare Jer. 7: 11, 'Is this house, which is called by My name, become a den of robbers in your eyes?' We may reasonably suppose that constructive 'robbery' would be perpetrated on purchasers by many of the cattle-dealers and moneychangers. Advantage would be taken of the pressure, hurry, and sacredness of the circumstances, to extort exorbitant prices. . . The very priests, however, and high priests, must come under condemnation in this matter. From them alone could the right to traffic within the precints of the sanctuary be obtained. It would be obtained 'for a consideration.' The infamous 'almightiness' of money would thus he recognized by them. There would be payment, 'in cash,' of part of the anticipated plunder. There would thus be robbery, and sacrilegious robbery, incarnated under priestly robes" (Morison). 14, 15. Blind and the lame came . . . healed them-more congenial work to Him, doubtless, than the work of purification. These blind and lame frequented the approaches to the temple. Chief pricets . . . saw the wonderful things .- They had plotted for His death, and were doubtless driven almost to desperation by His daring act of cleausing the temple, and the stinging accusation contained in His rebuke. The children crying, Hosanna -probably catching the words from the shouts of the Galilean pilgrims. Were sore displeased (R. V., "were moved with indignation")-that He should permit in the very temple the unequivocal testimony to His Messiahship which these words implied, and also, that the children should use these offensive words.

16. Hearest thou what these say?-"Can it really be the case that you hear what these silly children are shouting, and that you take no means to stop their mouths? The foolish things! Do you hear them?" (Morison). Out of the mouths of babes . . . perfected praise .- "He cites the words of Psa. 8: 2, the primary meaning of which appears to be that the child's wonder at the marvels of creation is the truest worship. As applied by our Lord this lesson was the same. The cries of the children were the utterance of a truth which the priests and scribes rejected. To Him, to whom the innocent brightness of childhood was a delight, they were more acceptable than the half-hearted, self-seeking homage of older worshipers" (Plumptre).

Mt. Salem, Wilmington.

Last Sunday we had the pleasure of worshiping with the brethren of this flourishing charge, on the north western suburbs of our city. Like the holy city, it is beautiful for situation, crowning an eminence, around which cluster neat and tasteful dwellings with several sister churches, and commanding a magnificent panorama of the city and country with the silvery waters of the Delaware in full view, beyond the city to the eastward

RETROSPECTIVE.

The Mt. Salem Society dates back to 1847, though its name first appears in the Conference Minutes in 1850, when Rev. W. L. Boswell was appointed pastor. During year the writer, visiting his colleg friend and classmate, preached for the Mt. Salem people, and made the acquaintance among others of the family of that large hearted and earnest local preacher, and successful manufacturer, the late James Riddle. It was a genuine pleasure, to learn from his most estimable widow, whose delight it still is, to serve the Lord's cause to the utmost limit of her ability and opportunity, and to "minister unto the saints," that these early attempts at blowing the gospel tumpet were not only remembered after the lapse of some thirty-eight years, but, what was far more important, the very words selected from the volume of inspiration, as the text for the preaching, were recalled and excited. Brother Riddle not only devised liberel things for Mt. Salem, while he lived, but remembered the interests of Methodism, when he made his final distribution of the property God had given him. A stately shatf of white marble marks the place where his ashes await the resurrection call, in the beautiful cemetery on Salem's mount; but when the marble shall have disintegrated in the consuming wear of time, the other monument, his beneficent legacy to Dickinson College, for the education of youth, will still stand in his honor, in the imperishable results of such wisdom. While it may become cultivated heathen, to expend millions upon piles of monumental stone, that can be turned to no account for the weal of humanity, except as exhibitions of mechanical and artistic skill, has been able to enter the sanctuary. shall not such as have the light of "the glori-

monumental piles, in the interest of ignorant, suffering, and needy humanity? In devising a monument in honor of our great General, will it not be in harmony with his kindly heart and philanthropic character, to make it a centre of beneficent influences, that shall increase as generations succeed each other, to "the last syllable of recorded time?"

Mr. Boswell reported at the end of the year, 106 members and 29 probationers; a Sundayschool of 19 officers and teachers, 181 pupils, and 300 books; collections for missions \$3.97, and for Conference Claimant \$9,12]. It seems the half cent was reported then. Rev. Newton Heston followed Mr. Boswell, and reported at the end of his year, 125 members and 75 probationers; 25 officers and teachers in the Sunday-school, 223 pupils, and 800 books; collection for missions \$17. 78, and for (onference Claimants, \$10.93.

During the pastorate of Rev. C. F. Sheppard, 1877-'80, two new churches were built. The first one replaced the plain stone edifice, in which the gospel had been preached and many souls converted for some thirty years, but was it consumed by fire in a short time after its dedication. The second still stands. a monument to the energy and liberality of the people, and the diligence and enterprise of their pastor. It is a beautiful brown stone structure, with most, if not all, the modern improvements, and is admirably adapted to its purposes. These building operations, we learn, involved an expenditure of \$25.000.

THE DAY'S DOINGS.

A most attentive, and interesting congregation gathered for the morning missionary services. After an appropriate voluntary by an improvised choir, which acquitted itself most creditably in leading the singing, and prayer by the pastor, Rev. R. C. Jones, selections of scripture and Bishop Heber's familiar missionary hymn were read by the writer; addresses followed by the pastor and his guest, and the exercises closed with reports from the young lady collectors. In the afternoon, the Sunday-school held its anniversary. About an hour was pleasantly spent in appropriate singing, recitations, and reports from the barrel brigade of the little ones, closing with reports of the secretary, Bro. J. W. Haley, and the treasurer, brother Walker, Bro. William Hamilton, a local preacher in this charge, made a brief address, impressively setting forth the claims of the missionary cause upon the hearty and practical sympathy of all who love our Lord.

The school has 25 officers and teachers and 182 pupils, with an average attendance of 130. Besides this, there is a school held in Riddle's Chapel, which is connected with this charge. Brother B. W. Brown is the superintendent; there are about 250 on the roll, with an average attendance of 180. A peculiar feature of this school is the interest taken in it by young men. It is located in the vicinity of the old home of brother Riddle, and has been especially fostered by his only daughter Mrs. James M. Field. The two schools united in this anniversary.

Very pleasing addenda, not on the pro gramme, were three presentations; a beautiful silver cake-basket and pickel jar to one of the faithful lady teachers, Miss Glendora Jones, the pastor's eldest daughter; a gold pen and holder, and a gold pencil to the pastor; and a hymnal and silk umbrella to Bro John S. Benson, the superintendent; all as testimonials of appreciation from the school.

ous gospel of the blessed God," build their brother John S. Miller, who was superintendout of the first Sunday-school here, and who has proved his faith in God and Methodism by his works, for more than forty years.

> (The following excerpts from a private letter, will be read with general interest. We regard it as a most pleasing incident of the session of our Conference, that our venerable brother, Rev. Dr. Porter is one of our visitors. ED.)

REV. J. B. QUIGG,

Dear Brother :---

As the time is short for every man, and especially for those who are more than 82 years of age, it behooves me to do promptly, that which is worth doing. I have been thinking lately, that it would give me something pleasing, and possibly profitable to think of, in the short future that may be allotted me, if I could manage to meet the men of the four Conferences, who now occupy the field, which the Philadelphia Conference covered in 1829, when I entered the itinerant connection on trial. To do this, I must go first to Wilmington, then to Philadelphia, Camden and Hoboken. That would leave out a strip of territory about Harrisburg, now included in a fifth Conference. To do this, I must visit your Conference, Thursday the 8th of March, and stay one night taking with me Bro. Hancock of Broad street church, this city, for a body guard.

I voted to constitute the Wilmington Conference in 1868, and have always felt a desire to see it in session. You are doing a grand work on that Peninsula, and I share in your joy, and would like to see the men together, who are doing that work by the help of the Master.

There is one thing I would be pleased to find out on such a visit, how many appointments were on the old Cambridge circuit, aud which of them went with the M. E. Church South? Also how many pastoral charges now exist on the old Dorchester and Lewistown circuits, and what are their names? I want to see the graves also of those my former fellowlaborers, such as Henry White, Robert Gerry and any others, whose ashes may sleep in the Asbury burying-ground. My first visit to Wilmington was in 1829, now fifty-nine years ago, or will be in the spring, then on my way to Philadelphia, to see that city, but more especially to see the Conference. A memorable visit that was to me. I saw much more than I had dreamed of ..

I trust you and your family are living in comfort, enjoying yourselves in your home and work. The Lord bless you all more and more. Pray for us in our old age, and let us see to it. that we have the presence of the King eternal, immortal, invisible the only wise God, to protect and guide us through this to the better land.

As ever, yours truly,

8. A very great multitude (R. V., "the most part of the multitude"), etc.-The Passover pilgrims were numbered by millions, according to Josephus. The multitude at this time was doubtless very great, and the enthusiasm quickly spread. Spread their garments in the way .- Those who could not use their abbas for a saddle, ran before and spread them on was a rebuke of those who had dispossessed

13. It is written .- Our Lord has a Scriptural warrant for His conduct. My house . . called . . . house of prayer .- The quotation is from Isa, 56: 7 and Jer. 7: 11. The language

The reports indicate an increase in the collections for missions over last year.

Brother Jones is closing his third year with this people, with a most prosperous state of affairs in his charge. One of the first things he had to do, when he entered upon his work here, was to pay off arrearages on stewards' and trustees' accounts of \$242 The balance of \$1000 on church debt, has been paid off, within about \$100. The pastor's salary was advanced \$100, the last year and has been paid in full. He returns 275 members; a gain of 35 per cent in three years, and an advance, in benevolent collections of 95 per cent.

In the Cemetery, lie the remains of two members of the Wilmington Conference, Rev. J. W. Weston, who died Apr. 23, 1877, and Rev. T. F. Plummer, who died Feb. 2, 1881.

In view of the protracted exercises of the day, evening services were omitted. This gave the pastor and his guest a chance to worship with our friends in Grace Memorial and to hear one of Dr Todd's edifying discourses. His text last Sunday night was, "beloved, if God so loved us, we ought also to love one another;" 1 John, 4-11.

We were sorry to find brother Jones' wife in so feeble health, but hope it may please the Lord to raise her from the bed of sick. ness, and spare her longer to her interesting family. It has been four months since she

duct.-Living Church. Among other friends whom we met, was

JOHN S. PORTER. Pilgrims Lodge, Burlington, New Jersey, Feb. 10th, 1888.

How To Make Yourself Unhappy. In the first place, if you want to make

yourself miserable, be selfish. Think all the time of yourself and your own things Don't care about anybody else. Have no feelings for any but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off than yourself: think unkindly toward them, and speak lightly of them. Be constantly afraid lest some one should encroach on your rights; be watchful against it, and if any one comes near your things, snap at them like a mad dog. Contend earnestly for every thing that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness, in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they seem to neglect you, put the worst construction on their con-

Beninsula Methodist, PUBLISHED WEEKLY, BY

J. MILLER THOMAS, PUBLISHER AND PROPRETOR.

WILMINGTON, DEL.

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

TERMS OF SUBSCRIPTION. Three Months, in Advance, Six Months, - 35 Centa

\$1.00 One Year, If not paid in Advance, \$1.50 per Year Transient advertisements, first insertion, 20 Cent

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Please do us the favor to hand to your pastor the amount due on your subscription so that he may report in full at Conference.

The Independent on the "Wal-ler" case.

The Christian Advocate of Feb. 9th published so much of an editorial note in The Independent of the previous week, as justified Dr. Buckley "in refusing to print so personal a communication, as was offered by Bishop Taylor's Transit Committee, in reply to the Waller "statement with comments." The rest of that note is so justly appreciative of Bishop Taylor and his work that we are sure our readers will read it with pleas-

"It is apparent, as much from Mr. experience, is a proceedure that seems Waller's statement as from the reply of the Society, that Mr. Waller is not the sort of a man to go to Africa on the Taylor plan. He thought, he says, that as cook on the little steamer, he and his the dark, under a "misapprehension of family would be well provided for and would be able to save some money for the education of their children and for their old age. He ought to have known better, and it must have been entirely his own fault that he was deceived, for every body knows that the Taylor plan ence, will demand investigation. is a heroic plan, and calls for complete self-sacrifice. No salary is provided for anybody. The watchword, as the Bish-Rev. Silas B. Best of the Philadelop himself has given it again and again, phia Conference, died of apoplexy, Friis "Root hog or die." His missionaries day morning, March 2d, in Morgantown, must take care of themselves, just as he Berks Co. Pa., where he has made his does. How anybody who has lived in home for the last five years, having been | just closing. this country could go out in ignorance obliged to relinquish the itinerant work of this fact, is a surprise to us. How on account of impaired health. So anybody could think of taking little much was his health improved, that he children, one a nursing infant, into such had advised his presiding elder of his a mission field' before anything is made purpose to resume work at the apready for them, we cannot imagine. proaching session of the Conference. A. Stengle and Capt. Alexander Kelley "The son of man cometh at an hour humanity, to send babies into such a when ye think not." wilderness until houses, at least, are But our brother, we doubt not, was ready for them. If blame is to be laid upon the Taylor movement, it is for this the Holy Ghost and of faith." He was received on trial in the Philadelphia reason. We do not see that Mr. Waller has convicted Bishop Taylor of anything Conference in 1859, two years after his reprehensible, nor shown his scheme to brother, Rev. Wesley C. Best, now pasbe a failure. The Bishop is not, so far tor of Twentieth St. church, Philadelas we can see, to be blamed for the delay phia. The two brothers were sons of in transportation of the steamer, which Rev. David Best, an honored member caused the hardships Mr. Waller suf- of the same Conference, well and widely fered. Such delays must be expected, known as a faithful and successful minand the Bishop himself suffers as much | ister of the gospel. privation and does as much work, Rev. David Best was a native of Iremanual and otherwise, as any of his land, who came to this country at the Society was held at the same time in

neers must expect to have a hard time great results at once. It is a work requiring great patience, endurance, sacrifice; and men and women who want to live a sate and easy life are not called to follow Bishop Taylor's lead."

Rev. W. E. Tomkinson.

This excellent brother, whose forced retirement from the effective ranks last pring, at the close of a year of most faithful and successful work imposed upon himself and family such heavy burdens, has not been idle during the year just closed. After good service for the cause in Silverbrook mission, he was transferred by Presiding Elder Murray to Hockessin and Ebenezer, to supply the vacancy caused by the death of our lamented brother, Rev. Joseph Dare. His labors here, as elsewhere, have been owned of the Master. Notwithstanding the embarrassment of doing his work, with his family residing some eight or nine miles from his charge, he has attended to it faithfully, and has been favored with revival interest at both appointments, resulting in some thirty conversions.

His devoted wife, the daughter of an honored itinerant minister, whose estimable widow is a member of brother Tomkinson's family, has remained with the Silverbrook flock, doing grand ser vice, especially in the Sunday-school.

How it was possible for such a broth er, with such a family and such a record, to be crowded to the wall, and have his living taken away, is one of the mysteries of administration, that for the credit of our system at least, needs explanation.

Brother Tomkinson reported to last Conference, an advance in ten several collections on benevolent account. Besides over 34 per cent advance in ministerial support and some twenty probationers, there was an advance of 75 per cent for missions, and 156 per cent for the other benevolences.

To retire a man with such a record, with no impeachment of character, as able to do effective work as he ever was, against his earnest protest, and subjecting him and his family to all the burdens and sorrow inseparable from such an

very like an outrage upon the dearest interests of a brother in the gospel ministry. We are assured upon the best authority, that the Conference voted in the case," and the few brethren who voted for the motion, did so on trust. Who is responsible? There is little doubt that as an act of justice to an injured brother, as well as for their own satisfaction, the brethren of the Confer-

Suddenly Called.

missionaries. His missionary plan is age of twenty-two, and was received on really a colonization plan, and the pio- trial in the Philadelphia Conference in 1801. In 1835 he became supernumerary of it; and it is not reasonable to expect and died, Dec. 23d, 1841. From 1808 to 1813. he was appointed to charges on our Peninsula; as also in 1822-'23, when he served Lewistown (Lewes) circuit with J. Brooks Ayres as junior preacher, and Lawrence Lawrenson, presiding elder of Delaware District.

Our Inside.

This week's make up places on the inside of the PENINSULA METHODIST, not only the usually choice melange, but some specially excellent dishes are served. An interesting letter appears from the venerable Doctor John S. Porter, a distinguished member of the New Jersey Conference, who entered the itinerant work fifty nine years ago, having been received on trial in the Philadelphia Conference, when its territory extended from the Hudson river on the north, to Cape Charles, Va., on the south, seven years before New Jersey Conference was set off, and forty years before the Wilmington Conference held its first session. At that date, 1829, there were but 66 separate charges on this whole territory, and 130 preachers, every one of whom has passed from earth except our guest Rev. Dr. Porter, and Rev. Anthony Atwood, who joined the same Conference four years earlier, and still lingers among men, but "in age and feebleness extreme."

Our Peninsula was then laid off in two districts with seventeen charges in all; nine of them in the Chesapeake district, Lawrence McCombs presiding elder, with 6.016 white, 3.008 colored members, and eight on Delaware district, Henry White, presiding elder, with 8.151 white, and 4.218 colored members. The entire membership of the Conference being but 34.819 whites and 8.159 colored. The aggregate of members on the Peninsula alone, is now about equal to the above total, leaving out of the account the membership of all the rest of the territory now covered by three Conferences, and parts of two others.

Dr. Porter is a native of our Peninsula, and his first appointment was Cambridge circuit with William Leonard as preacher in charge. There were 939 white and 673 colored members on this charge. Among the preachers on the Peninsula that year, were George G. Cookman, the gifted father of Alfred and John, and Matthew Sorin.

We hope our readers will not overlook Dr. Todd's Exegesis of Matt. 8: 28-32; Mark 5: 1-15; and Luke 8: 26-35; nor "Rusticus" counseling on "General Conference topics." Presiding Elder Murray tells of the recent acquisition of a valuable church property in Bran-

Union, Rev. W. H. Hutchin presiding, and able and sprightly addresses were made by Revs. G. L. Hardesty, and B. C. Warren.

We clip the following report of Grace Sunday school anniversary from the Morning News:

The decorations were of simple design, and in thoroughly good taste. The pulpit furniture had been removed, and in the space under the arch over the rostrum a large cross had been erected, composed of white tarleton plaited over a light wood frame.

At the base of the cross were platforms, which served as steps upon which the characters in the tableaux could stand. These platforms were made to resemble rocks with patches of moss attached, and out of them arose the form of the flowerdecked cross, with a wreath of flowers hung on its arms.

The music was very fine. Hillyard Sweney was musical director, Miss Martha Pickels presided at the organ, and Mrs. W. H. Weldin was pianist. The singing was accompanied by the orchestra of the Sunday-school.

The exercises were opened by singing 'Coronation," by the school, and prayer by the Rev. C. W. Prettyman. Very choice selections were sung by the school with well-spoken addresses by the "wee ones," thrown in between.

The report for the year was read by the secretary, Mr. H. C. Downward, showing most gratifying prosperity. The missionary offering is the largest of the twenty-two years of its history. It amounts to \$2,940.76; for foreign missions, \$2,289.52. The total offerings of the school for its twenty-two years were \$41,010.

The closing exercise was named "Sowing Light," it was literally so, with delightful songs and recitations, and the building of beautiful tableaux around the foot of the cross.

First came the watchman carrying his lantern,-Dorr F. Diefendorf, followed by six pilgrims. Helen Scott, Lottie Holstein, Lilly Harper, Nellie Todd, Maggie Richardson and Ella Brown. After these had sung and recited, they were followed by Carrie Howell, who made an address. She was followed by Lulu Springer, representing Christianity; after her came Mable Smith, Flossy Carey, Rena Stradley, and Ella Crawford, as American girls. Edgar Hare, Clifton Harting, Harry Stidham, Charles Howell, and Ailen Harting, followed as the army. They were dressed in uniform and carried guns. After these came Homer Diefendorf, Lewis Springer, Arthur Bayne and Harry Walrath as the navy; these little fellows were in uniform of sailors, and were followed by little girls offering flowers and palms. dywine Hundred. A characteristic let- Then came Dakota, as the far West, in ter from "our missionary bishop," is the person of Helen Sparks, followed by found on page 7, while on page 3, besides Ceylon, represented by May Cann; Dr. Porter's letter, and a capital exposi- Japan was represented by Bertha Smith ; tion of the Sunday school lesson, there Micronesia came last in the person of are given by the editor, some interesting Emma Hall. As each character appeared and sang or recited, the little ones on the platform took up the chorus, until full thirty voices rang out in the closing chord. Then the spokesman of the party said : 'We are they who have walked in darkness; we have seen a great light, and the light has shined upon us." The electric light, suspended at the head of the cross was turned on, and revealed a vision of beauty, such as is seldom seen. The cross gleamed in the light, and appeared to be composed of pleasant home on West St., where the rays of light coming down from behind "ready." He was a good man, full of Bishop will be entertained during the the arch. The school then rose and sang "God's Holy Church Shall Triumph," and the audience were dismissed with the benediction by the Rev. Dr. Todd, the pastor. Conference Proceedings. WEDNESDAY, MARCH 7. At 9 a. m., Bishop Foss took the chair, and calling the Conference to order for its nineteenth annual session, announced the 798th hymn, beginning "And are we yet alive."

After singing, the Bishop read the 100th Psalm, and the 2d chapter of 2d Timothy, and called on Rev. Dr. Caldwell to lead in prayer. After prayer, the Bishop delivered a brief and earnest address, referring to interesting facts in his own experience, illustrating the happy influences of a godly home upon his young life, and all his subsequent history.

As he journeyed a thousand miles from his Connecticut home, nearly eight years ago, to hold his first Conference. the thought came to him that the most important of the duties of the office, to which he had just been called by the church, would have to be performed by him among strangers; and as he approached his destination, this thought settled down upon him like a pall. But on his arrival, a few brethren met him cordially, and after devotional exercises, reading the precious Word, singing together the old familiar hymns, and praying together, the gloom departed and he felt at home.

It was his great privilege to be wellborn; he was not the son of a King; had he been he might have gone astray; but he was the son of a plain, steady going Methodist preacher, who never received more than \$400 salary, but who never thought he was poor for that reason. A supernumerary through ill health, when his son Cyrus was but eight years old, his home was ever open to itinerants. and among the pleasant memories of his youth, the Bishop recalled the religious conversations between his parents and these honored ministers of the gospel. From the age of nine till eighteen, he embraced every opportunity to seek the Lord at Methodist altars; but only after nine years did he learn, that his correct moral life was not religion, but that "religion begins," in a new birth by the power of the Holy Spirit. At nineteen he began to preach, and has been at it ever since.

The Bishop read an extract from the Discipline, showing the true mission of Methodism, "to raise up a holy people, and to spread scriptural holiness through all lands." On this line it has been successful; when false to this it has failed. There is always trouble when the tide of religion runs low. In our system this is peculiarly so. Whatever others may do on a low plane of experimental godliness, we can't accomplish anything, worthy of our of our efforts, without our machinery is well Inbricated with the oil of Divine grace. Wesley was been "strangely warmed" that he was fitted for his great mission. The peculiar very religious before his conversion, but it was only when his heart had institutions of Methodism, the itinerancy, lay preaching, the class meeting were none of them contrived by Wesley or any one else; they were God's gifts. The Bishop closed with an earnest appeal to stand firmly by this central idea of our mission, to raise up a holy people, and asking the earnest prayers of all for his council and himself in their difficult and delicate duties, and for the entire Conference that this may be preeminently a religious session. "Brethren, pray for us, that the word of the Lord ran and be glorified." "Blest be the tie that binds Our hearts in Christian love," was started, and sung with spirit. Rev. J. D. Rigg, who has been elected secretary of the Conference annually for the last seven years, was requested by the Bishop, to call the roll, when one hundred and twelve members responded. On notion a ballot was taken for a secretary for this session, and Bro. Rigg was elected; upon his nomination, Rev. E. C. Macnichol, A. S. Mowbray, and E. H. Nelson were elected as his assistants; and John D. C. Hanna, statistical secretary, with Revs. Julius Dodd, Ashury Burke, H. W. Ewing, E. C. Atkins, E. P. Roberts, William R. Mowbray, John H. Howard, W. T. Valiant, E. H. Hynson, O. S. Walton, Z. H. Webster, and John W. Easley, as assistants.

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facts illustrating the history of Mount Salem M. E. church, especially the successful pastorate of Rev. R. C. Jones,

Conference Notes.

Bishop Foss arrived in our city, in good health, and good spirits, Tuesday morning. Presiding Elder Murray, Rev. met him at the station. Capt. Kelley conveyed him in his carriage to his

A preliminary meeting of the council was held Tuesday evening.

The same evening two very interesting services were held. A most elaborate and effectively rendered missionary programme by the Sunday-school of Grace Memorial, delighted a large and appreciative congregation in the beautiful audience room of the church. The anniversary of the Conference Temperance

Nominations for the several standing committees were then made by the Presiding Elders, and confirmed by the vote of the Conference, with the following brethren as chairmen :-- Public Worship, W. L, S. Murray, Education, J. H. Willey, Sunday-schools, J. W. Easley, Temperance, J. D. Kemp, Tracts, D. H. Corkran, Woman's Foreign Missionary Society, R. Watt, Freedmen's Aid, S. J. Morris, Bible Society, E. S. Mace, Missionary Statistics, J. M. Collins, Finance, C. A. Grice, Local preachers' addresses, W. R. Mombray, Post office and Express, J. T. VanBurkalow, Woman's Home Missionary Society, James Conner.

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The Presiding Elders were appointed as usual, the committee on Missions; the Conference stewards the committee on necessitous cases, and the secretaries, the committee on publishing the minutes.

8.30 A. M., and 12 M. were fixed as the hours of meeting and adjourning respectively, and the bar of the Conference was placed so as to include eight pews from the front. The usual rules of order were adopted.

Rev. W. A. Spencer, D. D., of the Board of Church Extension, Rev. G. R. Crooks, D. D., of Drew Theological Seminary, and Rev. W. C. Webster of Genessee Conference, were introduced.

The appointee to preach the mission ary sermon before the Conference was, on motion, excused from that service.

The Conference approved the suggestion of the bishop, to devote the time of the daily morning session until 11 o'clock to minute business, reserving miscellaneous matters to the last hour of each cession, unless specially ordered otherwise.

Prof Crooks made an earnest appeal in behalf of our Seminary work at Drew. Referring to the pleasant memories, associated with this city, as one in which he had served as pastor of one of our churches, and in which he had been ordained by the saintly Bishop Hamline in 1847, he reported the last year as the most prosperous of the many prosperous years in the history of the Seminary, since its foundation in 1867. The new fire-proof Library building will be ready for occupacy this coming summer, and will have 40,000 volumes to begin with. It is designed to be a place or safe and secure deposit for all literature, printed or in manuscript that will illustrate Methodist history and theology, as well as for every thing that will aid the students in their pursuit of knowledge. Dr. Crooks spoke very sanguinely of Methodist theology becoming the future theology of the Protestantism of the world. While the five points of Calvanism were becoming vanished points. Methodist theology was to-day as fresh and as exact as when first proclaimed by John Wesley. Though we was a large separation in 1828, and a larger one in 1844, yet in all sections of Methodism the same doctrincs are still preached with the same saving power. Our mission is to lead in theology as we have lead in evangelism, and for this our ministers need to be thoroughly equipped and trained by seminary discipline.

Conference Rews.

Rev. A. P. Prettyman who has closed his second year's pastorate of the M. E. church, Trappe, Md, left last Tuesday for Couference. He is held in high esteem by our people as an earnest and faithful pastor, as well as a fine preacher. He has had quite an accession to the membership of his charge. His return for the third year is expected .-Talbot Times.

MARSHALLTON, DEL .- Last Sunday, March 4th, was a high day in this new charge. Presiding Elder, W. L. S. Murray, devoted the whole day to the dedicatory services of their chapel as the Union M. E. church. The property valued at \$2500, was transferred to us, and the mortgage against it provided for, in cash and subscriptions. Dr. Murray preached morning and afternoon, and Rev Z. H. Webster, of Quantico, at night. Rev. J. D. C Hanna, to whose earnest and successful labors in revival services, we are indebted under the Divine blessing for this acquisition, managed the financial part of the programme in a masterly style. Nearly a hundred conversions have been secured duringthe progress of the meetings.

Rev. N. M. Browne.

At the fourth quarterly conference of Scott M. E. church, Feb. 23d, 1888, the following preamble and resolutions were unanimously adopted:

WHEREAS, in the providence of God, and in the economy of our Church, Rev. N. M. Browne was appointed pastor of Scott M. E. church, in the spring of 1885; and

WHEREAS, from the beginning of his pastorate until the present time, Bro. Browne has given his undivided attention to the in terests of the church, never failing to attend to all matters, large and small, pleasant and otherwise; visiting from house to house. praying with the sick and sorrowing, looking up delinquents, and ever ready to give a word of comfort and cheer to all; and

WHEREAS, in the pulpit and in the prayer meeting, in the Sunday-school, and social circle, he has shown the ability of a workman who needeth not to be ashamed, and the character and walk of a Christian minister of whom we have been justly proud; and

WHEREAS, finding us burdened with debts, consisting of a mortgage and out-standing bills, under which we have groaned for years. Bro. Browne addressed himself to the difficult task of relieving us; and, inspiring us with faith, and leading us in noble and selfsacrificing efforts, has made a grand success of it, raising the sum of \$3800; thus enabling Scott for the first time in many years, to present a clean balance sheet; not one dollar of fluancial obligation remaining against our church on any account whatever; and

WHEREAS, notwithstanding this effort of debt-paying, as well as improving our church building, our benevolent collections have gone far beyond those of other years, and in the midst of it all, precious souls have been saved and the membership greatly strenghened; therefore be it

RESOLVED, by this quarterly conference that first of all, we render thanks to Almighty God, for the blessings with which he has crowned this pastorate.

2. That we extend to Bro. Browne, and to Sister Browne who has so effectually aided her husband in every good work, our sin- Mr. Burke's salary, \$185, was raised by the cere and hearty thanks, for their earnest and congregation.-Courier. unceasing devotion to our every interest.

3. That we will ever hold them in loving became independent in 1784, and there remembrance, and ever pray that the great perance Legion was held Friday evening at Head of the church may give to these de- the residence of Mrs. R. W. Todd. A duett voted servants his richest blessings. 4. That we most heartily recommend Bro. and one by Messrs, M. M. Vickers and E. H. and Sister Browne to any church, which in Bratten were very much admired. At the the Providence of God they may be sent; beconclusion of the program a handsome silver lieving that success will attend them, and butter dish was presented to the superintenthat every interest of the church will be dent Mrs. R. W. Todd, by the president M. looked after, with an eye single to the glory M. Vickers, with the compliments of the soof God.

one of the largest in the county. It represents an area of territory several miles in extent, and there are indications of progress and improvement in that section. The editor of THE TIMES, in company with the pastor, worshiped with them on a recent Sunday afternoon.

GALENA, MD.,-Revival flames still burning! Over seventy conversions. Fifty-three have united with the church; and more to follow. These meetings have produced a wonderful change in the morals of the town.

The parsonage was entered last Saturday night in the absence of its occupants. As soon as we had been informed of the invasion, we hurriedly left the place where we had been invited to tea, to ascertain what depradations had been committed, by these disturbers of the peace. To our glad surprise we found our friends had come to pound us ! It was indeed a liberal donation, and worthy the reputation of these generous Gale na-ites, as given by all ex-pastors. May God bless them.

There were about seventy-five persons present; and Saturday night had to be taken, as the only off night since Jan. 1st.

Monday, Feb. 27th. was the fifth anniver sary of the wedding of Rev. and Mrs. Alfred Smith, of Cambridge, Md. In the evening about fifty members and friends of the M. E. congregation, called at the parsonage, with numerous presents, spending an hour or two very pleasantly. Among the handsome and useful gifts, we name "Nature's Hallelujah" by Irenc E. Jerome, from the Carlisle C. L. S. C., of which the pastor is president. The design of this book, is novel and beautiful, and the engravings are among the finest that we have seen; a large wicker rocker. from the pastor's Bible class; a magnificent parlor lamp; a silk umbrella; a handsome table-cloth and napkins; two beautiful rugs -all from different groups of friends; a barrel of flour from "the flock in East Cambridge," besides towels, handkerchiefs, articles of fancy work and many other individual gifts. Rev. Mr. Smith is finishing his second year in Cambridge with great success, and his return for the third year has been unanimously requested. - Dorchester Era

The revival of religion at Laurel Del., has been participated in by the M. E., M. P. and A. M. E. churches. Eighty-two persons have united with the first; about the same number with the second; and fourteen with the third.

The Delmar M. E Sunday-school has raised during the conference year just closed \$75.54 for missionary purposes against \$60 last year and \$27 the year before. The school has also raised and expended in regular expenses, supplies &c. \$83 44, with \$20.00 balance in the treasury. Rev. C. S. Baker is the pastor.-Sussex Journal.

Rev John H. Connelly, of Hallwood, Va. vas tendered a grand surprise party two weeks ago, and received many valuable and aseful presents.

Sunday, February 26, was a big day for church collections at the M. E. Church, Federalsburg, Md. The Sunday School's missionary collection being \$8.05 without any special effort. In the evening the balance of

The monthly meeting of the Loyal Temby Misses Minnie Vincent and Edua Hudson

actor, and her wise and zealous co-operation in church work; and in her death the church as well as her family, has met with a great loss. Our sincerest sympathies are with the stricken hushand, and his sorely bereaved daughters. May He, whose tender voice and gentle hand alone are capable of soothing the wounded spirit, sustain and solace them in this great sorrow.

Impressive funeral services were held in the church, Monday last, under the direction of Presiding Elder J. A. B. Wilson. Rev. Mr. Stonecipher of the Presbyterian Church, Rev. Mr. Williams of the Baptist Church and Revs. R. C. Jones, W. W. Green and G. L. Hardesty of brother Terry's Conference associates, participated in the services; Brothers Wilson and Jones making appropriate addresses. Delegations of sorrowing friends were present from the several charges, at which our lamented sister was so well known and loved.

The interment was in the Odd Fellows Cemetery near Camden, Del.

Dr. Todd, and the Conference Beneficiaries.

While we rejoice in the liberal support which our people give to "the various benevolent enterprises of the Church," we take a special pleasure in noting their liberality in providing for "them that are of their own household,"-the veteran, the widow, and the orphan.

Last year Dr. Todd was able, through the generous co-operation of his people, to report \$400, on account of Conference claimants, the largest collection for that purpose ever reported from Grace; this year, he has the joy of reporting an advance on that amount, of \$100.

Letter from Cecilton.

EDITOR OF "PENINSULA METHODIST." My Dear Brother :- You have often asked me to write of our work &c., but notwithstanding your kindness, this is the first letter I have written. After our fourth quarterly meeting, there was a kind letter in the Peninsula Methodist from Cecilton. But I knew nothing of it until I saw it in print and only now guess who wrote it.

I am closing my second year in this delightful charge, which includes two appointments, Cecilton and St. Pauls. The parsonage is in Cecilton, and is one of the nicest homes in the Conference. It is on the main street, in one of the pleasantest parts of the town. It is surrounded by a spacious yard, beautifully shaded with maples. On the left is a half acre of ground, on which are some stately oaks; and in the middle of it stands Zion Church, a neat brick building. Back of this, and the parsonage garden, is a lot of three quarters of an acre which is the parson's pasture lot. On the right of the parsonage, is a square acre of improved land which is also for the pastor's use. I had it tilled last year, and raised 91 baskets of corn without fertilizing. This year I rented it, with even better results.

The parsonage is nicely furnished; and the zealous ladies of the mite society are constantly adding some improvement and new comforts.

They have expended the past year,

taken, and the apportionments have been met. The pastor and presiding elder have both been paid. Notwithstanding these stringent times, one large hearted steward said in the last stewards' meeting, that he would assume the pastor's salary himself. This is the brother who gives his pastor a cord of wood, and a whole hog, at a time.

The weekly visits of the "Peninsula Methodist" are looked for by this people with pleasure. They love the paper; and the work of renewing the subscriptions is a pastime. As you will see when I report next week, not a subscriber has been lost in this charge, except by death; and such losses have been made up.

Yours truly, E. C. ATKINS. Feb. 28, 1888.

One of the wealthiest women in Chicago, is Mrs. Muncel Talcott, a childless widow of three-score years. When her husband died a few years ago, he requested her never to hoard a dollar. Her income is 50,000 per annum, and of this sum, she devotes \$42,000 to local charity.

One more Cheap California Trip, free sleep-ing cars, with only one change of cars to San Francisco; and Los Angeles; six hundred miles shorter and one day quicker, than other free sleeping car line; Colorado passen gers can take advantage of this trip. Train eaves Delaware Ave. Depot Wilmington, 11.10 A. M., Baltimore 1.30 P. M., Wash-ington 2.30 P. M., March 26th. The trip of February 27th having given perfect satisfac-tion, we have concluded to run one more; for further information and reservation of berths apply to H. A. Miller, Passenger Ag't., Wilmington Del., or to D. Bride, Passenger Agent Baltimore Md.

Our Book Table,

The March number of WIDE AWAKE has a short war-story so good -we might almost say there never was so perfect a bit of a story. Two little children got between two hostile bands of soldiers just as they came story. together. After the scrimmage, the mother coming in search of them, all the men there were left began to hunt for them. How they found them and carried them home is the tory

Sidney Luska's story My Uncle Florimond, takes little Gregory two or three years along in his queer New York life.

Mrs. Sherwood's party of girls are at ewport. Miss Steward's paper is on life in Java, a

Coaching Party. There are many stories and sketches and pleasant bits of converse and pictures \$2.40

a year; 20 cents a number at your news-stand. In this number is announced a series o ninety-four prizes for contributions suitable for publication in WIDE AWAKE. The contribution may be an essay, story, anecdote, poem, or humorous trifle. In total these prizes foot up \$2000. You can get a back number by sending five cents to D. Lothrop Company, Poston.

The March number of WOMAN has a frontispiece by Gleeson, representing the fa-mous stairway of rock on the island of Capri, accompanied by a touching tale by Beatrice Presswood King, of that spot, famous in Italian love story in the days of the Causars. Thomas Stevens, who traveled around the globe on a bicycle, tells how women in Afghanistan are kept so in the background, as to justify the traveler in calling that re-gion, The Womanless Land. The principal article is a recital of some of the horrors and abominations of Polygumy, written by Kate Field, whose investigations of Mormon-ism have shed so much light upon the iniquiset of that iostitution; Au entertaining sketch, of the Isle of Wight in the winter season, is contributed by Sarah L. Roys, Frederick Schwatka, a daring Arctic explorer, describes the Alaska seal fisheries, Edward Fawcett gives the opening chapter of a society novel, entitled A Demoralizing Marriage. All these articles are illustrated finely. In poetry we have a spiritual som-net, by E. H. Stokes, D. D.; The Archen Boy, with illustration, by Chas, E. Clay, To My Daughter, by John Erskine; and Yesterday and To-day, with several pictures, by E. DeLancey Pierson The departments Our Society, Helps and Hints for Mothers, What to Wear, Societics for Christian Work, and Temperance, are maintained with vigor. In this issue there is begun a Cooking and Household Department by Miss Juliet Cor-son, entitled The Table; the initial theme being A Dainty Spring Luncheon, discussed gastronomically, esthetically, economically, and, practically, for the benefit of all tastes and all purses.

The Doctor deprecated any apprehension of unfavorable influence upon our ministers from seminary study and habits. They are sent forth with the idea that their msssion is especially to the lowly, the lost sheep in the wilderness. not to classes but to the masses.

Rev. W. J. DuHadway, pastor of the M. E. church, Georgetown, Del., having served his full term here, will be assigned to some other field of labor. During his residence among us Mr. DuHadway has made many strong friends, not only in his own denomination, but among all with whom he has been brought in contact. As a pulpit orator he has few equals in the Conference, and his pastoral duties have been fully attended to, and appreciated by his congregation. They hope that they may be equally fortunate in the minister who may be sent in his place.

E. L. MCKEAG, see'y.

The following pleasing illustrations of fraternal courtesy and Christian accord, we are glad to transfer to our columns from the Talbot Times, published in Trappe, Md., of which Rev. B. S. Highley of the M. E. Church South, is the genial Editor. (Ed. P.

During the protracted meetings at the M. E. Church, Trappe Md., Rev. Dr. Follausbee of the M. E. Church, South, recalled an joined in a union communion service at the M. E. Church, one Sunday morning, the pastor Rev. A. P Pretteyman, was too much indisposed to preach, and quite a blow fell at last, all the more heavily. number of his congregation joined in a very pleasant service with Bro. Follanshee's congregation at the M. E. Church, South.

The congregation of Landing Neck M. E. an itinerant minister, sister Terry made Church, Rev. A. P. Prettyman, pastor, is hosts of friends, by the lovliness of her char-

nearly \$100. In your last issue was an article, picked up somewhere, which said that I had lived for two years in the midst of an almost constant donation This is true, for not many days pass that some token of love and thoughtfulness ciety. The young folks entertained themfrom this dear people does not find its way to our home.

when our hostess passed around refreshments. Some of these gifts have been coal and wood; and every pound of hay that my horse has eaten has been donated. At Christmas we received many things, a handsome study gown was presented by the ladies of Cecilton, to their pastor and a beautiful "Oxford Edition of the Sunday school teacher's Bible was presented to Mrs. Atkins. Best of all these people have given as their hearty co-operation in all our work, these two years, and God has abundantly blessed our united labors. Of those who have been won from the ranks of sin to the service of Christ, and are now in full membership, we can count more than one soul for every week in these two years. Bless the name of Jesus!

Marriages.

BELL-WATSON.-Feb. 29th, 1888, in Galestown M. E. church, by Rev. Wilmer Jaggard, E. W. Bell, son of kev. Jos. H. Bell, and Ida K. Watson, all of Dorchester Co., Md.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 223 Shipley St., Wilmington, Del.

A Sad Affliction.

selves with several games until ten o'clock

The home of our dear brother, Rev. Thom-ISTE. Teary, pastor of Dover M. E. Church, has been shadowed by a most distressing be reavement. His most estimable and devoted wife, after an illness of a few weeks, closed

heavenly rest, Wednesday morning, Feb. 29; leaving an infant daughter, but five weeks appointment, and with his congregation old. Though her friends were painfully apprehensive at her critical condition sometime previous, she had so much improved, that her recovery was confidently expected. The

> Our departed sister was the daughter of R. M. Carter, Esq., of Magnolia, Del., and was but forty-one years of age In every field to which her husband was assigned as

> > Our "Benevolent collections" are all

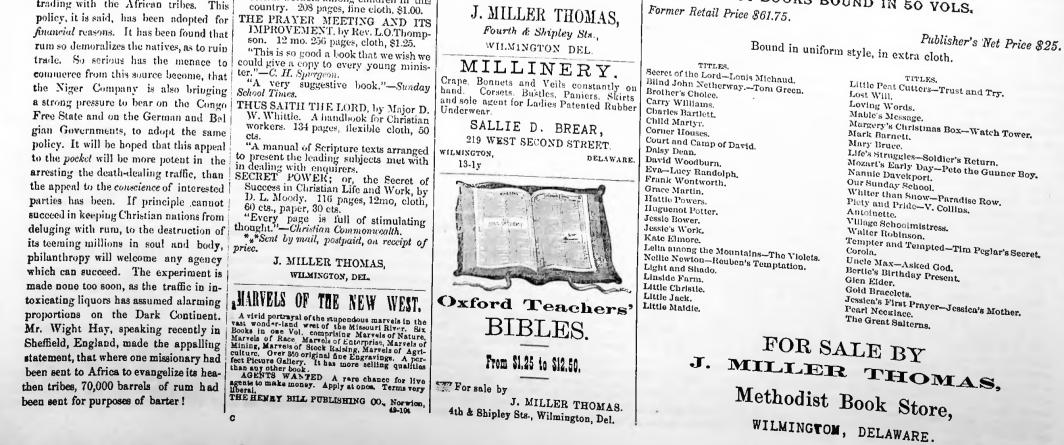
her eyes to earthly scenes, and entered her

			A DOT 10, 1888.
6 PI	ENINSULA M	ETHODIST, M	ARCH 10, 1888.
\$1,200,000.		Dobbin's Electric Soap.	Sunday School Libraria
Φ1,200,000 .	Spring weather is with us	1	NO 2
TWELVE HUNDRED THOUSAND	and you will want new clo		MODEL NO. 2. This Library, of which we give names, pages, and prices below, has 50 This Library, of which we give names, pages, and prices below, has 50
DOLLARS FOR MISSIONS	thing, where botter	rIN IAL WORLD.	This Library, of which we give names, pages, and prices below, has of books; of them 11 retail at 70 cents, or over, 14 at 60 cents to 70 cents, 18
	cheaper can you get it than at 6th & Market? New	Onality.	cents to 60 cents.
FROM ALL SOURCES	Goods, Latest Styles, Bes	THE original formula for which we put \$50,00	the nearly 9 (00) Dages of Teaching, the shorse and instruct.
FOB	Makes, and Lowest Price	S L twenty years go has made is on ap is identical in change in the slightest. This empty years ago.	writers, are bright and spiritually and is put in a nice chestnut case.
1888.	in Men and Boys' Clothing Our Custom Department	t It h ightens colors and bleaches whites.	PRICE SI5 NET-
WHAT TRACTS HAVE DONE It is	s grows better and large	r the world cose without shrinking -leaving then soft and white and like new	TITLES. PP. PRICE. TITLES. 300
said that a torn copy of the gospel of	f every season, and we can	BEAD THIS TWICE.	Alfred Warriner. 175 60 Kelly Nash. 119
Mark, given in Orissa to a man who could read, was one of the most	make to your order the Finest Clothing, guaranteed	There is a great saving of time, of labor, of soap of fuel and of the fabric where Dobbin's electric	Ausdale Hall
important links in the chain through	to be satisfactory. Give us	S One trial will demonstrate its great merit. It will	Annals of the Poor 131 131 131 131 131 131 131 131
which the church at Khunditiur was formed, which has been in existence	a call; make a personal in-	 Day you to make that think Like all best things, it is extensively imitated and 	A Week's Holiday 205 00 Little Sheaves 254 160 00 Little Sheaves 180
some forty years, and from which some	spectron of our coorts and	Beware of Imitations	Bread of Life, The
of the best Orissa preachers have come.	prices. Ten per cent. dis- count to ministers.	In sist upon Dobbin's electric Don't take Magnetle Electro Magie, Philadelphia Electric, or any other frand, simply because it is cheap. They will rain clothes, and are dear at any price. Ask for	Clayton Allyn
A tract, "The True Rfeuge," received		clothes, and ar- dear at any price. Ask for DOBRIN'S ELECTRIC	Contingentiation 172 40 Mother's Furthermannen 142 Contager's Wife 111 30 My Brother Ben 142 Gottager's Wife 110 150 40 Old Tales Newly Told 64
at Chiltagong, led to the formation of	J. I. aULIMA & DUM,	and take no other, recently of the hear's it ha	Dairyman's Daughter, The 180 40 Our Bluds 192 192
the church at Comillah, in Eastern Bengal. The same tract has led many		Read correctly the inside wrapper around each bar	Following the Leader
others to Christ. Tract distribution		and he careful to follow direction on each outside wrapper. You cannot afford to wait longer before trying for yourself this old, reliable, and truly won-	Green Pastures 182 50 Pleasant Tales
lay at the foundation of the great work	WILMINGTON, DEL.	derful	Hard Rhot and 200 60 Temperance Tales
in Backergunge. The "Jewel Mine of Salvation," and other tracts, have been		DOBBIN'S ELECTRIC SOAP.	Helps Over Hard Places-Boys 221 55 Twilight Stories
wonderfully blessed in Orissa. A gospel	BeShane Roll Foundry	A New Book,	Helps Over Hard Places—Girls. 224 75 Wilson's Kindling Depot
and tract, given on a tour in Assam to	Finest Crade of Bells,	By the Author of	
a Garo man, led to his conversion, and eventually to the commencement of that	Hention this paper. Baltimore, Md.	"The Christian's Secret of a Happy Life."	
promising work of the American Baptists		The Amas Sagrati	MODEL NO. 4.
in the Garo Hills, where there are now, we believe, a thousand church members	THE CHAUTAUGUA LITER	The Open Secret;	We invite the attention of teachers of Infant Classes, parents, and others, to following list of 50 books in a new library specially intended for small children
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Letter from Bishop Taylor.

MR. EDITOR :- This letter was written to one of our Sunday-school teachers, and I presume is one of the latest from our good and great Bishop of Africa. If you would like to publish it you can do so.

Yours, etc.,

H. WHEELER. S. SHIP AMBRIZ, 6° N. Lat.,) January 13, 1888.

HELEN E. CHAPMAN-Dear Sister: I get but little time for writing, except voyaging at sea; and overhauling my letters I have just turned up one from you, dated March 26, 1886. I fear, I did not find time before for reply. (The motion of the ship spoils my writing). My steamer material is in transit to Stapley Pool, but will not reach there for many months yet. It is only a question of time. We are bound to succeed.

Meantime during the past year I have opened sixteen new mission stations among wild heathen tribes on the west coast, and ordered them manned by my committee in New York. I am now on my way up, to see how they do. Besides I opened and manued six new stations on the Lower Congo-twenty two for the year 1887; and probably another at Luluaberg, on the Upper Kassai, by Dr. Summers, one of my men. So you see God is moving on this line.

My missions in South America are supported largely by Roman Catholic patronage, and are slowly but surely, preparing the way of the Lord, for a great soul-saving work by and by.

We have three stations on the Amazon and one in Pernambuco, Brazil; one at Aspinwall, and one each in Iquiqui, Callao, Coquimbo, Concepcion and Santiago; and all, so far as I can learn from my remote standpoint, are fairly prosperous, but, necessarily, by slow and steady hard work. Let your workers try their hands on Roman Catholics who speak the English language; then add to your task, in going for such as know not our language, the necessity of learning the Spanish or Portuguese language, before you can get a key to open their understanding, and you may get an idea of the task we have undertaken in foreign missionary work. But we are willing to work and wait.

Present my love to your school, and especially to the Taylor Class. I hope they will all be loyal to God, and receive and trust the personal, living Saviour, with whom I have been cultivating a daily acquaintance for over 46 years; over 45 years of which, I have been in the Methodist ministry. On the 2d of next May I will be 67 years old, but in strength and effective working force, a young man of 35.

I remain your loving brother, WILLIAM TAYLOR. -Philadelphia Methodist.

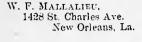
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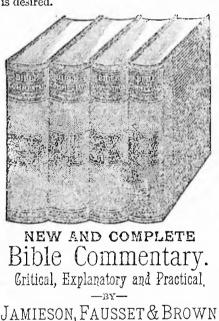
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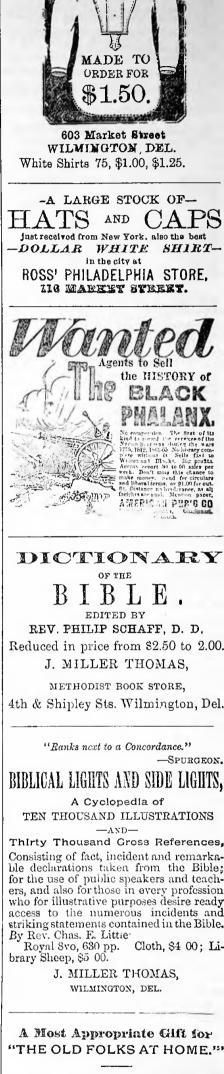
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