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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS, Associate Editor.

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Love and Faith.

Saviour, my feet have never trod with thine The "solitary place,"

My eyes have never seen, in human form, Thy manifested grace; My hands have never touched Thy gar-

ment's hem. With faith's unuttered plea,

Nor hast Thou tarried, when the day was spent. And broken bread with me :--

But, Lord, my rescued feet are steadfast

set

Upon the King's Highway, And though as yet I may not see Thy face, I follow on each day ;

My waiting eyes are unto Thee, dear Lord,

In whom I live and move, Whose love, believed in, is the fullest joy That earth or heaven can prove.

The needs-be of Thy ways may not be clear

To my perfect sight, Love trusts Thee wholly, where it cannot

trace, And knows that all is right,

It is enough for me by faith to stay My hidden life on Thee, And in the secret of Thy convenant

To rest implicitly J know that Thou are gone to beautify

A place in heaven for me, And when Thou comest to take Thy chil-

dren home

I shall be like to Thee. Then shall I wake, and see Thee eye to

eye, Whom now, unseen, I love :

Faith's darkly visioned glass exchanged at last

For rapturous sight above. S led-

The Sunday Question.

We are firmly of the opinion that such an observance of Sunday as the higher interests of the community suggests is not incompatible with the proper demands of business. The observance of the Sabbath, or seventh day, has a higher object than the simple advance ment of secular affairs. But we are not proposing just now to look at the Sunday question from the religious point of view, although that is the only comprehensive and true view of it. The Bible command is that the seventh day (Sunday is the seventh day if Monday is the first,) shall be kept holy, and as a day of rest from all except necessary labor. Its highest value no doubt is as a day of religious worship. In disregarding its injunctions all its benefits are forfeited -both body and soul are defrauded of what they need for their highest development. The body suffers under an unnatural and unnecessary burden, and the soul is deprived of the best condition for its development. It is possible however to abtain certain advantages, but not the highest, by a partial observance. To-day the various carrying or transportation interests-the railway and steamboat companies-are responsible more than any others for the violation of the Sunday laws. But we must not think of it as generally a malicious violation of God's law. The companies by their agents constantly speak of and defend it on the plea of necessity, not of choice; they assume that the welfare and convenience of the community demand it. If we trace the development of Sunday traffic we find that at the beginning the Sunday railway train was run as a kind of necessary continuance of the week-day train: the transportation of perishable goods, it was said, made it necessary. The Sunday mail train, has had the same line of defense. The Sunday street-cars, it is alleged, are run as much for the benefit of religious service as for general convenience : on account of the poor and the health of the masses shut pall the week from pure air and health-

ble when all account of the higher ob- He reached the place a little after noon, ject of the Sunday laws is left out of the question.

believe that the railway and steamboat | er, I have a message from God to deliver companies are engaged in a work of to this people, and I cannot get away charity. They are very careful to use every means to make their Sunday traffic money-making. And some of the more conscientious of their managers have all along protested against Sunday traffic as in reality injurious to the companies and unjust to the men in their employ. At the recent annual session of the New Jersey Sabbath Association, held at Ocean Grove, Mr. Geo. May Powell, in an address on the subject furnished abundant testimony from railway men of acknowledged high standing that Sunday railway traffic and travel when thoroughly studied does not appear to be profitable to the owners of the roads. They affirm that they are destructive of law and order, and the enemy of capital and labor. One superintendent of large experience testified that "Sunday running demoralizes the men and makes them reckless, and so is the cause of many accidents. I believe that railway companies would be more prosperous if Sunday running was entirely suspended." The superintendent of another important railway declares with emphasis, "From experience I know that laborers, mechanics, managers and others will do more work and do it better in six days than in seven." Attorney General Bates, of President Lincoln's cabinet, is quoted as saying. "If the Sunday laws be disregarded, the laws of person and property will soon share their fate and be equally disregarded." And this

proposition hardly anyone will be disposed to deny. Nor is there any reason to doubt the correctness of Justice John McLean's opinion, "Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot be sustained."

While the transportation companies have been more conspicuous in the degradation of the Sabbath than others they are not alone blamable. They could not have accomplished what they have had they not had the cooperation of the daily secular press of the country. The daily political press of the great cities, ready to sacrifice every principle of moral and religious conviction for political power, has pandered on this question to the foreign elements of our population, hoping to secure their political influence. This portion of our press has been the constant support of the continental Sunday against the Sunday of our American fathers. The advocacy of it by these papers has encouraged the police authorities and our city governments to let certain classes have their way on Sunday, until there is more violation of law, more personal violence, greater public disturbance, more drunkenness and crime on Sunday than on any other day of the week. And this portion of the press so stands in the way of Sunday observance that reform seems almost impossible .- Central Christian Advocate.

and when he got where he could speak with the presiding elder, who had charge It requires a large share of faith to of the meeting, he said to him : "Brothfrom it, and if you will let me preach this afternoon, as my duties call me away from this place to-morrow, I will deliver it in the name of God." The

elder replied, saying, "that another brother had been engaged to preach this afternoon, but if you can arrange it with him to come in at another time, I shall be happy to have you preach.' The arrangement was satisfactorily made

for Dr. Pitman to preach that afternoon. "As the preachers were gathering on the stand, and the people assembling for that afternoon's service, it was observed that the clouds in the heavens had been rolling together, and by the time the introductory services were to commence, there were ominous and threatening indications of a severe thunder-storm approaching the encampment. Mr. Pitman arose to announce his first hymn. The sky was so soon overspread with the blackness of the approaching tempest, that he could hardly see to read his hymn. The people had heard of Dr. Pitman's arrival, and of his intention to preach, and were out en masse, but were much agitated by the threatening aspect of the clouds. When he knelt to pray, the fierce lightnings flashed across the sky, and the loud booming thunders were rolling up their husky voices into mid-heaven. Undaunted amid this threatening scene, and unterrified with all the frowning aspects and angry premonitions that surrounded him, Dr. Pitmau knelt before the God of the universe, whom he knew could command the storm, and hold the raging winds in check, and prayed in familiar intercourse, and with holy boldness: O Lord God Almighty, thou who hast sent me to preach to this people, hold back these threatening clouds for one hour, while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend on both preacher and people, and let great good be accomplished this day by the preaching of Thy Word in the salvation of souls.'

on the road of travel from town to coun, This petition was thrice repeated, and each time with greater earnestness and try, and is a good place to intercept a fervor. It seemed, as one said, "that is great number of people. a bold request, a strong venture on God." On this land has been cleared about Some skeptical person, questioned his 10 acres. I don't suppose you have any faith, as to whether the petition would idea what it is to clear land in Africa. be granted; failure seemed largely to It does not mean Pennsylvania or Westpreponderate against it; but there were | ern prairie. These grounds are covered those in the congregation, who, after he | with an underbrush, and cane and vincs, from the size of your finger to as large had offered that prayer and announced his text, took out their watches and as your arm. They grow up and then marked the time. The preacher, thor- bend over and re-enter the ground, grow oughly self-possessed and unmoved by out again, and are so interlaced together all the threatening aspects that over- that you cannot go through them. They shadowed him, preached with great will not burn on account of their greenpower; never did the Lord more signalness. Heavy grasses are growing through ly help him, and own the effort of his the whole; also all kinds of African servant. The hour passed; some said trees in abundance, all sizes and shapes the sermon exceeded it by ten minutes, The ground has to be chopped off and then grubbed over with big hoes-"The others, that it closed almost to the minute, and at its close, it was difficult to Bishop's Liver Regulator." To clear account which had produced the greater and plant this land with corn, beans, effect, the answer to his prayer so sigonions, potatoes, cassada, etc. etc., is annally made known to both saint and sinother phase of the self supporting misner, or the zeal and heavenly pathos of sionary work that the missionary has to the preacher. God was in both; "And do; for he cannot stand back, if he now," said the preacher, as he closed his wanted to, and say to the natives, " Do ip all the week from pure air and neural camp-meeting in the State of Delaware. before God, and thank Him for this it, and will not do such work, unless Philadelphia.—California Christian Advocate. sermon, "go to your tents and fall down so and so;" for they know nothing about

glorious privilege we have enjoyed together. The congregation repaired to their tents, and the ministers followed. Mr. Pitman was the last to leave the stand, and as he retired to a tent near by, the lightnings began to flash, and the pent-up thunders rolled in fearful omens over the encampment: the rain descended almost in a deluge; men stood aghast, women trembled and thought the day of doom was upon them. Sinners fell to the earth under the power of the convicting Spirit, and the presence of the Lord rested on the multitudes that gathered in the tents, and during the afternoon, from careful computation, it was estimated that over five hundred souls were converted. And so great was the spiritual influence that prevailed in the place, that the meeting ran on for into the hours of the night."-Life, Labors and Sermons of Rev. C. Pitman D. D. by C. A. Malmsbury,

Kabinda.

We arrived here May 27th. Waeter and wife, Archer, Jr., Sister Collins and myself, were left here. We found Bro. Judson well, hearty and blessed of the Lord. We also found with him a man and wife named Johnson, whom he had married; the first couple ever married by Christian rite in Kabinda. Also with him were a King's daughter, named Chimbonza, and five boys from ten to fifteen years old, named Walter, Charley, Barton, Fasha and George. The Christian names he had given them. These people are his help and pupils. He has taught them some English, so they can read and write a little, and can sing quite a number of our hymns in English and repeat the Lord's prayer in English and Foota, (the native language) Johnson is his interpreter; but all the boys can interpret some. This has been quite a work to accomplish, considering all the other work to do. With chalk and blackboard, big bright eyes and anxious faces, drawing out all their tact by their eagerness to learn. Such is one of the missionary works for the Master in Africa.

The Mission here consists of 500 acres of land purchased for \$1.225. It has one half mile frontage of the Bay; also a fresh and soft water river on it. It is

you go right in with them. There is on these grounds plenty of oranges, limes, bannanas, mangoes, malolaers, cocoanuts, pineapples and other African fruits and nuts, the principal one being the palm-nut, which is requir-

ed and used for almost all kinds of

cooking. For buildings, there was one on the place when bought, 20x11, two rooms with a door in one and board window in the other. This has a board floor. There has been one built since, 12x11, with door, open place for window, and dirt floor; also one, 34x15, with one room, door, two board windows and dirt floor. These buildings are made of native lumber. The first is used as the dwelling; the second for dispensary and library; the third for store room, tool and work room. We sleep in these buildings on our cots, cook in an open shed and eat out of doors under a tree. There is a large native building, called a "shimbeck," for the boys; also one for Johnson and his wife; and another to be put up. There is also a large chicken or barn-yard, and chicken house with fence made of round palm posts close together, and a house, or "shimbeck," for stock. There are three sheep (with hair instead of wool), three goats, three turkeys, twenty-five ducks, and about 100 chickens, large and small, quite a lot for a station.

The people are peculiar, very superstitious, and have a great many old and strange traditions ; some of them having faint resemblance to parts of Bible history. They are not lazy cousidering their surroundings. They are also cleanly in their way, bear no malice, are anxious and quick to learn, imitate habits of civilization readily, and the missionary has great encouragement and hope, as he is well received and treated kindly. Praise the Lord who is with us and leading us. Respectfully your brother in Christ .- Christian Standard.

ARCHER STEEL.

Another Missionary Fallen.

DONDO, AFRICA, July 26, 1887. Dear Brethren,-1 write to send you notice of the death of my beloved wife, Mary R. Myers Davenport, M. D., on the 18th inst., at 11.30 A. M., of an aggravated attack of bilious fever. Age 28 years, 6 months and 20 days. She was sick but one day I was fifty-one miles away, at Nhangue-a-pepo, when she died, attending the annual meet-ing of our mission. I did not reach home until the 20th inst. It was a sad home coming to me. Our married life of 2 years 4 months and 23 days, was full to overflowing with happiness and work for Jesus. This makes the loneliness and grief more oppressive, and yet the blessed Lord Jesus was never so precious as now, nor salvation so real. Bless His name ! Mary was a true, loving, tender, thoughtful wife and helpmeet; and an earnest, consistent, devoted Christian. Her passing over was peaceful. She was prepared to go. I earnestly desire to take a medical course and fit myself at the earliest opportunity, to carry forward the work which she so nobly began. Pray for me ! Yours in sorrow, C. L. DAVENPORT. Christian Witness, (Boston.)

Rev. Dr. Pitman's Prayer at a Peninsula Camp Meeting.

"Who hath gathered the wind in his fists? Who hath bound the waters in his garment? "While traveling as the agent of Dickinson College, Dr. Pitman went to a

The Utah Mission Conference passed earnest and complimentory resolutions in reference to Chaplain J. W. Jackson, D. D., of the United States Army, stationed at Fort Douglas, Utah. He has been a great help to the mission. Dr. Jackson has leave of absence, and will be retired by age from the

Pouth's Department.

2

"Didn't I, Dan ?"

"Jimmy, have you watered my horse this morning?"

"Yes, uncle, I watered him : didn't I Dan ?" he added, turning to his younger brother.

"Of course, you did," responded Dan. words; then he rode away.

This was Mr Hartley's first visit with his nephews, and thus far he had been pleased with their bright, intelligent faces and kind behavior. Still, there was something in Jimmy's appeal to his brother that impressed him unfavorably, he could hardly tell why ; but the cloud of disfavor had vanished from his mind neck. when, two hours later, he turned his horse's head homeward. Just in the bend of the road he met his nephew Jimmy, hearing a gun over his shoulder.

"Did your father give you permission to carry that gun ?" he inquired.

"Yes, sir," replied Jimmy, "didn't he Dan ?"

"Of course, he did," said Dau.

"And, of course, I believe you, Jimmy, without your brother's word for it," said Mr Hartley.

Jimmy's face flushed, and his bright eyes fell before his uncle's gaze. Mr. Hartley noticed his nephew's confusion, and rode on without further comment.

"This map of North America is finely executed; did you draw it Jimmy?" asked Mr Hartley, that afternon, while looking over a book of drawings.

"Yes, sir," replied Jimmy, with a look of conscious pride; then, turning to his brother, he added, "Didn't I Dan?"

Mr. Hartley closed the book and laid it on the table.

"Jimmy," he began, "what does this mean? To every question I have asked you to-day you have appealed to Dan to confirm your reply. Can not your own word be trusted?'

Jimmy's face turned scarlet, and he looked as if he would like to vanish from his uncle's sight.

"Not always," he murmured, looking straight down at his boots.

"My dear boy, I was afraid of this," said Mr. Hartley, kindly- "The boy who always speaks the truth has no need to seek confirmation from another. Do you mean to go through life always having to say, "Didn't I Dan ?"

"No, uncle; I am going to try to speak the truth, so that people will believe me as well as Dan," said Jimmy, impulsively.

Mr. Hartley spent the season with his nephews, and before he left he had the pleasure of hearing people say, "What's come over Jimmy Page? He never | caut of any kind. The other boy, how-

cotton from the boat this morning." "It is all done," said the young man,

and here is the account of it."

He never looked behind him from that moment, never! His character was fixed, confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as one of the partners. He was a religious man The gentleman looked at the boys a and went through a life of great benevmoment, wondering at little Jimmy's olence, and at his death was able to leave his children an ample fortune .--Christian Weckly.

How Can I Tell?

"Papa, do you love me? I love you," said little Emma, climbing up on papa's knees and putting her arms around his

"Do you?" said papa. "And what makes you think you love me, my dear little girl?"

"Why, papa, what a queer question! Don't I know when I love folks? Why papa, I feel it all over me inside."

"Well, but how can I tell? I can't see inside.' "Why, papa, you can tell-'cause I

love to have you come home, and I love to get up in your lap, and to see you, and hear you talk."

"Suppose I was away ?"

"Then I'd read your letters."

very sick ?" "Then I'd keep so still, papa, and I'd run errands, and do all I could to help

"And suppose I wanted you to do something you didn't want to do, what then ?

for you."

aid : "Just the same way, I guess."

Boston, two boys from different States, and strangers to each other, were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or

without asking any one's permission -Youth's Companion.

A Long Account

"Mother," said a black-eyed boy of six years, " when you get old, and want some one to read to you, I will pay you off." Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she had read to him a long time out of the Bible and a Sabbath school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him, how he might at some future time return in kind all his mother's care. " I will pay you off.

mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to' light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say, "I am more than paid off already."

But, children, you can never pay off, your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion. Ah, dear child ! you can never "pay off your mother." Mother has taught you to read and to pray. She has patiently sat by you and taught then she helped you to put them together and spell words of thought. She taught you to spell "God." Before you could read she taught you to say, "Our Father which art in heaven." Mother prayed for you when none but God knew it, and has prayed with you when your wondering eyes understood not the meaning of her grave and imploring looks. She has pointed you to heaven and "led the way." Dear child, you can never "pay off your mother."-Children's Friend.

The last passage of the Cunard steamer Umbria was a stormy one, and awakened much uneasiness among the 614 saloon passengers. As they came to anchor at Sandy Hook, Dr. Joseph Parker began to sing, " Praise God from whom all blessings flow," and hundreds joined in most heartily.

The Election of Presiding Elders.

REV. R. C. JONES. Should the offices of Presiding Elder

The people are the sovereigns, and the course, is on the assumption that the virtue of the people is the hope of the presiding elders are the legal councelon nations permanence and prosperity. Why cannot the Church without danger, follow the same evolutionary law? The sympathy between the presiding elders Methodist Episcopal Church in particu- and the preachers, and it would promote lar should be more in harmony with the that mutual confidence, which is so necprogress of the age. and the spirit of essary to the success of the great work true human liberty. She has ever been in which we are all engaged. There the champion of righteousness and truth, would be greater freedom in communiagainst all forms of oppression, and cating with each other ; there would not ought to-day to stand forth as the chief be any need to throw the glamour of example of ecclesiastical freedom and secrecy over the plans and purposes of power, setting forth and exemplifying in the presiding elders, and they could herself the righteous law of perfect liber- speak in an open, maply way to all unty

General Conference was one step in the of their faults, as well as of their excellright direction. Now let the next General Conference enact a law, providing for their admission into the Annual Conferences, and let all the people have a voice in their selection. Then let the Annual Conferences have the power to elect all the officers of the Conference, Including the Presiding Elders. We shall that might be given; we favor making thus have a Church polity, much more in the office of presiding elder, elective by harmony with the vigorous and manly the Annual Conferences. spirit of our national independence.

We often speak of the despotic character of the Church of Rome as not be- Natham Bangs, Ezkial Cooper, ing in harmony with the ideas and spirit Beverly Waugh, John Emory and of this country, and yet we glory in a others, championed the cause. They form of Church government, from which offered a report to the General Conferthe people are largely excluded. We ence of that year, proposing a plan, believe the time has come for our church whereby this could be brought about. to take another step upward in the scale and no harm but much good might come of ecclesiastical independence, and to to the church, as the result. insist upon the Annual Conference being clothed with authority to select their plan in this article; but will mention you the letters of the alphabet; and sub-bishops. Make the office of Presid- one feature of it. When one, two, ing Elder elective, and the Presiding or more presiding elders were wanted, Elders the authorative and legal advisers of the Bishop, and also the legal rep- three times the number wanted from the resentative of the whole Conference, and conference, without respect to districts, we bring at once the appointing power and then without debate, or time for has trained you with lessons and hymns into closer sympathy with the preachers political manipulation; the conference and prayers to come to Christ. She has and the people, and the polity of the was to elect by ballot the number desirchurch into closer harmony with the ed; "provided that when more than spirit of our free institutions. This will one is wanted, not more than three at a largely promote on all sides a feeling of time shall be nominated, nor more than true self-respect. Another reason why one elected." the office should be made elective, is because the Conference is better qualified and are hereby made the advisory to judge of the fitness of a man for this council of the bishop in stationing the responsible position, than the Bishop. He comes to the Conference for the first time a stranger, and has to find out in five or six days enough to make up his offered a paper strongly urging its enjudgement, and not unfrequently his in- dorsement by the General Conference. formation comes through a biased medi- They said : "We have believed with um. He will often make serious blund- some of the bishops themselves, and with ers, for he cannot in so short a time very many of our brethren, that this become sufficiently informed to properly arrangement would afford aid and relief adjust matters, for the highest good of to the bishops, increase our mutual conthe church. I do not wonder that as a fidence, repel suspicion of unfair reprematter of fact great mistakes are some sentations in the private councils, contritimes made. The elective plan might bute to the desirability of the episconot be free from mistake, but the proba- pacy, make the presiding elder's office bility of a correct judgement would be also more efficient and agreeable, and largely increased, and the liability to thus give additional strength to the mistake much reduced. Again, the office should be elective, because the Presiding Elder would thus be made responsible for the work throughout the who had just been elected bishop, but entire Conference, and this would break up that district clandishness which prevails to such an extent at present. The men for this office would be selected from the Conference without respect to district or locality, and would be elevater to this position in recognition of their moral and intellectual fitness for the place, as well as for their special executive qualities. Again, to make the office elective, and the presiding elder the legal advisor of the Bishop would prevent that con. venient shifting of responsibility when a blunder is made, and as a result, there would be greater care and consideration of both preachers and churches before appointments are made, and less friction afterwards. Under the present system, it is very convenient to make the absent or otherwise. Some movement in the bishop, a kind of ecclesiastical scape- direction indicated will have to take goat, and shift all responsibility for miswith their free exercise. If there is any-absolute Monarchy, they reach that of takes upon his shoulders; but with an What shall the modifications be? were requested to remove that cargo of thing to be admired, it is the manliness "a government of the people, by the peo- elective presiding eldership the responsi- How shall they be effected ?

that knows "the right and dares to do it ple, and for the people"; and this last is bility would be distributed, and all of is the highest form of self-government. us would feel it as our own. This, of of the bishop.

There would be also a closer bond of der their authority, for all preachers of The admission of lay delegates to our true manliness are grateful to be told

ences.

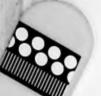
We have more respect for ourselves. as well as for our brethren, when treated in a fair and honorable way, but feel embarrassed and humiliated when not so dealt with. In view of the above reasons, which are only a few of many

As early as 1820, such a movement was agitated, and such men as Dr.

I cannot present their most excellent the presiding bishop was to nominate

"Also that the presiding elders be, preachers."

This plan was again recommended in 1824, when Messrs. Waugh and Emory various links of our chain of union." After the measure had passed by more than two thirds majority, Joshua Soule, had not been consecrated, resigned. Iu consideration for him, and desiring to be very conservative, a bare majority voted to suspend the rule for four years; subsequently it was repealed. This final result was doubtless one of the causes, of the secession of 1828, out of which arose the Methodist Protestant church, what possible harm can come to the church by giving her members and preachers a part in all her plans and operations for pushing forward the Redeemer's kingdom? we believe it would create a greater interest in all departments of church work, and make us more interested, and intelligent methodists. The times demand some modification of our church polity in these respects; whether as above suggested, place, or serious results will follow.



"How can you tell ?"

"Suppose, darling, I was very busy, or

and make you well."

"Oh, papa, I wouldn't mind the didn't like, I'd do it as if I did, 'cause 'twas

Papa kissed her. "Emma, do you love Jesus?" "Yes, papa."

Emma thought a minute, then she

"That is so," said papa.-Scleeted.

The First Night At School, In a large and respectable school near

ways lately, 'Didn't I, Dan ?"

Mr Hartley thought it was because Jimmy was gaining confidence in himself. Do you children ?-Little Sower

> ----The Prompt Clerk.

A young man was commencing life as a clerk. One day his employer said to him: "Now to-morrow that cargo of cotton must be gotten out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been intrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. So they set to work, and the thing was done ; and about ten or eleven o'clock his master came in, and, seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you

ever, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it !" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equal, said quietly: "Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half, or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claimes as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes

be made elective. In the discussion of this subject, let us as far a possible, lay

aside all pre-conceived and biased ideas, and look the question squarely in the face. We ought never to be afraid to to discuss any question of church doc-

trine or polity, for only in this can we reach the truth. In the early days of Methodism it was necessary to give to

the appointing powers, absolute authority; the exigencies of the case demanded it. We need not only go to those who wanted us, and those who wanted us most, but to those who did not want us. We were to push our way into all parts of the country, and as Gods Messengers of truth and love, preach Jesus to dying men whether they would hear or not. But the Church has grown and spread, and become one of the most powerful

and influential ecclesiastical bodies in this country ; and according to the laws which govern nations, she ought to become more democratic in her form of government. As nations advance in civilization and influence, they become more democratic; until from a state of

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The Tempest Stilled. LESSON FOR SUNDAY, OCTOBER 23rd, 1887. Matt. 9: 18-31.

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

THREE MIRACLES.

1. GOLDEN TEXT : According to your faith be it unto you. (Matt. 9 : 29.)

18. While he spake . . . unto them-unto the disciples concerning the relation of John's ministry to the new dispensation. See verses 14-17. There came - to Matthew's house where a feast had been given to Jesus by this newly called disciple. A ruler-probably the rosh hakkeneseth, or chief elder of the synagogue, and therefore holding the highest social and religious position in Capernaum. His name, according to the parallel narratives, was Jairns, and it is conjectured that he was one of the "elders" who came to Jesus in behalf of the Roman Certurion (Lesson 1). Worshiped him-in Mark, "fell at his feet;" not implying necessarily divine honor; rather the oriental salutation of profound respect, My daughter .- According to Luke, she was twelve years old and an only child Is cren now dead .- The varying accounts in the parallel narratives are thus explained by Trench: "Mark and Luke speak of her ar dying when the father came, Matthew as already dead. Yet these differences are not hard to adjust; he left her at the last gasp; he knew that she could scarcely be living now; and yet, having no certain notice of her death, he at one moment expressed himself in one language, at the next in another." Come and lay thy hand upon her.-he had faith, but not the conturion's faith, that our Lord could heal by his word alone. The strong emotions of the father are exhibited in the abrupt, elliptical style of the original.

19, 20. Jesus arose-probably from the table. And ... his disciples .- A throng of people also accompanied them, according to Mark s account. Behold a woman .- Her name is unknown. Tradition makes her a resident of Cesarea Philippi, and says that she crected two in front of her house two bronze statues commemorative of her cure. Another tradition identifies her with Veronica. who before Pilate proclaimed the innocence of Jesus, and wiped if is face with her handkerchief on His way to the cross. An issue of blood twelve years .- a hemorrhage "which unfitted her for the relationships of life, and which was peculiarly afflicting because in the popular mind it was regarded as a direct consequence of sinful habits" (Farrar). It also made her ceremonially unclean. The emphasis is not on the malady itself, but rather, says Alexander, "on its long continnance and hopeless state." Mark says "she suffered many things of many physicians," whose prescriptions resembled those of the medicine men of the North American Indians (Abbott). Came bekind him-not in front, for in her feminine shame she shrunk from a public confession and cure of her malady. Touched the how of His garmentthe fringe or tassel of His outer robe.

21, 22. If I touch his garment. - After twelve years of the treatment she had undergone, it would be natural for her to have some superstition mingled with her faith natural for her to imagine that "not by the power of His holy will, but rather by a magical influence and virtue which dwelt in Him," would her cure be effected; yet she had faith-a confident expectation of receiving a personal benefit from Jesus, a faith which the attending multitude did not possess. Jesus turned .- The woman was conscious of her cure. She felt the immediate sensation of restored, perfected health. Jesus was conscious that "virtue had gone out of Him"-not that He had lost anything, any more than the sun by radiation; but He had been conscious of the outflow. The Omniscient One recognized the touch of faith and instantly responded to it by a voluntary putting forth of power to heal. When He turned, He knew who had committed this secret theft of health, but Ife required her (see Mark's account) to reveal herself and confess her past distress and present soundness, that He might rectify her faith and dismiss her with a benediction. She "told Him all the truth," says Mark, in the presence of them all. The cure itself sustained her in this ordeal. Her faith and joy and gratitude triumphed over natural timidity and modesty. Says Trench: "If she had been allowed to carry away her blessing in secret as she proposed, it would not have been at all the blessing to her, and to her whole after spiritual life, that it now was." Daughter-used only here by our Lord, and expressive of the new spiritual relation which expressive of the new spiritual tention. Thy sight" (Schaff). Jesus straightly charged.— the woman now sustained to lfim. Thy sight" (Schaff). Jesus straightly charged.— fatth halh made thee whole.—Not that faith itfaith nain made ince where. I hat was the work nally the panting breath of vehement emo-

of divine power; but that power would not | tion, is one of the strongest used by the New have been put forth but for the woman's Testament writers to express repugnance, confidence; and in this sense, her faith made displeasure, or the command that implies her whole. The cure embraced both soul and body, otherwise the benediction, "Go in rious joy on the point of uttering itself, and peace." contained in Mark's account, seems sought hy every means in His power to reout of place. Made whole .- Christ's work is strain it " Too much was being made of as perfect as it is immediate

23. When Jesus came .-- on the way a messenger met them announcing the death of the child, and suggesting to the grief-stricken father that it was useless to trouble the Master further. The delay caused by healing which is not according to knowledge, fails to the woman and receiving her confession, had doubtless made Jairus anxious, but Jesus was calm. The Great Physician is never hurried. He knows all possible contingencies. He comforted the father with the words, "Be not afraid, only believe;" and on reaching the house, "suffered no man to follow," except the three select disciples. Saw the minstrels making a great noise R. V., saw the flute-players, and the crowd making a tumult") .- The wailings had already begun. Burial must be speedy in hot countries, and the bodo of the child had been quickly prepared for the grave. Being the child of a ruler, the "tumnit" was excessive-not restricted to two flute-players and one mourning woman which the Rabbinic rule prescribed, but produced by many voices and fiutes. The wailing was an ancient custom, and also in vogue among the Greeks and Romans. It still exists. Says Thomson ("Land and Book"): "There are in every city and community women exceedingly cunning in this business. They are always sent for and kept in readiness. They weep, howl, and beat their breasts, and tear their hair, according to contract.

25. Give place .- Go away; withdraw. In Mark, "Why make ye this ado?" Not dead, but sleepeth .- From the Saviour's standpoint ("who hath abolished death") death was but a sleep which He had power to wake from. So in the case of Lazarus, He said, "Our friend Lazarus sleepeth, but I go that I may awaken him out of sleep. Then said his disciples, if he sleep he shall do well Then said Jesus unto them plainly, Lazarus is dead" (John 11:11, 12, 14). They laughed him to scorn .- The paid mourners received our Lord's statement with derisive laughter. They had seen death too many times to be mistaken, and they had interpreted His words literally. As being no longer needed and as being unfitted by their spirit to be present at the solemn act of raising the dead to life, He thrust them out, Jairus not hindering.

25. He went in .- Only the father, mother, and the three disciples entered with Him the chamber of death-the "upper room' probably. Took her by the hand .- it was cold and dead, but it did not long remain so. He need not have touched her; the word would have been sufficient; but for the sake of those present He took her hand and thereby established a visible connection between Himself and her. Mark records the very words which He used, in the vernacular Aramaic-Talitha cumi-"Rise my child!" The maid arose--according to Luke "her spirit came again." Mark supplies several particulars-that she walked; that her parents were amazed; that Jesus enjoined upon them strict silence; and then brought them to their senses by bidding them give her something to eat.

26, 27. And the fame .- The report of this Jesus departed thence-a vague expression. which may refer to the house of Jairus, or to the city. Two blind men. -This incident is peculiar to Matthew. Blindness is, unfortunately, not rare in the east. It is a common malady in Egypt, and is frequent in Palestine. The two who are mentioned were probably brought together by their common misfortune. Crying out.-Blind mendicants are accustomed to use their voices. Thou son of David .- The title is Messianic. Evidently they had heard enough of the power of Jesus | dollars was paid in 1875, and for eleven to convince them that He was the Messiah. According to Isaiah, it would be one of the distinguishing marks of the Messiah, that He would open the eyes of the blind. 28, 29. When He was come into the housewhich house cannot be determined-possibly that of Jesus at Capernaum, possibly that of some disciple. Believe ye that I am able to do this ?-He desired to elicit a specific confession of their thith. Confessing it might intensify it. yea Lord,-Their faith met the challenge, Then he touched their eyes .- A life-touch upon the diseased organs, and "the life was the light of men." According to your faith-which is the measure of a man's receptivity. All spiritual blessings are of those who are able to give because guaged by the quantum of faith which is exercised. 30, 31. Their eyes were opened .- "A figurative but natural expression for restoration to

annoyance. It is as if our Lord saw the glo-His merely physical healing, and excessive notriety was both bindering His teaching, and intensifying the false, carnal expectation of His Messianic mission. They spread abroad his fame .- thereby disobeying Him. "Zeal keep silent, even when authoritively told to do so'' (Schaff').

The Nucleus of "That \$50,000 Endowment Fund for the Conference Claimants." REV. W. L. S. MURRAY.

Hon. Daniel M. Bates, the son of a Methodist preacher, who knew the sacrifices and sufferings of God's servants, assigned to the Board of Stewards in July 1870 in due form of law, a bond and mortgage for two thousand three hundred and fifty dollars. The securities were of undoubted reliability bring the first lien on ample real estate in Kent Co. Del. From the time given (July 1870) until the last sessions of the annual Conference, we have received annually \$141 interest or for the sixteen years \$2256 which has been carefully and prayerfully distributed to the worn-out preacher, the widows and orphans. Although the Hon. Daniel M. Bates has long since passed away, his liberality yet abounds towards many. Who can estimate the want his bequest has supplied, the orphans clothed, the feeble, suffering battle-scared veterans it has fed? It is impossible to tell the good it has done, and when we think of what it will do we are astonished that others have not seen

their privilege. A second bequest was made by Rev. J. Riddle, a Local preacher and member of Mt. Salem Church, whose legacy as contained in his will reads as follows; "I also give and devise to the Trustees to be appointed by the Wilmington Annual Conference of the M. E. Church, the sum of two thousand dollars to be paid out of my real estate at the convenience of my executors within ten years after my decease. And I order and direct said Trustees to securely invest said sum in good securities and pay orver annually the interest received there on to the fund for the support of worn-out preachers of the said Annual Conference. After the death of Rev. J. Riddle, his son Hon, L. F. Riddle notified the Conference of his fathers bequest. The Conference complied with the conditions named in the Will and so much in sympathy with the bequest was the late and lamented Hon. L. F. Riddle the executor, that he made arrangements that the interest of the fund should be

the existence of the Assembly. We of the Conferences named can work should also be encouraged to make the these large districts, we should think effort because of the success of the Rec- men could have been found in the Wiltor of New Castle, Del., who has raised for the Bishops Endowment Fund of the district with 43 appointments. If not, Protestant Episcopal Church \$8,000 in Sussex Co. Del. Rev. R. W. Todd states in his new chapter on Peninsula Methodism, that the population of this Peninsula is 393,000 souls, there is one Church member to every 4.6 of population and one Methodist to every six persons. If to one Church member there are three Church adherents, the total Methodist population of all Methodist denominations is 84,488" More than one half of all communicants on this peninsula belong to Methodism. The Protestant Episcopal Church on this peninsula was 4.697 communicants, this multiplied by three adherents for each communicant would put under the influence of the Protestant Episcopal Church 14.091. Our branch or the Methodist Episcopal Church has have a number of "wheelbarrow" apon this peninsula 47.243 communicants, these multiplied by three adherents would put under the influence of the Methodist Episcopal Church 141.729 or 127.638 more than are under the influence of the Protestant Episcopal Church. If the Protestant Episcopal Church has raised \$8,000 for the Bishops Endowment Eand in Sussex County alone, I believe we can raise \$50,000 for Conference Claimants on this whole peninsula. Let us show our faith by our works as well as by our numbers.

Our Fifth District.

If the church were infallible, we would not have the temerity to criticise her acts, lest our heads might be placed under the ecclesiastical guilotine or the bull for excommunication be issued against us. Our chief pastors, the bishops and the Presiding Elders, are men; the office does not impart any especial gift nor endow them with any superior judgment. Therefore their acts of administration are open to criticism. As fallible men, they are liable to make mistakes; and all public mistakes should be exposed and condemned. In the minds of many laymen and ministers of the Wilmington Conference, one of the mistakes made by "the powers that be" at the Crisfield Conference, was the formation of the Fifth District. Was there any necessity for this? Had the new work in Virginia developed sufficiently to demand it? Looking into the minutes of 1886 and 1887, we find but two new places in the minutes of 1887; Hallwood with nine probationers and nine full members, and Parksley with thirtytwo probationers and thirty-five memavailable from the death of his father. bers. These two new places, with eighty bring into requisition the presence and miracle was circulated throughout the land, The Annual Conference adopted the fol- members in all, made the ground for activities of the laity; for all the matin spite of the injunction of secrecy. When lowing resolution; "That the thanks of another District, and to pay for this ters pertaining to any one class of beluxury of a fifth Presiding Elder, \$625 tendered to Hon. L. F. Riddle son and of Missionary money must be used, besides making an effort to gobble up the Church Relief Funds of last year. Thus we see that for these eighty new members the Presiding Elder's service costs \$7.81 per member, besides \$475 Missionary money used to help support pastors at these two points; making in all a cost of \$14.37 per member. Expending Missionary money at this rate in the west, a million would be but a drop in the bucket. Then again, this money was not expended on the poor benighted heathen, but in a community where the gospel is preached in its purity. It may be claimed that the Salisbury district was too large; but this we are not ready to admit. Let us compare it with some districts in other Conferences. North Philadelphia District Philadelphia Conference has 67 appointments; South Philadelphia, 57. The Boston District, New England Conference, has 72 appointments; Springfield, 53 New Brunswick District, New Jersey Conference, has 54 appointments; Bridgeton, 48. Newark District, Newterial Relief, and as a thank offering for | ark Conference has 53 appointments;

the completion of the first century of Patterson, 56. If the Presiding Elders mington Conference, who could run a even then there was no necessity for a fifth district. There could have been a rc-arranging of the four districts. We see no reason why the Wilmington district should not have more than thirty five charges; eleven of these being in the city. Five appointments might have been added to it from the Easton district. We are confident that the present Presiding Elder of Wilmington district could have attended to the 40 appointments. Thus the lines of the other districts might have been re-arranged, without forming a new district, and the expenditure of the \$625 Missionary money on Presiding Elder account have been avoided. The tendency for the last few years has been to divide and subdivide the work, until we pointments, and the preacher must do all the trundling. These "wheelbarrow" appointments figure in the Presiding Elder's reports at Conference, as evidence of the development of the work ; and the minister, who may be sent as the pastor of such a "wheelbarrow" charge, must do the trundling with festivals, or rainbow tea parties or some other invention. What we want is, fewer districts and fewer "wheelbarrow" appointments in the Wilmington Conference.

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DOWN COUNTRY.

Methodism in Wilmington.

With the information at the writers' command, and with some experience in the matter, together with observations on the situation it can be said that there seems to be a compactness in the Methodism of Wilmington, that is highly commendable. It must be admitted that our ecclesiastical system, as well as doctrinal creed, tends to this result. Our churches are subject to the same role which has a unifying influence, at once by the district system and the residence of the Presiding Elder in our midst, with his regular and equal visitation to the charges. Besides this, the weekly preachers' meeting is a factor of harmony and power among the pastors, enabling them by a comparison of thought and fellowship in the intercourse and discussion of the occasions, "to see eye to eye." This is also promoted by the occasional interchange of pulpits, and co-operation in the extra meeting services. These blessed "scenes, where spirits blend, when friend holds fellowship with friend. All these things

the Conference are due, and are hereby executor of Rev. James Riddle, for the promptness with which he proposes to put our Conference in possession of the benefits of said bequest, not withstanding the fact that he may by the construction of the Will retain it for ten years." The first interest, one hundred and twenty years the Stewards have received this amount annually, which has amounted to thirteen hundred and twenty dollars. Thus we have realized in Bro. Riddles bequest the fulfillment of the Scriptures, "And being dead yet speaketh." How easy it would be for others while they

have the possession of property and in their right mind to do like wise. These two legacies amount to 84350, the nucleus of "That \$50,000 Endowment Fund for Conference Claimants." which we hope to realize through the liberality God has given to them. We should be provoked to good works by the Presbyterian General Assembly which proposes to raise this year \$1,000,000 as an endowment fund for the Board of Minislievers, or to any one pastor or charge is of common interest to the whole.

As a matter of local and denominational interest, I would include in the schedule of factors, the presence of a Methodist book store in our midst, where every one may find access to our denominal literature and every charge become voiced in the PENINSULA METHO-DIST, as it circulates far and near with our " great official," The Christian Advocate.

All these things being so, there must necessarily prevail among us a mighty spirit of conservative progress from our metropolitan city, will go out a wholesome influence upon Methodism throughout our Conference and beyond, which universal christendom will acknowledge to be the work of God. Holding as Wilmington does, an affinity to early Methodism on the American Continent, and from its roll of triumphs, having furnished data for history we may be excused if we boast of our heraldery and achievements as well as for the pleasure and pride we take, in recording its loyally to that great evangelistic movement, known to the world as "christianity in earnest."

KEEPER.

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Liberal arrangements many with persons determined by the quarter or year. No advertisements of an improper character pub-lished at any price. Som Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be determined to the PERSON A WITHINGTON.

All committee PERINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., a d-class matter

Peniusula Methodist for 1888.

ALL new subscribers are of fered the PENINSULA METHO-DIST from the time of their subscription, to January, 1889, for the price of one year. Those subscribing at once will get two months free.

Dickinson College commences the fall term with the best prospects she has known for years. The old, tried faculty are at their posts of duty. They and the worthy president, Rev. Dr. McCauley, begin the year in good health and spirits, determined to make Dickinson College second to no other in the land.-Methodist Herald. We are glad to learn that the number

of new students is larger than in any previous year of Dr. McCauley's administration, or for many years before his election in 1872. The whole number is about seventy, about half of whom are in the College classes, and the rest in the preparatory department. As the class graduated last June was an unusually large one, the largest indeed with two exceptions in the history of the college, and there have been some losses from the other classes, the whole number in College classes is a few less than last year.

Mr. Muchmore, the new instructor in Athletics has made a very favorable impression, and under his supervision the Gymnasium is being fitted up and will be ready for use in a few weeks.

Our last member, we think specially valuable. Bishop Mallalieu's grand sermon before the Michigan Conference, not only interests, but stirs the soul of the reader with holy purpose to emalate the great apostle in "counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord," Presiding Elder Murray, in his graphic sketch of old Bethel with biographic notes of our esteemed friend the venerable Samuel Thompson who enjoys in the eightythird year of his age remarkable health and vigor of mind and body, gives us pictures of early Methodism in a locality into which it was introduced by George Whitfield, Francis Asbury, and Richard Wright, the pioneers of the American Itinerancy.

Discussion. The columns of the PENINSULA METHODIST are open to contributions upon any topic pertaining to the interests of our Lord's kingdom, written in a Christly spirit, however much the views of the writers' may differ from those of the editor. We desire to have our paper reflect the views of the ministers and laymen of the patronizing territory, and shall be glad to welcome in the future, ever more than has been the case in the past, the expression of our brethren's opinions on all matters of church inerest.

The man whose thoughts are comnunicated only to the ear has necessarily very limited audience, while the writer sho spends his thoughts upon the printed page cannot fail to reach indifinitely beyond the narrow circle of his personal presence. Not less than seven thousand pairs of eyes scan the contents of the PENINSULA METHODIST every week, and in proportion to their circulation, our other church weeklies have larger or smaller audiences. Who that has thoughts to utter, worthy a hearing, can afford to neglect such opportunities for moulding sentiment and influencing conduct?

FRATERNAL.-Rev. W. W. Rovall, pastor of the M. E. Church South, in Cambridge, Md., writes to the Richmond Christian Advocate, of the suspension of his revival services on account of his taking a sudden cold, and adds :-- "There were seven or eight conversions while the meeting lasted, and the outlook was fine. Congregations were getting to be very large and very serious. We suspend for a few days and start again, if God will. Brother J. C. Watson is my right hand. Brother Alfred Smith of Zion M. E. church, gave us a fine talk, and was fully in sympathy. Brother Clarke, a young student from the College, gave us a lift on Wednesday.

The aged widow of the late Merritt Caldwell, widely known as a professor in Dickinson College, died Oct. 6, in the home of her son-in-law, Rev. Henry Bascom Ridgway, D. D.; President of Garrett Biblical Institute, Evanston, Ill. The place of her burial is the Evergreen Cemetry, near Portland, Me., by the side of her honored husband. She had been a member of the Methodist Episcopal Church, for sixty years. Many on our Peninsula, who were students at Dickinson thirty years ago, will recall pleasant memories of Prof. Caldwell and his interesting family.

Rev. G. W. Woodall, one of our missionaries to China, writes to the Christian Advocate, that he is compelled, on account of failing healih, to return to the United States. He was to sail Sept. 18, from Yokohama, Japan, for Los Angeles. Cal. He met Bishop Warren in Yokohoma, who afterward sailed for Korea, en route to North China. He also met Dr. and Mrs. Abel Stevens, and Mr. and Mrs. Julius Taft, who were to sail for this country Oct. 1.

ultimate or penultimate accent; or a question of authography, it is surely desirable that the brothers harmonize upon the one or the other.

Bishops Must be Clean Men. The North Ohio Lay Conference instructed its delegates to withhold support Episcopacy.

We regret to learn of the serious ill ness of Bishop Ninde. The New York Advocate says he was taken ill at the close of the Erie Conference, Friday the 7th, inst., with symptoms of paralysis. Bishop Foss was secured to preside in his place, at the Genesee Conference, and Bisbop Ninde proceeded to Clifton Springs, where speedy improvement was anticipated as the result of complete rest. Private advices to the editor give the pleasing assurance that the Bishop is better.

Our acknowledgements are due Rev, and Mrs. J. D. Kemp for a card of invitation to the twenty-fifth anniversary of their marriage, be celebrated in Chestertown, Md., Friday, the 28th, inst, at 8 p. m. Brother and sister Kemp and family will accept our congratulations upon the completion of the first quarter century of their connubial felicity, with our prayers and best wishes for their continued happiness and prosperity. We doubt not their many friends in the various pastorial charges they have served will crown this interesting epoch with tokens of appreciative remembrance that shall add a silvery lustre to the occasion. If it please our Heavenly Father, we trust they may be favored with another quarter century in which to labor in his vineyard, when the silvery radiance of the present shall take on the golden hues of a ripened truitage. suggesting the joys of the heavenly Harvest Home.

Dr. Crary of the California Christian Advocate thus pleasantly refers to his confrere of Detroit. "Rev. J. H. Potts, D. D., editor of the Michigan Christian Advocate, though deaf, was elected by his Conference to the General Conference. (The great Dr. Whedon was deaf.) It was gracefully done, and no more worthy delegate will attend the General Conference. He will do all the work assigned to him, carefully and well. His paper is among the best that reaches us."

Dr. Buckley of the "great official," in his address before the Michigan Conference, said in reference to Dr. Potts' paper, that he had watched its growth from the first with great interest, and regarded its success as great. He could not imagine how a local paper could be conducted with greater ability. This is a great concession, only papers not local can afford a chance for greater editorial ability. Its comforting to learn it is possible for us "locals" to get next to head. Dr. Potts reported a weekly circulation of 12.000, being one copy for every five members of the church in the State; and presented, on behalf of the publishing committee to the two patronizing Conferences, (Detroit and Michigan) the sum of \$1212, for their Conference Claimants' Funds. This is a good showing for an independent, non-official church paper. The Book Concern's dividend to these Conferences was only \$997.

ther it is a matter of aesthetics as to an associated in the ministrations of John Wesley, and four generations of his direct ancestry were represented in the pulpits of Methodism. In a letter from John Wesley to his brother Charles, dated London, Oct. 28, 1775, this reference is made to Bishop Ninde's great grandfather: "At Rambury Park, about a mile to the left of the high road (from from tobacco-using candidates for the Bedeford) lives James Nind, local preacher, and general steward of the circuit, on a farm of £500 a year. His wife, Sally Nind, is one of the most amiable women I know. They mightily desire that you would spend a few nights with them." This James Nind emigrated to Maryland in the early part of this century. His son William was ordianed by Bishop Cloggett of the Protestant Epicopal church, and became rector of St. Anne's, in Annapolis, and afterwards in reference to the delay in publishing of St. Stephen's, in Cecil County. The oldest son of this rector was William Ward Ninde, the father of Bishop Ninde, the final e being added to the name

> to prevent a short sound being given to the letter i. This gentleman had been baptized and confirmed in the Protestant Episcopal church, but becoming interested in a Methodist revival, he was converted, and becam ea member of the Methodist Epicopal Church, and Philadelphia, or admitted to the privibegan to preach before he was nineteen years old. He is represented as a man of ardent, yet gentle temperament, of fervent piety, of lofty and animated elo ence, Mrs. (Rev.) O. L. Fisher, first quence. Hedied at thirty-five, leaving his reserve,-from Michigan, Mrs. Mary T. eldest son, the bishop, less than thirteen years old. For these interesting facts we are indebted to the Michigan Christian Mrs. H. Hodgetts, reserves from De-Advocate of the 8th inst.

Interesting Memorabilia.

In the Philadelphia Methodist of the 13th, inst., Rev. B. F Price makes the following references to two ministers well and favorably known among Peninsula Methodists. From Rev. J. F. Morell of the New Jersey Conference, whom he met at the Brandywine Summit Camp, Bro. Price says, "I learned some particulurs of great interest, and worthy a place in history. While living in Philadelphia, he was on his way one evening to class meeting and met a young man of his acquaintance who was not religious, whom he invited to accompany him. The young man at first declined, but by persuasion yielded and went. He was converted that night, and afterwards became a minister, and was instrumental in the conversion of Bishop Hurst. That young man was James A. Brindle, of our Conference. While Brother Morell was on Milton Circuit he went with a lay brother to a camp meeting near Milford, and preached from the text, "Why stand ye here all the day idle?" He considered his sermon a failure, and both himself and his lay friend were mortified. But in that congregation was a young man who had been in a conflicting state of mind with reference to his call to preach, in Ocean Grove, as a summer resort, and the attractions of the legal profes- that we make note of the action of the sion, and had about concluded to choose association at its recent annual meeting; the latter. The sermon of Bro. Morell in reference to a long mooted question. broke the "fowler's snare," and the min- The beautiful lake in miniature that istry was accepted, and became the constitutes a silvery boundary between young man's life work. That young the Grove and Asbury Park has been man was Alfred Cookman, whom fifteen crossed heretofore only by boats. It has years after Brother Morell met at At- now been decided to span the lake with lantic City, and from him learned these an ornamental bridge which shall be particulars, and received his hearty open to the public for free transit on thanks. And here it may be apropos Sundays. During the rest of the week to quote the words of Solomon, as para- there will probably be a small toll phrased by Montgomery :

Dover District Again.

A brother writes us, asking why we account for the non appearance of Dov. er District Quarterly appointments third quarter, and do no such service for Salisbury District. In the latter case, we had information from the Presiding Elder that his schedule had not been forwarded, because of some altera. tions he had to make in his plan.

But in the case of the other District. no sign had been given, and repeated efforts had failed to elicit any information on the subject, so that we were shut up to a simple statement of the fact, that these appointments had not been received at our office. Had we imagined that any. one would suspect us of discriminating invidiously between the Districts. we would certainly have added a line the Salisbury list. The PENINSULA METHODIST aspires to "know no man after the flesh ;" or District, either.

The following women have been elected as lay delegates to the next General Conference. Whether they will be rejected, as was the case with our excellent lady who presented her credentials to the Protestant Episcopal Convention in leges of our highest Ecclisiastical Legislature, is a question for that body itself to decide; from the Colorado Confer-Lathrop, first reserve, from North Nebraska, Mrs. A. C. Harding, and troit, Mrs, D. Preston first reserve from Southern Illinois ;Mrs. F.B.Needles, and Mrs. J. M. Logan, reserves, from Nebraska, Mrs. Angie Newman, lay delegate, and Mrs. M. E. Roberts, reserve. from Wisconsin, Mrs. L. S. Coleman, reserve, from Pittsburg, Mrs. Lizzie Vankirk, reserve, from Rock River, Francis E. Willard, reserve.

Philosophy of the Plan of Salvation, by James B. Walker, D. D., Chautaugun Press, No. 805 Brondway N. Y., J. Miller Thomas, Wilmington, Del., 264 pages, price sixty cents. This is a new edition of a work of standard value with an introduction by Rev. H. B. Rudgaway, D. D. "Few American books," says the Doctor "have had a wider circulation, and none in their sphere have done more solid and abiding good. Within a day or two one of the most cultivated ladies of our land, whose tongue and pen are doing so much to mold the thoughts of her country-women, has expressed her great debt to it, as saving her from skepticism and assisting to settle her in the faith of Christ at a most critical period in her intellectual and religious development." We heartily endorse this high eneconium,

Bridging Wesley Lake. So many of our readers are interested charged. We think this a wise movement upon the part of the Grove authorities, as it will remove the scandal of Sunday ferriage for Sunday pay.



Dr. Causey of Saulsbury, Mass., a Peninsula emigrant, writes pleasant reminescences of "Peninsula Men at Home;" our correspondent, " Missions," criticises the wisdom of our districtmakers in their new departure last Conference; our clippings give some very choice selections from our exchanges; while our news items, home correspondence, and editorials present matters of live interest to every lover of our common cause. If any one's conscience is disturbed at the idea of getting so much for his money, the best way to induce a ren, (and stranger things have happenpleasant quietude will be to send us a few additions to our subscription list.

We notice with pleasure that our former Conference associate, Rev. George W. Brindle, who has been a successful pastor for over twenty-five years, in the Upper Iowa Conference, has been honored by his brethren, with an election as delegate to the next General Conference. Dr. Kynett, the efficient and well known corresponding secretary of the Board of Church Extension, is a member of the same Conference, and leads the delegation.

We notice that our western brother's name is printed Brindell. If his older brother, Rev. James A. Brindle, a highly esteemed member of the Wilmington Conference, should receive similar honors at the hands of his Peninsula breth-

The Ninde Family.

At the late session of the Detroit (Mich.) Conference, Edward S. Ninde, son of Bishop Ninde, was received on trial. He graduated from Middletown University last commencement with the highest honors of his class in oratory, and is to take a two years' course in the Garrett Biblical Institute, Evanstou, Ill. The Ninde family are historic in ed,) there might be a question of nomi- Methodism. Two of this young man's nal identity raised between them. Whe- great-great grandfathers were personally "Sow in the morn thy seed ; At eve hold not thy hand ; To doubt and fear give thou no heed, Broadcast it o'er the land.

"Thou know'st not which shall thrive, The late or early sown ; Grace keeps the precious germ alive When and whesever strown.

"And duly shall appear, In verdure, beauty, strength. The tender blade, the stalk, the ear, And the full corn at length.

"Thou canst not toil in vain : Cold, heat and moist and dry Shall foster and mature the grain For garners in the sky."

In the communication last week concerning Bethel church, in speaking of the ages of the Thompsons, five should have been used instead of four; for instance, Bro. Samuel Thompson is 82 years old, his father 67, his grandfather 81, his great-grandfather 82, his greatgreat-grandfather 108; these five have lived 420 years.

Conference News.

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Bishop Taylor's Steamer Fund. Previously announced. Late Mission Sunday School, Smyrna, \$57,25 Del., bp Sup't., 2.00

Bishop Taylor's Transit Fund. Late Mission Sunday School, Smyrna, Del, by Sup't .. \$3.00

NEWARK, MD.-Bro. Joel Smack, who was killed on the R. R. below Selbyville near Showell's Station the 14th inst, was brought to Bowen's Chapel for burial on Sabbath last. Mr. Smack and a colored man on a velocipede traveling from Selbyville to their home at Showell's Station were overtaken by a special, and not having time to make escape, Smack was killed instantly, while the colored man is still living though seriously hurt.

We are in the midst a great revival at Ironshire, fifteen have professed faith and the end is not yet. Bro. W. L. P. Bowen and wife are visiting Rev. R. Pitts. Bro. Bowen has rendered assistance in our meeting. Bro. W. T. Boston has the banner class in Sunday School for Oct.

E. H. D.

\$59.25

The annual convention of the Woman's Christian Temperance Union, of Maryland, will be held in Baltimore, at the Y. M. C. A. Hall, on October 27th, and 28th. Miss Francis E. Willard will address the convention on the evening of the 28th. Miss Anna Gordon will also give an address in the interest of Juvenile work, on the afternoon of the 28th. The public are cordially invited.

Revival services at Friendship church, on Appoquinimink charge, G. S. Conoway, pastor, began last Sunday evening. The church was well filled, and three persons went forward for prayers.

Rev. V. S. Collins pastor of M. E. Church at Felton, Del., and wife spent a few days in this city this week

Revival services are being held a- Branbywine M. E. Church, this city.

Revival Meetings are being held in the Madely M. E. Church, H. W. Ewing, pastor. Forty-two persons have professed conversion up to date.

Rev. W. G. Koons preached last Wednesday evening in the Mt. Pleasant M. E. Church, Rev. J. Dodd, pastor, to an interested audience.

T. B. Hunter, pastor of Charlestown charge, writes :- We are having quite an interesting meeting at Asbury, on this circuit. Several have professed conversion; quite a number are seeking the Lord, and there seems to be considerable seriousness and thoughtfulness among the people. We are very much encouraged with the prospect.

The collection for missions was taken in the Milford Del, M. E. Church last Sunday, which amounted to \$180. It is expected that the Sunday School will bring it up to \$100. The trustees of this church are putting in the electric light.

Rev. J. W. Willey pastor of our church at Milford Del., spent a few days in this city

ever, to precede the evening sermon, some of these young men will be heard from in coming years. Two already anticipate entrance upon the great work of the ministry after suitable preparation has been made

St. Paul's Methodist Episcopal Church, an annex of Federalsburg charge, is now undergoing a thorough transformation. An addition has been made to the length, a new roof has been put on, the seating modernized, the interior papered, and the entire repainted inside and out, and new furniture and lighting added. The reopening is expected to occur Sunday October 30th, the occasion being the third Quarterly Conference, and Dr. Wilson will conduct the services.

Methodism in Milton is strong, and with perfect agreement in faith and labors among the members, under the leadership of Rev. Joseph Robinson, the pastor, there is no reason why the largest degree of success may not be won.

Denton is steadily moving to the front under the pastoral leadership of Bro. Foreman. There is the utmost harmony in the church, and the charge means to occupy the ground.

The P. E Dr. Wilson is in labors abundant, not only along the line of usual work, but puts in missionary, temperance and other work whenever asked to do so. For some reason no word comes through your columns for his pew, not even his district appointments, but he is busy nevertheless. His friends would be glad to hear from him, especially through the medium of the METHO-DIST, but let them be assured that he is busy heart, head, hands and feet, and will be heard from in March.

The collections on the District are promising well at this date. The cry of "A Million for Missions, by Collections only!" is heard over the District, through thirteen of our secular newspapers every two or three weeks now, and every week soon, and this cannot fail to inspire more liberal responses from our noble Methodist people. But no one collection is likely to suffer at the expense of another. At almost every point there is an enthusiasm for souls first, then money for the Lord's great work in other sections and along all lines of effort.

XX

Misplaced Energy. BY REV. T. O. AYRES.

The Morning News of Oct. 11, gave it read ers an account of what it was pleased to call "Two surprised ministers." The one was surprised because the President did not attend his church and the other was surprised because a stage-woman prompted by the impudence begotten of her profession, challenged the accuracy of statements made in his ser mon, against the Morals of the stage. The News says, the Minister, the Rev. Warren A Chandler, "devoted his misplaced energy, in depounding the theatre goers and opera goers." Will the Editor of The News, let us understand him? Will he be plain, and tell us in plain words if he is with the stage and against the church? With the stage-actors, and against the Ministers of the Gospel?

He said, in the same editorial, that "There is a moral attached to both these little incidents, that even men of the cloth can discover without going very far."

Notice first, "Even men of the cloth," Are, "Men of the cloth," in the Editors estimation less able to see a "Moral" than is the aver-Notice, secondly, In the pub citizen. lished account of the sermon, it was stated that the minister, the Rev. Mr. Chandler, "Did not mention the name of Miss Abbott in his discourse. So the personal attack came not from the preacher but from the stagewoman present. The Editorial puts The Morning News with the stage and the actress, and against the pulpit and the Minister of the Gospel. Let us look at the case, examine it in detail, and see what are the facts. A Minister of the Gospel, in the house of God, on the Lord's day, preaching a sermon to the members of his own church, is led in that sermon, by circumstances in the lives of the members of that particular church, to caution them against the teaching and tendency of the stage ; and so aggravated were these circumstances, that the Pastor felt it necessary to be plain, and to more than intimate that he would not tolerate such conduct upon the part of the members of his church ; in all of which, the law and usage of his church justified him ; where upon, a woman, fresh from the stage, with an impudence born of her profession, sprang to her feet, and harangued the congregation, denouncing the teaching of the sermon ; volunteering an assertion of her own moral purity, as indeed the vilest of the class are ever ready to do. All this occurred in Nashville, Tenn., and was taken up as news matter, and published in The tioners. Morning News, Wilmington, Del. Now if

The News had stopped there, the affair would have been a more matter of News, and pulpit and stage might each have made the most of it, for their respective sides ; and the people might have looked on with approval or disapproval, just as their judgement and taste

might have determined. But The Morning News was not content to stop, when it had given a news item, but sent out with it an editorial, in which the stage-woman was complimented, and the Minister of the Gospel denounced for what the Editor calls "misplaced energy." In the same editorial we are told, that she promptly spoke out in meetin', preaching the speaker a homily that took his breath."

When we read the Editorial we had to stop for breath, to ask is this The Morning News of Wilmington, Del., What has come over the spirit of its dreams? Can it be, that The Morning News, the Champion of Morality, law, and order, the foe to lottery-gambling, has taken its stand against the Church of God, and in favor of the stage? Will the Editor please to look up a copy of the Discipline of the Methodist Episcopal Church bear ing date of 1884, and turning to page 133, read, "In case of dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing-schools ;" the offenders who persist in such conduct, "shall be expelled." If the pastor of one of the M. E. Churches in Wilmington, Del. was to read the above quoted law of his church, to his members, and taking occasion to comment on the evil tendency of such things, would tell them that such violations of the law and order of the church would not be tolerated ; and if a stage-woman who happened to be present was to take the floor, and "read the speaker a homily," which side would the Editor of The Morning News take? Is the News "for or against" the church in its efforts to restrain evil and promote rightcousness?

Letter from Newport.

Sept. 18, 1887, Rev. Jno. D. C. Hanna. pastor of Newport and Stanton, began a pro tracted meeting at Marshalton, a village o about 500 inhabitants within the bounds o his charge. Great interest has been manifested from the first, and the Union Chapel in which the servises are held, has been crowded nearly every night. Neither rain nor mud prevented the people from turning out in force. When the invitation was givto penitents, Monday night, five came to the altar, three of whom were converted. The work has steadily increased in power and interest, up to Tuesday evening Oct. 11, up to which date eighty persons had profess ed faith in Christ. Some entire families have been saved ; and such scenes, as are seldom if ever seen anywhere else but at a Methodist altar, have thrilled our hearts, as father, mother, children rejoiced together in a new found Savior. A lady of 65, a gentleman of 60, many in middle life, young men and maidens, with some children of 12 and 14 have been blessed with the knowledge of sins forgiven. Rev. Bros. Sanderson, Koons, Murray, and Ewing have assisted the pastor, and rendered most efficient service; while the Christian people of the neighborhood have labored nobly. A Methodist Episcopal Society has been organized at Marshallton, and 50 persons have already joined there on probation. It is likely there will soon be at least one hundred members and probationers gathered at this point. The outlook now is, that Newport will be made a separate station at next Conference; and Stanton and Marshalton be formed into another charge. The revival is still in progress, conversions nearly every evening, and many persons under cenviction almost persuaded to be saved. Extensive repairs are being made on the parsonage at Newport. A new back building, 28x16, is being added, and the old building is being remodeled and improved. The cost will probably reach \$1500; and the building when completed, will be as comfortable a home, as one ought to desire.

Later from Bishop Taylor.

SADIKABANZA, 20 miles inland from Viv, July 9, 1887.

We moved from Chatadi to Viv last week, and on Monday of this week, my. self. Brothers Matthews, Briggs, Newth, Laffin and Arringdale came on to the native town bearing the above name, Our first business is to find and cut timber for about a dozen big freight wagons. and as near to Vivi as possible, as they have to be constructed at Vivi; second, to get out timber for a steam barge, 80x 16 feet, to run the Congo from Isangala to Manyango-eighty-eight miles. That circle of friends, and his foneral was largely timber must be as near to Isangala as possible, as the barge has to be construted at Isangala. So, on Monday we came as stated ; on Tuesday, I and Brother Arringdale pushed on towards Isangala, and arrived at 2 p. m. on Wednesday-thirty miles. We started back in his native land, has been baptized by a Thursday, and arrived here in good condition yesterday afternoon. We passed through a valley with three slight hill obtrusions, eleven miles long, grass from 8 to 15 feet high, no grading required, but a lot of mowing and burning; also another reach of three miles, nearly level, and many plateau ranges of easy grade, but we have many steep hills to pass over that will require good engineering and road-making, or tremendous steam pulling: but as Amanda Smith days. sings–

"With the resolute few We are bound to go through."

We could not find much of the Stanley road for the reason that he did not make much. The steamer Stanley was taken up in sections (I7x77 feet, whole size, when put up) on big wagons by 1200 trained men. This was after Stanley's transport of two little steamers, about 25 feet long, and was done under the superintendence of Morris Volke to the grand Inkisie river, and by Messrs. Van Nimpts thence to Stanley Pool, at a total cost of \$10,000.

With such a force they pulled straight up the hills and down by means of ropes and pulleys, so made no roads except on a few slopes to get a level track. They built a bridge or two, but no trace of them is now to be seen, so we have a much more difficult work in road-making and bridge building than they had, sylvania Railroad Company will, on Thurs-and must do it on a very small outlay day, November 3d, run a special excursion of money, but a very heavy outlay of mind aud muscle, wholly consecrated to charming. There is bright sunlight and mind aud muscle, wholly consecrated to God for any work He may want us to do. We are all in good health, and only impatient to get fairly down to the task assigned us. This is a delightful climate, and well adapted to outdoor-work, as three-fourths of the days of the dry season are cloudy days, and no frost.- California Christian Advocate.

PERSONALS.

The natives of Africa, as they hear Bishop Taylor talk, declare with one voice that, 'Him he one proper God-man for true."

5

A member of one of the mission churches in Nashville, Tenn., has given \$1,700 for missions this year.

Rev. John Alabaster, D. D. of the Rock River Conference, died September 7th. He was a faithful, able, fearless, orthodox minister of the Lord Jesus, and pastor of Trinity church, Chicago. He was for some time an an invalid His dying wish was that his church might reach the million-line in its missionary collection. Chaplain McCabe carried that request to the church, and its collection ran up to \$2,300. It was splendid. Dr. Alabaster is mourned by a large attended. Bishop Fowler was present and Participated in the services. This is another of our best men taken away in his prime-California Christian Advocate.

Livington's faithful servant, Susi, who with Chuma, brought the body of their leader half way across Africa, that it might rest member of the Universities mission. Susi received the name of David in baptism in memory of his old master.

President Cleveland engaged a special train, consisting of an engine, a baggage and supply car and two palace cars, for his journed to the Western and Southern States. The cost, it is thought, will exceed \$10,000. This train will convey him for about forty-five hundred miles. The journey will occupy twenty-two

The estimate for the population of the United States July 1st, 1887, was 61,-700,000.

A Primer for Physical Training: Philips & Hunt, New York; J. Miller Thomas, Wilmington, Del. Seventytwo pages with illustrations, price ten cents. This is one of the Chautaugua tract books, and is designed as a primer for teachers. It is admirably adopted to this purpose. The author, Wm. G. Armstrong, M. D., is President of the Normal School for Physical Training in Brooklyn, N. Y., and Secretary of the American Association for the advancement of Physical Education.

A Pleasure Tour to Old Point Comfort.

In order to meet the wishes of many people who desire to visit Old Point Comfort during this glorious fall weather, the Pennsure of the many short excursions which the vicinity furnishes. The great fort, with its green parade ground, shaded by handsome live oaks, presents a very attractive appear-ance at this season.

ance at this season. The round-trip tickets will be sold from Philadelphia at \$8.00 This price includes a conpon good for one day's board at the Hygeia Hotel. The limit of the tickets will be ten days, and during that period will be the days and during that period reduced rates will be granted by the hotel management. The number of tickets to be sold will be limited, and persons intending Rev. B. F. Burris, preached at Bush-street M E. Church, Sunday morning Sept. 25, a deemed at the general office of the company.

this week.

....... Dover District.

Rev. G. F. Hopkins whose work this year has been strictly missionary, is about ready to have three new churches erected, and also a new parsonage at Linkwood, a station on the Scaford & Cambridge railroad. This young man, an honored alumnus of Dickinson College, seems to have entered into an agreement with the Lord that others may have the honors if he can have souls, and success in all lines of hard service.

Rev. Alfred Smith, although in perils oft for his fearless work against the liquor men, continues to win success in his Cambridge field, God owns him in the pulpit, and in his pastoral work and upon the platform for temperance reform.

A meeting of unusual interest is being conducted in the Methodist Episcopal Church of Federalsburg, Md., G. W. Burke, pastor. During the first week the church was wonderfully quickened, and many who for a long time had seemed indifferent have come to the front, and are doing solid work for the master. During the present week salvation is visiting unbelievers. Several young men have already professed religion, and a profound interest pervades the community. Large results are anticipated before the meeting comes to an end. The young men have instituted a prayer-meeting, open to all howLetter from Crisfield, Md.

X.

Vox.

Mr. Editor.- Last Sabbath was Autumnal Day at Immanuel Church. This is the first time this day has been observed by this church. In every respect the observance was a success. Autumnal fruits and flowers were beautifully arranged upon the pulpit platform. Miss Addie Chelton had trained several little girls to sing some selections most beautifully. In the morning the pastor made an address upon the work of the Church Extension and Freedmen's Aid Societies. In the afternoon Rev. W. F. Corkran made an address on "Benevolence." In the evening the pastor delivered another address on "Who is my neighbor." The collections for the day put the church on the roll of honor for another year on all the collections save missions, which will not be taken until

Christmas. Since Conference thirty-six names have been added to the roll of proha-

most excellent sermon. He and Dr. Anderson, who are attending the Conference of the Methodist Episcopal Church South, worshiped at Bush-street. The congregation was very much pleased.

Fifty years ago a colored woman put \$94 in a Baltimore savings bank, and her heirs have just realized \$2,300 from it.

Mrs. John Jacob Astor has sent another party of one hundred boys and girls to Western homes through the Children's Aid Society, making 1413 of the homeless children of New York City to whom she has given a start of respectability and usefulness.

Rev. Spencer Lewis sailed for Chung King, China, on the San Pablo, Oct. 1st, and with him Miss Dr. Carleton for Nanking, and Rev. and Mrs. W. H. Lacy and two children for Foochow. They all go to reinforce our mission. May God go with them!

Mrs. Ellis, an American lady, is physician to the Queen of Corea, at a salary of \$18,000 a year!

Rev. R. J. Johnson, pastor at Sommerville, fired some pretty heavy shots at the Presiding Elders, for not exercising greater precaution relating to titles to church property. The same elicited remarks from the Bishop calculated to make much better business men of the ministry.

The special train, composed of Pullman buffet cars and day coaches, will leave Wilmington at 8.55 a. m. on Thursday, Novem-ber 3d, arriving at Old Point Comfort about five in the afternoon.

Rev .D. C. Ridgaway, now of the Cincinnati, but well known in the Wilmington Conference is engaged for a number of lectures throughout the Peninsula, between October 25th, and November 12th. Any church or Society desiring to secure his services may address him after October 20th, in care of Rev. J. D. Rigg, Suddlersville, Md., or care of PENINSULA METHODIST.



SHORES-SHORES.-On Thursday Oct. 6, 1887, by Rev. Benj. C. Warren, Lambert 11 Shores and Emma Shores, both of Deal's Island, Md.

PARKS-CROCKETT.-On Sunday night, Oct. 9, 1887, in the M. E. Church, on Tan-gier Island, in the presence of a large audience, by Rev. S. J. Morris, Solomon S. Parks and Susan E. Crockett.

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 228 Shipley St., Wilmington, Del.

NEW BOOK

6

Our Florida Letter.

better for the church than the present

DEAB EDITOR :- Florida is such a plan, and more in harmony with the cosmopolitan state, (its citizens are from other parts of our itenerant system. If all the states, the Canadas and Great the world is the parish of the Methodist Britain), that the country at large is Episcopal church, let be districted. more or less interested in its progress. Let Africa be one district, India au-For the past two months we have had other, and China and Japan another. much excitement and enthusiasm on the Divide the United States into as temperance question. The policy of the many districts as may be deemed temperance workers in the south is, to best, after the plan of the General Conhave the prohibition vote taken by coun- ference districts, as in the Discipline. ties, and to have it taken by a special Let the General Conference assign a election; so it is not mixed up with the bishop to each of these districts for four issues of any other election. This seems years, as presiding elders are now virto be a far more successful method than tually appointed by the hishops for four to attempt to carry the whole state at a years.

time. Nearly a dozen of our counties In this way each hishop would have have gone "dry" among them, Alachna an opportunity of becoming well acthe central county in the state. There quainted with the preachers and the have been some very blessed revivals in churches in the several conferences of this state during the summer, and sever- his district, and could make his influal camp-meetings are arranged for, dur- ence felt for good more effectively in ing this Fall. Brother L. A. Sulivan every part of his field. Perhaps this who came here from the Eastern Shore plan might enable the church to get of Maryland, is arranging with some along without so many presiding elders, friends to hold a meeting in Hernando or sub bishops, without any determent County. I expect to attend one at Wild- to the work, and with considerable sav-

wood, in a few weeks. You must re- ing of expense. member that in this "land of flowers" "December's as pleasant as May." We FORTY CENTS FOR MISSIONS .- The come to Florida this winter. The rail- young lady who sends it writes: Let me give you the history of the mite. Teachroads and steam-ship lines are giving ing this last summer among some of the ations are being formed through out the delightful mountains of Dutchess County greatly reduced fares; imigration associand several miles from a Sabbath-school, state, and our news papers are full of I organized the Protestant children of enthusiasm. Without doubt if the people at large knew all the facts about our my small day school into a Sunday afternoon class. Beginning on a cloudy Sabclimate here, the variety of our fruits bath in May with four little girls, one and the openings for manufacturing, brought me a penny in a cunning way thousands of people would come for a contribution, though I had said here and settle. The oranges are nothing about money. The next Sabnow beginning to turn yellow; they will bath my school numbered nine boys and be ripe by last of November, though girls ; collected seven cents. I told them they will hang on the trees till March or of the Missionary fund, and of heathen April. The pomegranates and Japan lands and heathen homes. I shall alpersimmons are also ripening. We have ways remember the carnestness of one fruit here every month in the year; some little girl as she said : It would make times two or three varieties at one time. one want to give all they had to help They over-lap each other like shingles; them." And so they did, those chilso that we may say our whole year is dren bringing from their poverty all the roofed over with fruit. I receive a great many letters from the North inquiring pennies they had. if this climate really does give relief from can answer most positively, it does; un-less in rure cases, where, the canada the African Methodist Episcopal Metrocatarrh, bronchitis, sore throat etc. I less in rare cases, where the catarrh has politan church, the largest colored taken on a cancerous form. We are church in Washington City. The occaexpecting several families to spend the sion of the demonstration was the return of Douglass from his recent trip to Euwinter here from the north; extra acrope. comodations are being made to accomodate boarders comfortably, at about \$7.00 per week. If any of your desire to visit here and bathe in our genial sun-shine, let them write to me; and I will render any service I can to my dear

meeting every Friday night in our house,

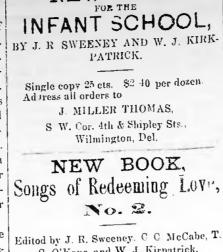
and expect blessed seasons, as we have

Windsor Florida, Oct. 8th 1887.

Yours in Jesus,

G. D. WATSON.

had in times past.



C. O'Kane, and W. J Kirpatrick. Single copy by wail 35 cents. \$30 per 100.

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A. M.

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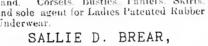
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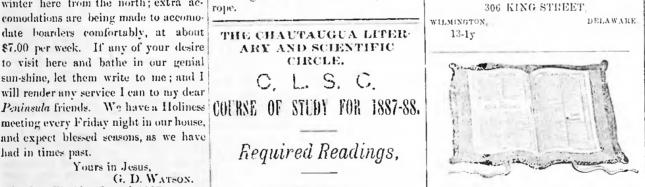
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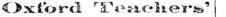
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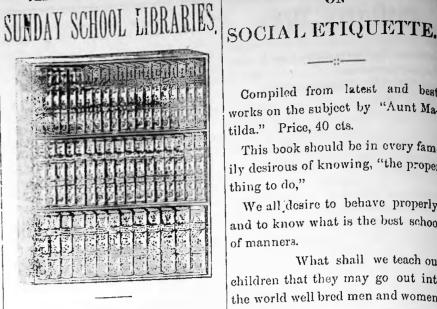
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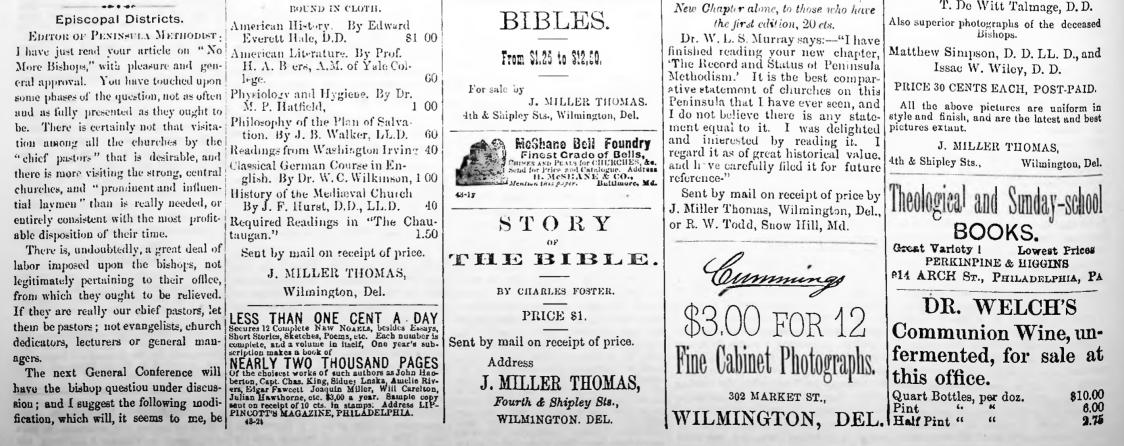
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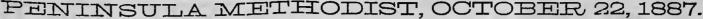
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A MINUTE from the July meeting of the Dover Auxiliary of Women's Foreign Missionary Society.

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WHEREAS, It hath pleased our Heavenly Father to call home our beloved vice president, Mrs. S. A. Ridgely,

We thereby express our gratitude to Him, that up to her death, at the advanced age of 84 years, her faculties were wonderfully preserved, in almost youthful freshness; and that her unselfish interest in all benevolent work never flagged. In her removal, this society has lost a member who has been a prominent and earnest co-laborer since its organization in 1871 and who has been a steadfast friend, and faithful worker, having served in every official capacity. Declining to be President that a younger person might render more active service, she consented to be our first vice president and was always at the post of duty when health permitted. Her interest in home work was manifest in organizing the first Infant school on this Peninsula, and serving as its superintendent for over 30 consecutive years.

Caring for the Pastor's home comfort, she organized the Mite Society, and was its efficient president for more than a quarter of a century. The president for many years of the Ladies' and Pastor's Christian Union, she systematically visited the prison, and looked after those who were non-attendants at church and ministered to the comfort of the needy The desire to emphasize, as illustrated in her life, the thoroughly established truth, that a deep seated interest in Foreign mission work, is but the broadening out of that interest in Christ's kingdom, which, though first limited to ones' personal salvation, must ultimately embrace the human race.

Thus abundant in labors, she has been called away to reap the reward of the faithful; while the memory of her beautiful life, her christian spirit and her zeal for Christian missions is to us a living inspiration.

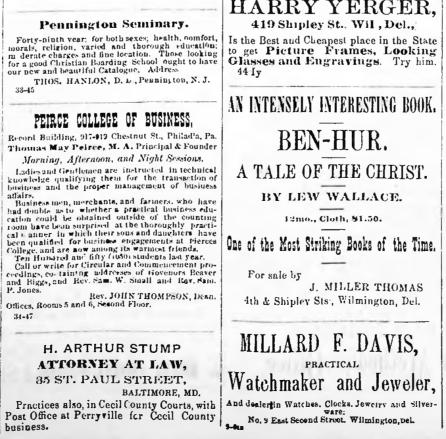
MRS. ALBERT COWGILL, Sec'y. Dover, Del.

The following incident was related by Gen. C. B. Fisk, in the Sands St. Church Sunday School, Brooklyn, on Christmas Day, 1885:

"After the war I had an office in New York City. Often a little bootblack came in to black my boots. As he was a bright, active little fellow; I often had a little talk with him. Once I asked him if his business was a good one. 'Yes sir,' was his reply; 'Would not you like to go into the business yourself?' 'I know a little boy would give half he earned if he could only find some one to set him up.' I replied, send him along. A ragged, but promising little fellow made his appearance. He figured out on a board the sum of ninety-seven cents, R. R., near Schooley's Mountain. which it required to buy his out-fit. I TERMS MODERATE. CATALO lecently and took him to a policeman I knew, and told him to put him in a good place and look out for him, as he and I had gone into partner-ship in the boot-blacking busmess. He was placed near Trinity Church, and I often went to see him. One time he often went to see him. Thisk, we're bussed.' In explanation, he said he busted.' In explanation, he said he went to hear a missionary, who talked so touchingly about the heathen, he felt as if he ought to give something; and as he went on, he wanted to give more until Thomas May Peirce, M. A. Principal & Founder at last, when they came around, he gave all he had—nineteen dollars. As I had heard the same man, I knew by experi-ence how hard it was to hold on to my pocket book; so I did not scold him, but told him I thought \$1.00 for him would be plenty. Would you like to know where that boy is now? Go to one of our large western cities, and on a certain street looking along at the signs over the doors, you will see Morgan & Co., where he is doing a flourishing business and his at last, when they came around, he gave he is doing a flourishing business and his residence is the abode of refinement and plenty. This shows a noble trait of character in Mr. Fisk. Let all who have the opportunity help the poor and penniless in our large cities, thus-"Sowing seeds of kindness for your reaping by and by." He said, "if there is any little boy present who would like to go little boy present who would like to go into the boot-blacking business with me, I am ready."—Sel. BALTIMORE, MD. Practices also, in Cecil County Courts, with Post Office at Perryville for Cecil County business.

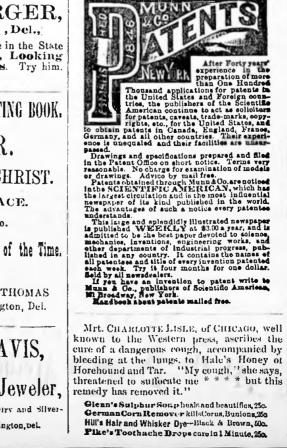
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